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THE GOUGHS OF PERRY HALL -- TROPHIES OF GRACE AND HOSTS OF ASBURY
Compiled and Edited By Duane V. Maxey

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Part 1
INTRODUCTION

"GOUGH" PRONOUNCED LIKE "COUGH" -- This excerpt is found in the "History of Methodist Reform" by Edward J. Drinkhouse: "Baltimore, December 31, 1784. Dr. Coke 'came at the appointed hour, six in the evening, and brought with him Mr. Goff [Gough] and Mr. Asbury.'" According to this, the name "Gough" involved in this publication is pronounced "Goff" -- the same as the word "cough" is phonetically pronounced "coff". While I am not certain that this is correct, I suspect that E. J. Drinkhouse may have had information to support the pronunciation he shows.

This publication is a compilation of excerpts about Henry Dorsey Gough (Goff), his wife Prudence, their daughter Sophia, and their household at Perry Hall. To a large extent, the excerpts relate to Francis Asbury as well. The Goughs (Goffs) were saved under his ministry, and they were often his hosts during Asbury's tours to and from his various journeys.

The story of Henry Gough's (Goff's) conversion is particularly touching. And the piety and hospitality of the Goughs at Perry Hall is remarkable.

This is of little import, but I will mention it nonetheless. For whatever reason, "Henry" Gough is sometimes referred to as "Harry" Gough, and this when it is obviously the same person. I think perhaps "Harry" was a nickname that some used for Henry Gough.

I have not tried to amalgamate all of the excerpts into one, chronological sketch. I have, however, arranged them in groups by author and file. Excerpts were used from: Lednum, Stevens, Tipple, Bangs, Drinkhouse, Jackson, Sandford, and Simpson. The excerpts of Lednum and Stevens both present a quite chronological sketch of the Goughs. The excerpts of Tipple taken from "The Heart of Asbury's Journal" will show a chronological record of Asbury's visits to Perry Hall. The excerpt from Jackson and the excerpt from Sandford were identical. So, I credited both with the one excerpt. No one group of excerpts tells it all. So, please read and study through all of the excerpts to get the most complete information about the "Goffs" -- commendable Methodist "helpers" toward the furtherance of the gospel.

To aid in the identification of the various groups and different excerpts within groups, I have placed 7 stars (asterisks) at the head of every new group of excerpts, and between excerpts in the same group I have placed 3 stars. -- DVM

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Part 2
GOUGH EXCERPTS -- BY JOHN LEDNUM

Taken From: Lednum's Methodist History -- hdm0324.tex

How The Unhappy Rich Man Found The Methodists' God

In the month of April, 1775, Mr. Asbury first preached to Mr. Henry Dorsey Gough, of Maryland, on which occasion he was convinced by the truth. A gentleman of Bristol, England, had left Mr. Gough, by will, an estate in land, houses, and money, valued at sixty or seventy thousand pounds. He had married a sister of General Ridgely (afterwards Governor Ridgely). His mansion, called Perry Hall, was on the Bel Air Road, twelve miles from Baltimore, and was one of the most spacious and elegant in America at that time. In the midst of all this wealth and worldly grandeur he was unhappy.

It has been stated that Mrs. Gough had been brought to serious reflection by hearing the Methodists preach, and had been forbidden by her husband to hear them any more. One evening he and his companions were drinking and trying to bless themselves with the pleasures of sin, when one of them said, "Come, let us go and hear the Methodist preacher." This was to be a scene of new diversion to them. They went, and Mr. Asbury was the preacher. On leaving the place of worship one of the company said, "What a heap of nonsense we have heard to night." But Mr. Gough, who had been convicted under the sermon, replied, "No, what we have heard is the truth as; it is in Jesus." His prejudice against the Methodists was now removed, and he could say to his companion, "My dear, I shall never hinder you again from hearing the Methodists." This was an agreeable declaration to her.

So deep was his distress on account of sin, that he was near destroying himself; but God mercifully preserved him. It is related of him that he rode over to one of his plantations, one day while under sore distress of soul, where he heard the voice of prayer and thanksgiving, to which he listened, and found that it was a colored man, a poor slave that had come from a near plantation, and was praying with his slaves; and thanking God most fervently for his goodness to his soul and body. The prayer took a deep hold on Mr. Gough's feelings, and he exclaimed, "Alas! O Lord, I have my thousands and tens of thousands, and yet, ungrateful wretch that I am, I never thanked thee as this poor slave does, who has scarcely clothes to put on or food to satisfy his hunger."

In the height of his distress, one day, when a number of friends were at his house, he left his company and retired to his closet to pour out his full soul in prayer. While on his knees, imploring the mercy of God, he received the answer from his Lord, of conscious pardon and peace. In a transport of joy, he went to his company exclaiming, "I have found the Methodists blessing! I have found the Methodists God!"

Thomas Rankin Enjoys Their Fellowship

In July, 1775, Mr. Rankin tells us that after preaching at the chapel at the Forks of Gunpowder Falls he rode to Perry hall. Mr. And Mrs. Gough had, by the mercy of God lately found a sense of the divine favor, and now cheerfully opened their house and hearts to receive the ministers and children of God.

"I spent a most agreeable evening with them. A numerous family of servants were called in to exhortation and prayer; so that with them and the rest of the house we had a little congregation. The Lord was in the midst, and we praised him with joyful lips. The simplicity of spirit discovered by Mr. And Mrs. Gough was truly pleasing. At every opportunity he was declaring what the Lord had done for his soul; still wondering at the matchless love of Jesus, who had

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

The Perry Hall Chapel

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

A Sad Fall And Reclamation

After Mr. Gough had faithfully withstood temptation for a number of years, he backslid and was again found seeking happiness in the pleasures of sin. His wife held on her way undeviatingly. When he was expelled from the Methodist Church, he vowed that he would never join it again. But in the great revival of 1800 and 1801, he was reclaimed through the instrumentality of Mr. Asbury, through whom he was first brought to God; and feeling convinced that he did wrong in making a vow not to join the Methodists again, he felt it was wrong to keep it, and offered himself again for fellowship among them in the Light Street Church, if his brethren would forgive his wanderings.

Faithful To The End

The Rev. George. Roberts was the officiating minister, who put it to vote, when the whole assembly rose on their feet, and all eyes were suffused with tears. From this time Mr. Gough continued faithful unto his end. One of his last pious deeds was to build a chapel called the "Camp Meeting Chapel," for the accommodation of the poor people of a certain neighborhood. He spent his winters in Baltimore, and his summers at Perry Hall [Baltimore and Perry Hall were separated by only about 14 miles. -- DVM].

In May, 1808, when the General Conference was met in Baltimore, he died; and when his corpse was taken to the country for interment, many of the members of the Conference walked in procession after it to the end of the town. He was a man of plain understanding -- large charities dwelt in his soul -- he was ever ready to minister to the souls and bodies of the needy as a follower of the Saviour. The expensive embellishment of his country seat was always hospitably open to visitors, especially those who feared God. He was well worthy of imitation as a husband, a father, and a master.

Prudence Gough, An Example Of Piety

Mrs. Prudence Gough lived a widow for several years after Mr. Gough's death. After he was reclaimed he used to say, "Oh! if my wife had ever given way to the world I should have been lost; but her uniform good life inspired me with the hope that I should one day be restored to the favor of God." Perry Hall was the resort of much company, among whom the skeptic and the Romanist were sometimes found. Members of the Baltimore bar, the elite of Maryland, were there. But it mattered not who was there. When the bell rang for family devotion, they were seen in the chapel, and if there was no male person present to lead the devotions, Mrs. Gough read a chapter in the Bible, gave out a hymn which was often raised and sung by the colored servants, when she would engage in prayer.

Take her altogether, few such have been found on earth. Of her Mr. Asbury remarked, "She had been a true daughter, she has never offended me at any time." Her only sister became a Methodist about the same time that she did; they continued faithfully to a good old age, when they were called to take a higher seat. Mrs. Gough's only child, a daughter, also gave her heart to the Saviour, while she was yet young; and most of her relations followed her example of piety -- many of them were Methodists cast in the old die.

More About The Goughs

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

Their Daughter, Sophia Gough

Their only child, Miss Sophia, was raised after the most religious order; it was a rule of Mrs. Gough not to allow her daughter to go into any company where she could not go with her, nor to join in any amusements that the pious mother could not, with a good conscience, join in. Though their child was raised in the midst of wealth, she was ignorant of the fashionable amusements of the day. The first time Mrs. Gough left her in gay company, she excused herself from joining in playing cards for amusement by saying she did not know how to play, for she then saw a pack of cards for the first time. When one of the company said, "if you cannot play you can cut the cards for us," she replied in her happy ignorance, "That I can do if I had a pair of scissors." This was the right way to cut them.

What was very remarkable, this well raised young lady was converted at her piano while singing, "Come, thou Fount of every blessing." She bore the joyful news to her parents -- the mother wept for joy -- and the father shouted aloud. This young lady was married to James Carroll, a gentleman of many excellencies, as well as of much wealth.

Methodism still remains in this distinguished family. The Rev. Thomas. B. Sargent of the Baltimore Conference is married to the great-granddaughter of Mr. And Mrs. Gough. She, and her

mother and aunt, as well as her grandmother, and great-grandmother, are ranked among true-hearted Methodists. See "Recollections of an Old Itinerant," pp. 191, 192, 193, 201.

The Goughs Instrumental In Garrettson's Conversion

In June, 1775, soon after Mr. And Mrs. Gough became happy in the enjoyment of experimental religion, Mr. Freeborn Garrettson, who lived not far from them, was also added to the Methodists.

[Freeborn Garrettson] awoke one morning with an awful voice sounding in his ears, as impressive as if it had been thunder, "Awake, sinner, for you are not prepared to die." He started from his pillow and called on the Lord for mercy. Instead of attending to the military parade that day as he had intended, he spent the morning in devotion to prayer, and heard a Methodist sermon in the afternoon. Oppressed with sorrow, he spent the night. Soon after, he heard Mr. Daniel Ruff preach, and spent the evening at Mrs. Gough's. On his way home, in a lonely wood, and under the pall of night, he bowed his knees in supplication to God.

He was now near the kingdom of heaven, and for a while felt the countervailing influences of the Holy Spirit and Satan: the former presenting the beauties of religion, while the latter endeavored to make it look as odious as possible, and offered him the world for his portion. After continuing on his knees for some time, he gave way to the reasonings of his enemy -- his tender feelings were gone, and his tears ceased to flow.

He continued on his knees and asked the Lord to give him one year to arrange his affairs, and then he would serve him. The answer to this was, "Now is the accepted time." He then asked for six months and was denied -- one month, no -- one week, the answer was, "This is the time." The enemy suggested, The God whom you propose to serve is a hard master. His heart rose against his Maker, and rising from his knees he said, "I will take my own time, and then I will serve Thee."

He mounted his horse with a heart hardened with unbelief; but, before he had proceeded far, the Lord met him with these words, "I have come once more to offer you life and salvation, and it is the last time, choose or refuse." Heaven and hell were presented to his view -- the power of God was upon him -- he was afraid to contend with his Maker any longer-- he gave up the last enemies, that lurked within his heart, pride and unbelief; and throwing the reins on his horse's neck, he put his hands together and cried out, "Lord, I submit" -- the enmity of his heart was slain -- he was reconciled to God, and felt the power of faith and love as he never had before.

So great was his joy that he felt like taking wings and flying to heaven. As he rode in an unfrequented woods, he sounded aloud the praise of his Redeemer, feeling that he would not be ashamed to publish it to the ends of the earth. The stars of night seemed to unite with him in praising their Maker. The servants heard him returning with "songs in the night," and in surprise met him at the gate. After family worship, in which he felt more like giving thanks than petitioning, he lay down about midnight, but was too happy to sleep for some time.

The Wealthy Not Exempt From Obeying The Methodist Discipline

Mr. Francis Hollingsworth was the first gentleman of much wealth, that consorted with the Methodists. Next, Mr. Gough, who it seems, was worth nearly a quarter of a million of dollars. Now, Mr. Fairfax. In 1780, Mr. Richard Bassett, who, in his day, was wealthy and influential. About the year 1787, Mr. James Robert, of South Carolina, a man of much wealth, became a Methodist. In 1790, General Hardy Bryan, of North Carolina, and General Russell, of Virginia. About the same time, Lieutenant Governor Van Courtlandt, of New York, and General Lippett, of Rhode Island.

These individuals, as nearly as we can ascertain, were the most distinguished by their wealth and position in society, of any that became Methodists in the last century, when Methodism was planted in their respective neighborhoods. But, let it be remembered, that no one was retained in society at that day, merely on account of his money. These wealthy families conformed to Methodist rule and discipline as strictly as the poor slaves, with whom they mingled in worship.

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Part 3

GOUGH EXCERPTS -- BY ABEL STEVENS

Taken From: Stevens' M. E. History, Vol. 1 -- hdm0216.tex

Asbury's Used Among Influential Families On Baltimore Circuit

Asbury's usefulness in the Baltimore Circuit at this time had permanently important results. He gathered into the young Societies not a few of those influential families whose opulence and social position gave material strength to Methodism through much of its early history in that city, while their exemplary devotion helped to maintain its primitive purity and power. Henry Dorsey Gough and his family were distinguished examples.

Gough possessed a fortune in lands and money amounting to more than three hundred thousand dollars. He had married a daughter of Governor Ridgeley. His country residence -- Perry Hall, about twelve miles from the city -- was "one of the most spacious and elegant in America at that time." But he was an unhappy man in the midst of his luxury. His wife had been deeply impressed by the Methodist preaching, but he forbade her to hear them again.

While reveling with wine and gay companions, one evening, it was proposed that they should divert themselves by going together to a Methodist assembly. Asbury was the preacher, and no godless diversion could be found in his presence. "What nonsense," exclaimed one of the convivialists, as they returned, "what nonsense have we heard tonight!" "No;" replied Gough, startling them with sudden surprise, "No; what we have heard is the truth, the truth as it is in Jesus."

"I will never hinder you again from hearing the Methodists," he said, as he entered his house and met his wife. The impression of the sermon was so profound that he could no longer enjoy his accustomed pleasures. He became deeply serious and, at last, melancholy, "and was near

destroying himself" under the awakened sense of his misspent life; but God mercifully preserved him.

Riding to one of his plantations, he heard the voice of prayer and praise in a cabin, and, listening, discovered that a Negro from a neighboring estate was leading the devotions of his own slaves, and offering fervent thanksgivings for the blessings of their depressed lot. His heart was touched, and with emotion he exclaimed, "Alas, O Lord! I have my thousands and tens of thousands, and yet, ungrateful wretch that I am, I never thanked thee, as this poor slave does, who has scarcely clothes to put on or food to satisfy his hunger."

The luxurious master was taught a lesson, on the nature of true contentment and happiness, which he could never forget. His work-worn servants in their lowly cabins knew a blessedness which he had never found in his sumptuous mansion. He returned home, pondering the mystery, with a distressed and contrite heart. He retired from his table which was surrounded by a large company of his friends and threw himself upon his knees in a chamber. While there imploring the mercy of God, he received conscious pardon and peace. In a transport of joy he went to his company exclaiming, "I have found the Methodists' blessing, I have found the Methodists' God!"

Both he and his wife now became members of the Methodist Society, and Perry Hall was henceforth an asylum for the itinerants and a "preaching place." Rankin visited it the next year, and says, "I spent a most agreeable evening with them. A numerous family of servants were called in for exhortation and prayer, so that, with them and the rest of the house, we had a little congregation."

The wealthy convert erected a chapel contiguous to Perry Hall; the first American Methodist church that had a bell, and it rang every morning and evening, summoning his numerous household and slaves to family worship. They made a congregation; for the establishment comprised a hundred persons. The Circuit Preachers supplied it twice a month, and Local Preachers every Sunday.

After some years of steadfast piety, this liberal man yielded to the strong temptations of his social position, and fell away from his humbler brethren. But his excellent wife maintained her integrity, and her fidelity was rewarded by his restoration. Under the labors of Asbury, his "spiritual father," he was reclaimed in 1800, and applied for re-admission to the Church in the Light street Chapel, Baltimore.

When the pastor put the question of his reception to vote the whole assembly rose, and with tears and prayers welcomed him again. His zeal was renewed, his devotion steadfast, and he built another chapel for the Methodists in a poor neighborhood. His charities were large; and he was ever ready to minister, with both his means and his Christian sympathies, to the afflicted within or without the pale of his Church. After his reclamation he exclaimed, "O if my wife had ever given way to the world I should have been lost; but her uniformly good life inspired me with the hope that I should one day be restored to the favor of God."

He preached at times, and, during the agitations of the Revolution, was brought before the magistrates for his public labors. He died in 1808, while the General Conference of his Church

was in session in Baltimore. Asbury, who had twice led him to the cross, was present to comfort him in his final trial, and says, "In his last hours, which were painfully afflictive, he was much given up to God. When the corpse was removed, to be taken into the country for interment, many of the members of the General Conference walked in procession after it to the end of the town."

The Bishop describes him as "a man much respected and beloved; as a husband, a father, and a master, well worthy of imitation; his charities were as numerous as proper objects to a Christian were likely to make them; and the souls and bodies of the poor were administered to in the manner of a Christian who remembered the precepts and followed the example of his Divine Master."

"Perry Hall," says the Methodist chronicler, "was the resort of much company, among whom the skeptic and the Romanist were sometimes found. Members of the Baltimore bar, the elite of Maryland, were there. But it mattered not who were there; when the bell rang for family devotion they were seen in the chapel, and if there was no male person present, who could lead the devotions, Mrs. Gough read a chapter in the Bible, gave out a hymn, which was often raised and sung by the colored servants, after which she would engage in prayer. Take her altogether, few such have been found on earth." Asbury called her a "true daughter" to himself, and Coke, "a precious woman, of fine sense."

"Her only sister became a Methodist about the same time that she did; they continued faithful to a good old age, when they were called to take a higher seat. Most of her relations followed her example of piety. Many of them were Methodists cast in the old die. Methodism still continues in this distinguished family." Its only daughter became, under her parental training, a devoted Methodist. Her marriage into the Carroll family, memorable in our revolutionary history, did not impair, but extended her religious influence.

This devout and liberal family has long been historical in our Church annals. The early books of Methodism make frequent reference to it, and its services to the denomination. Asbury's Journals have rendered its name familiar. A veteran itinerant, who lingered till he became the oldest living Methodist preacher, has drawn the picture of the Christian hospitalities of Perry Hall, remarking:

"We were received in their usual warm and affectionate way, and I was for the first time introduced to that dear household. I soon found that religion in its native simplicity dwelt in some great homes, and that some of the rich had been cast in the Gospel mold, and came out in the image and likeness of their Lord. Perry Hall was the largest dwelling-house I had ever seen, and all its arrangements, within and without, were tasteful and elegant, yet simplicity and utility seemed to be stamped upon the whole. The garden, orchards, and everything else, were delightful indeed, and looked to me like an earthly paradise. But, what pleased me better than anything else, I found a neat chapel attached to the house, with a small cupola and bell, that could be heard all over the farm.

"In this chapel morning and evening prayers were offered to God. The bell rang about half an hour before prayer, when the manager and servants from the farmhouse, and servants' quarters,

and garden, together with the inhabitants of the great mansion, repaired to the chapel. So large and well-regulated a family I never saw before. All seemed to know their place, and duty, and did it.

"For some reasons we had prayers in the parlor that night, and it was a solemn time. When we rose from our knees all took their seats and were silent. I was led to talk a little of the excellence of religion, and the beauty of holiness. All were attentive, and some wept; I believe Mr. Gough was in tears. After I was done he came to me, and took my hand in both his, and expressed himself pleased; and from that hour I felt myself at home at Perry Hall."

We shall have occasion often to return to Perry Hall, and shall at last meet there Asbury and Coke, Whatcoat and Vasey, from England, and Black from Nova Scotia, constructing under its hospitable roof the organization of the M. E. Church prior to the "Christmas Conference."

The Alarm Of Revolutionary War

Asbury set out for the North, called thither by Rankin. On arriving in Baltimore the alarms of war met him again; he found the city in commotion, caused by a report that a ship-of-war was approaching. Many of the inhabitants were hurrying out of town. "The congregations," he wrote, "were but small, so great has the consternation been. But I know the Lord governeth the world; therefore these things shall not trouble me. I will endeavor to be ready for life or death." He was welcomed to the tranquil retreat of Perry Hall by his friend Gough, and preached there to a great congregation. On the 19th of March 1776, he reached Philadelphia, having "rode about three thousand miles" since he left it, on the 22d of the preceding May. Here, on receiving a letter from Wesley, he records his sentiments respecting the Revolution, cautiously, but with sufficient distinctness to show that he did not share the opinions of his English coadjutors. Of Wesley he says, "I am truly sorry that the venerable man ever dipped into the politics of America."

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After spending some months in Philadelphia, rallying the Society from the public distractions, and making excursions into New Jersey and other parts of the country, where he found the young Churches desolated by the agitations of the war, he passed southward again on the last day of May, 1776. He is welcomed in Baltimore, and finds temporary shelter at Perry Hall; is refreshed by good news "of the glorious spread of the work of God in Virginia and North Carolina, where the Lord is still fulfilling his promise, and pouring out his Spirit on the people." He preaches for Otterbein, and remarks that "there are very few with whom he can find so much unity and freedom in conversation as with him." In one of his excursions he is arrested, taken before a magistrate, and "fined five pounds for preaching the Gospel."

Accompanied By Gough To Warm Sulfur Springs

His health again fails, through excessive travel and preaching. He goes to the Warm Sulfur Springs of Virginia, accompanied by Gough, of Perry Hall; there he holds a meeting every night and preaches often in the open air. "My confidence," he writes, "is strong in the Lord, and accompanied with sweet consolation. My company and myself are quickened in our own souls, and the hearts of several others are under some religious impressions. But the zealous conversation

and prayers of Mr. Gough seem to move and melt the hearts of the people more than my preaching does. Lord, send by whom thou wilt: only end to the conviction and salvation of immortal souls. At this time Christ is all in all to me. My heart is sweetly occupied by his gracious Spirit."

The accommodations at this celebrated resort were still of the most primitive kind. Asbury's "boarding house" was twenty feet by sixteen in size, "with seven beds and sixteen persons therein, and some noisy children." "So," he says, "I dwell among briars and thorns; but my soul is in peace." Doing here the work of half a score of ordinary pastors, yet surrounded with the grand and tranquil solitudes of nature, he richly enjoyed his retreat. But the din of war still reached him.

"I spent," he writes, "some time in the woods alone with God, and found it a peculiar time of love and joy. O delightful employment! All my soul was centered in God! The next day while preaching at three o'clock, to an increased company, the word produced great seriousness and attention. And we had a happy, powerful meeting in the evening at Mr. Gough's. But my mind is in some degree disturbed by the reports of battles and slaughters. It seems the Cherokee Indians have also begun to break out, and the English ships have been coasting to and fro, watching for advantages; but what can they expect to accomplish without an army of two or three hundred thousand men? And even then, there would be but little prospect of their success. O that this dispensation might answer its proper end! That the people would fear the Lord, and sincerely devote themselves to his service! Then, no doubt, wars and bloodshed would cease."

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Rankin continued in the colonies till the spring of 1778. After the Conference of 1775 we can trace him through New Jersey, thence into Pennsylvania, thence to Delaware and Maryland; he preached zealously, but fretted continually under "the alarm upon alarm" from New England. In July he was at Gunpowder Falls, Maryland, where he preached to a large assembly in observance of the Fast Day appointed by Congress. "I endeavored," he says, "to open up the cause of all our misery. I told them that the sins of Great Britain and her colonies had long called aloud for vengeance, and in a peculiar sense the dreadful sin of buying and selling the souls and bodies of the poor Africans. I felt but poorly when I began, but the Lord was my strength, and enabled me to speak with power." He hastened on to Perry Hall.

"I spent," he writes, "a most agreeable evening with Mr. and Mrs. Gough, and the rest of the family. A numerous family of the servants were called in to prayer and exhortation; so that, with them and the rest of the house, we had a little congregation. The Lord was in the midst, and we praised him with joyful lips. The simplicity of spirit discovered by Mr. and Mrs. Gough was truly pleasing. At every opportunity he was declaring what the Lord had done for his soul; still wondering at the matchless love of Jesus, who had plucked him as a brand from the burning."

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Taken From: Stevens' M. E. History, Vol. 2 -- hdm0219.tex

The Approaching Christmas Conference Of 1784

Meanwhile, Whatcoat and Vasey had accompanied Asbury from Barrett's Chapel over the Western Shore of Maryland. The 26th of November Asbury observed "as a day of fasting and prayer, that I might," he says, "know the will of God in the matter that is shortly to come before our Conference; the preachers and people seem to be much pleased with the projected plan; I myself am led to think it is of the Lord. I am not tickled with the honor to be gained; I see danger in the way. My soul waits upon God. O that he may lead us in the way we should go!"

At Abingdon they met Coke, on his way to Perry Hall; the next day the doctor preached a "great sermon" on "he that loveth father or mother more than me is not worthy of me." At Abingdon joined them also William Black, an English preacher, who had been founding Methodism in Nova Scotia, and had wended his way through Boston, New York, and Philadelphia, seeking ministerial reinforcements for that distant province.

On the 17th of December all the travelers, except Whatcoat, arrived under the roof of Gough at Perry Hall, "the most elegant house," says Coke, "in this state." "Here," he adds, "I have a noble room to myself, where Mr. Asbury and I may, in the course of a week, mature everything for the Conference." Black alludes to Perry Hall as "the most spacious and elegant building" he had seen in America. "It is," he says, "about fifteen miles from Baltimore; Mr. Gough, its owner, is a Methodist, and supposed to be worth one hundred thousand pounds. He is not ashamed of the Gospel of Christ. He has built a neat stone meeting-house, entertains the Circuit Preachers, and at times preaches himself; and thus he continued to do during the late war, at the risk of his immense estate."

Whatcoat, who had delayed, in order to preach on the route, arrived on the 19th. The next day they began the revision of "the Rules and Minutes," and made other provisions for the approaching session. Four days were spent in this task, relieved by frequent religious exercises in Gough's numerous family, and by the social hospitalities of the neighborhood.

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On Friday, the 24th of December, 1784, the apostolic little company rode from Perry Hall to Baltimore, and at ten o'clock A.M. began the first "General Conference," in the Lovely Lane Chapel. The latter was still a rude structure, and Coke commended gratefully the kindness of the people in furnishing a large stove, and backs to some of the seats, for the comfort of the Conference.

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Taken From: Stevens' M. E. History, Vol. 3 -- hdm0226.tex

A Visit To Perry Hall In About 1862 Described

A few months ago, accompanied by the Rev. G. Haven, of the New England Conference, the writer visited the sites, only a few miles apart, of Cokesbury College and Perry Hall, both of which stately edifices, with their chapels and 'church-going bells,' were burned to the ground, the

former seventy, the latter seventeen years ago. Perry Hall has been rebuilt, but without the addition of the chapel and its former elegance; yet, like its predecessor, it can still be seen afar off. The estate has been divided and sold, and now contains scarcely one third of its original acres, and the 'hall' is occupied by a 'stranger.' Many of its tall sentinels, like those whom they once guarded, have disappeared, either from decay or design, and those that remain resemble the straggling remnant of a decimated regiment. We entered its spacious apartments, some of which were entirely empty, others used merely for granaries or store-rooms. The prestige of the past, except by the power of association, was scarcely realized. No voice of thanksgiving or praise greeted our ear."
-- D. Creamer, Esq., in Ladies' Repository, p. 170. March, 1862.

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Taken From: "The Women of Methodism" -- hdm0360.tex

Perry Hall is still more historical in the Church, if possible, than the White Mansion, as a home of Asbury and his itinerant associates. Its lady, Prudence Gough, gave it primarily its fame for Methodist hospitality, and maintained its enviable reputation to the last. No preachers' home is more frequently mentioned in our early literature. In the week before the memorable "Christmas Conference" of 1784 it sheltered Asbury, Coke, Whatcoat, Vasey, Black of Nova Scotia, and other eminent men, who prepared there the business of the conference. The constitutional organization of American Methodism may be said to have been constructed under its roof.

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When the itinerant chiefs met there in 1784 to prepare for the organization of the Church, Coke described Perry Hall as "the most elegant house in this state." "Here," he adds, "I have a noble room to myself, where Mr. Asbury and I may, in the course of a week, mature everything for the conference."

Asbury's allusions to Perry Hall are brief but abundant. He seems hardly ever to have passed through Baltimore without turning aside to this favorite retreat. His devoted hosts were among his dearest friends, and their absence at any time was felt by him as a painful bereavement. In 1800 he writes: "We came with difficulties to Perry Hall; but the greatest trouble of all was that the elders of the house were not at home. The walls, the rooms no longer vocal, all to me appeared hung in sackcloth. I see not the pleasant countenances, nor hear the cheerful voices of Mr. and Mrs. Gough! She is in ill health, and writes, 'I have left home, perhaps never to return.' This intelligence made me melancholy. Mrs. Gough hath been my faithful daughter."

The Death Of Prudence Gough

The venerable Henry Smith says of Prudence Gough: "I saw her a few days before her death. She was ... humbly and confidently waiting till her change came. Betsey Cassell, a preacher's widow, her faithful companion, was with her to the last. Some people marveled that she did not leave the world shouting; but it never staggered me in the least, for she was not of that cast of mind. Those who are created anew in Christ Jesus, and live right, are sure to die safe, no matter

whether their sun sets fair or under a cloud. She was bold and zealous in the cause of God, yet humble and unassuming.

"I frequently heard her say, 'I have much severity in my nature.' That might have been so, but it was seasoned by grace. She seemed to have little patience with professors of religion who appeared to be ashamed of their religion before the people of the world. She never prayed in public till after Mr. Gough's death. But when she could get no one to pray with her large family, she took up the cross, read a chapter, and gave out a hymn, which was sung, (for she could not sing herself,) and prayed, and so led the worship of God in her family, no matter who was present. She was a woman of firmness, uncommon fortitude, and moral courage.

"Taking Mrs. Gough for all and all, she certainly was a Christian of a high grade. Always plain in dress; plain, yet dignified, in her manners; a decided Methodist; but a lover of good people of every denomination, she set an example worthy of imitation. To me she was like a mother for many years, and I think myself honored to be permitted to recall and record her example."

Dr. Bond, late editor of the Christian Advocate, who knew her well, says: "Mrs. Gough survived her husband for several years, and still resided at Perry Hall during the summer seasons. During the whole of her widowhood she still held the family devotions in the chapel. O she was an Israelite indeed, in whom there was no guile! All, all she had, her fortune, 'her soul and body's powers,' were consecrated to the service of God."

Asbury records the names of many other "elect ladies" who were his intimate associates in the early struggles of Methodism in and about Baltimore, but though their names may well be forever preserved in his journal, and sanctified in the memory of the Church by his occasional and affectionate allusions, time has obscured them with an oblivion through which they can be seen only as the stars shine through the darkness of night, dim and distant.

* * *

There is lying on the desk of the author, as he writes, a manuscript letter from Mr. Gough to Rev. Freeborn Garrettson, written apparently about the time of the conversion of his child, in which he says, "I am, through unbounded mercy, filled with the love of God, and Sophy, my dear Sophy, whom you call the child of my affection, has a living faith in Christ in short, Perry Hall is like a little heaven below."

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Part 4 GOUGH EXCERPTS -- BY EZRA SQUIER TIPPLE

Taken From: "Freeborn Garrettson" -- hdm0168.tex

The day before Christmas, 1784, there might have been seen riding along a road leading into Baltimore a cavalcade more interesting in some ways than Chaucer's Canterbury pilgrims.

There was not to be seen such diversity of dress as shown in Stothard's picture of that famous English band of pilgrims, for this Maryland procession was made up of soberly dressed Methodist preachers, who had been guests of Henry Dorsey Gough, a man of large wealth, whose home, Perry Hall, some twelve miles from the city, was for years both a preaching place and haven of rest for the itinerants.

These were serious men who were riding that day from Perry Hall into Baltimore, for they were about to engage in the most important conference of Methodist preachers ever held in America; confident of divine guidance, for hitherto had Jehovah helped them; audacious because a continent now free stretched out before them to be taken for Christ. At ten o'clock the next morning the first session of the famous Christmas Conference assembled. Coke, as Wesley's representative, was in the chair. Of a total of eighty or more preachers nearly sixty were present, and of these we know the names of twenty-nine.

Beyond question the most conspicuous figure was Francis Asbury, who had been picked by Wesley for the general superintendency, but there were other men present equally worthy of notice, as, for instance, Whatcoat and Vasey, recently arrived in America, accredited messengers of Wesley; Reuben Ellis, "an excellent counselor and steady yoke fellow in Jesus"; Edward Dromgoole, an Irishman and a converted Romanist; John Haggerty, a trophy of John King's zeal, and who could preach both in English and in German; William Gill, pronounced by Dr. Benjamin Rush, the eminent physician, "the greatest divine he had ever heard"; Thomas Ware, afterward the founder of the denomination in New Jersey, and a successful preacher for a half century; Francis Poythress, who the year previous had borne the standard across the Alleghenies; Joseph Everett, "the roughest-spoken preacher that ever stood in the itinerant ranks"; Le Roy Cole, who was to live long, preach much, and do much good; William Glendenning, an erratic Scotchman; Nelson Reed, small of stature but mighty in spirit; James O'Kelly, then a most laborious and popular evangelist but later a rebellious controversialist; John Dickins, one of the ablest scholars of early Methodism; William Black, the first apostle to Nova Scotia, who had come to plead for helpers; Caleb Boyer and Ignatius Pigman, the former the Saint Paul and the latter the Apollos of the denomination; Jonathan Forrest, who was to be privileged to see the Church, which in this historic assembly he helped to found, increase from about 15,000 members to 1,000,000, and from 80 or more traveling preachers to over 4,000; and Freeborn Garrettson, tall, broad-shouldered, high-browed, grave but with a kindly smile, serene and self-poised, and as worthy as any of these named or any of the others present to sit in this first great Conference of the Church.

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Taken From: "The Heart of Asbury's Journal" -- hdm0560.tex

[Because the entries from Asbury's Journal are dated, I have omitted the stars between the excerpts. The bracketed comments among the entries are those of Ezra Squier Tipple. -- DVM]

MARCH 11, 1776 -- Pursued my way as far as Mr. H. Gough's, and was treated with great kindness. May this family evince that all things are possible with God, though their salvation should be attended with as much apparent difficulty as the passage of a camel through the eye of a needle! If they prove faithful stewards they will. I preached here the next day to a large

congregation, among whom were some of my old friends from the Forks; and the Lord gave us a blessing together.

[Henry Dorsey Gough had now been a member of the Methodist society for about a year. His relation to Methodism is one of the conspicuous romances of our early history. He was a man of large wealth, and his home, "Perry Hall," about twelve miles from Baltimore, and henceforth to be both a preaching place and haven of rest for the itinerants, was one of the most spacious mansions in America, Mr. Gough erected a chapel contiguous to his house, which is noted as the first American Methodist meetinghouse that had a bell.]

JUNE 6, 1776 -- Was greatly blessed in meditation and prayer on my way to Mr. Harry Gough's, and there met with my good friend, Mr. Philip Rogers, and his wife. The next day my spirit was in heaviness through manifold temptations. I see the need of always standing sword in hand against my adversary the devil.

JUNE 28, 1776 -- Going to my appointment, it rained much, and I got wet, which brought on a sore throat, and laid me up till July 9. For the greatest part of the time I could neither eat, drink, nor sleep, till the tumor broke. But, glory to God! I possessed my soul in patience under the whole of the affliction. As a kind father dealeth with an afflicted son, so the Lord dealeth with me. What shall I render unto the Lord for all his benefits? I will render thanksgiving and praise, and devote both body and soul to the Most High. During this affliction my abode was at Mr. Gough's. I have now come to a determination, God willing, to go to the warm springs, and make a trial of them for the recovery of my health; perhaps my strength may be thereby so restored for future services that upon the whole there may be no loss of time. Robert Wooster, William Lynch, and James Foster will supply the circuit in the meantime.

JULY 20, 1776 -- We had a meeting in the evening -- which we intended to have every evening at Mr. Gough's and Mr. Merryman's alternately -- for prayer and exhortation, at which about twenty people attended. My spirit was grieved within me at the conduct of poor sinners, but in Jesus my Lord I had peace.

JULY 26, 1776 -- The zealous conversation and prayers of Mr. Gough seem to move and melt the hearts of the people more than my preaching does. Lord, send by whom thou wilt, only send to the conviction and salvation of immortal souls. I have found both reproof and instruction in reading the life of Mr. Walsh.

JANUARY 2, 1777. My soul has had to wrestle with principalities and powers; but by the grace of God, in obstinately resisting the tempter, I have come off more than conqueror, and am now in peace. I was enabled to speak plainly and closely at Mr. Gough's.

JANUARY 21, 1777 -- A messenger from Mr. Gough's met me at the widow B.'s, informing me that Mr. Rolla and Mr. George Shadford were there waiting to see me. After preaching I set out, and met my brethren the same night, and found them inclined to leave America and embark for England. But I had before resolved not to depart from the work on any consideration. After some consultation it was thought best that Mr. Rolla should go to Mr. Rankin

and request his attendance here. On Thursday Brother Shadford preached a very argumentative and melting sermon. I intended to have gone forward on my circuit, but was prevented by the rain.

JANUARY 26, 1777 -- After lecturing in Mr. Gough's family I rode to the Forks, and preached there; then through rain, and cold, and dirt to meet the congregation at Mr. C.'s; and afterward returned to Mr. Gough's and lectured in the evening. And the Lord was with me, to support and comfort me, through all the exercises of the day.

FEBRUARY 18, 1777 -- It was a cold winter's day, but I rode twenty-three miles to Mr. Gough's, and found one had been brought to God since my departure the last time. Several seemed to melt while I was discoursing on the vision of dry bones.

MAY 12, 1777 -- Set out for our yearly Conference, and having preached at Mr. Perigau's by the way, came safe to Mr. Gough's, and was glad to see the preachers who were there. We had some weighty conversation on different points, and among other things it was asked whether we could give our consent that Mr. Rankin should baptize, as there appeared to be a present necessity. But it was objected that this would be a breach of our discipline; and it was not probable that things would continue long in such a disordered state. The next day, with great harmony and joint consent, we drew a rough draft for stationing the preachers the ensuing year. And on Friday we conversed on the propriety of signing certificates avouching good conduct for such of the preachers as chose to go to Europe. But I could not see the propriety of it at this time. We also conversed on such rules as might be proper for the regulation of the preachers who abide on the continent. And it was judged necessary that a committee should be appointed to superintend the whole. And on Monday we rode together to attend the Conference at Deer Creek.

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

AUGUST 8, 1777 -- Having visited my friends in Baltimore, I rode to Mr. Gough's, met Mr. Rankin, and had some agreeable conversation on the work of God in different parts of America. Went the next day to the Forks, where I met with Brother George Shadford in great harmony, and found divine assistance in dispensing the Word.

NOVEMBER 7, 1777 -- Went to Mr. Gough's, and on Saturday preached on 3 John 4: "I have no greater joy than to hear that my children walk in truth."

NOVEMBER 12, 1777 -- I rode back to Mr. Gough's in order to attend a quarterly meeting on Curtis' Creek. The Lord has lately kept my soul in tranquil peace, not much disturbed by Satan. I now purposed, by the grace of God, as often as time will permit, to read six chapters every day in my Bible.

DECEMBER 1, 1777 -- I left Mr. Gough's, and after Crossing the bay came in safety, at night, to Mr. H.'s, having been absent more than four years, though I was the first of our preachers who carried the gospel into this neighborhood. My heart was thankful to God for his providential and gracious preservation of me. The next day I went to the island, and preached with some warmth, and then returned. The two following days we had profitable times both in preaching and class meetings.

SEPTEMBER 21, 1779 -- I read a few chapters in the New Testament, and about seventy pages in Salmon's Grammar; wrote a letter to my dear friend Mr. Gough; spent the afternoon in visiting our friends.

APRIL 22, 1780 -- I could not pray for our friends we left behind, without weeping. We rode to Mr. Gough's, Baltimore County; my friends appeared very joyful to see me; Brother Glendenning had his objections to make, and pleaded some in favor of the Virginia brethren, who had made a division. We prayed after dinner, and God was with us: I had cause to talk more than I desired.

APRIL 29, 1780 -- Rode to Mr. Gough's; this is a good house to do business at.

AUGUST 22, 1780 -- This day there came an account that the Southern army was defeated, and all taken to a man, except General Gates, which cannot be all true. I am kept in resignation and faith, and praying that God may bless my labors, and bring peace and union among the Methodists in Virginia. I received comforting letters from Mr. White and Mr. Gough: all these comfort me in the house of my pilgrimage. Mr. White informs me of Thomas Haskins, a young man that was convinced, who has a good education, has been reading the law three years; now he must read and preach the gospel.

OCTOBER 30, 1780 -- (Maryland). Crossed Georgetown ferry; rode on in great peace, and came to John Worthington's about five o'clock, after a ride of thirty miles. I was kindly entertained. I called at Mr. Thomas Dorsey's; kind people. I breakfasted with them. I put forward to Baltimore; when within about two miles there came up an autumnal storm; there was fear of the trees falling, and that the wind would overset the carriage. I came in safe, stopped an hour, and proceeded on to Mr. Gough's, and arrived between eight and nine o'clock. There has been some snow today, and the night is cold.

I have spent my stock of money, three guineas and two half johannas, given me by Mr. Gough and Mrs. Chamier; two guineas and a half, and a half-crown, went in Virginia.

NOVEMBER 11, 1780 -- I wrote to Mr. Gough, Mr. Lynch, and Mr. Skinner. Today the quarterly meeting begins at Caroline. William Glendenning has handed me a book written by Jeremiah Burroughes, in the time of the Commonwealth, upon heart-divisions, and the evil of the

times; in this work I promise myself good arguments against our separating brethren. The Lord does greatly carry on his work; some little wildfire, a few disorderly walkers. Read a volume of Mr. Wesley's Journal.

SEPTEMBER 9, 1781 -- After riding twenty miles I preached at Jones' on the Manor, to about six hundred people, with great liberty; the audience were still and attentive. Mr. Gough spoke after me.

JUNE 1, 1782 -- I spent a considerable part of this week at Mr. Gough's, in answering letters, in reading and retirement. I now return to Baltimore under a deep sense of the goodness of God.

JULY 27, 1782 -- Being ill, I declined going to Baltimore, and went to Perry Hall, where I found my dear friend Thomas White. On the Sabbath day we read prayers in the family, and I preached in the afternoon on 2 Chron. 32:24, 25

NOVEMBER 17, 1784 -- Rode to quarterly meeting at Deer Creek; thence by Mr. Gough's, to Baltimore. I preached in the evening to a solemn people, on, 'O wicked man, thou shalt surely die;" about the ending of the sermon the floor of the house gave way, but no injury followed.

MAY 27, 1785 -- We returned to Annapolis. The doctor preached at six o'clock, to a crowded congregation; thence, passing through Baltimore, we came to Mr. Gough's.

DECEMBER 18, 1784 -- Spent the day at Perry Hall, partly in preparing for Conference. My intervals of time I passed in reading the third volume of the British Arminian Magazine.

THE CHRISTMAS CONFERENCE

DECEMBER 24, 1784 -- Having continued at Perry Hall for a week, we this day rode to Baltimore, where we met a few preachers. It was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders, and deacons. When the Conference was seated Dr. Coke and myself were unanimously elected to the superintendency of the church, and my ordination followed, after being previously ordained deacon and elder, as by the following certificate may be seen.

"Know all men by these presents That I, Thomas Coke, Doctor of Civil Law; late of Jesus College, in the University of Oxford, Presbyterian of the Church of England, and Superintendent of the Methodist Episcopal Church in America; under the protection of Almighty God, and with a single eye to his glory; by the imposition of my hands, and prayer (being assisted by two ordained elders), did on the twenty-fifth day of this month, December, set apart Francis Asbury for the office of a deacon in the aforesaid Methodist Episcopal Church. And also on the twenty-sixth day of the said month, did by the imposition of my hands, and prayer (being assisted by the said elders), set apart the said Francis Asbury for the office of elder in the said Methodist Episcopal Church. And on this twenty-seventh day of the said month, being the day of the date hereof, have, by the imposition of my hands, and prayer (being assisted by the said elders), set apart the said Francis Asbury for the office of a superintendent in the said Methodist Episcopal Church, a man whom I

judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal this twenty-seventh day of December, in the year of our Lord 1784.

Thomas Coke"

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

AUGUST 20, 1785 -- From preaching so frequently in the evenings, and consequent exposure to night air, I suffered a relapse, and the inflammation of my throat returned; to this was added a bilious lax, so that I was laid up at Mr. Gough's from the seventh. During my stay Mrs. Chamier departed this life, and is gone, I trust, to Abraham's bosom. It has been a school of affliction to me; but I am thankful that in my sufferings I had a skillful physician, and constant attendance from my kind nurses, and I was in a house where prayer was wont to be made. I have been taught the necessity of walking more holily and humbly with God; to pray more fervently, and to preach more faithfully.

NOVEMBER 5, 1785 -- I crossed the Chesapeake, and found some difficulty in getting my wagon over; I missed my appointment at the college, and came late to Mr. Gough's.

AUGUST 21, 1786 -- Reached Mr. Gough's, where I spent two days. The weather was very warm; but for one hundred miles and upward I have had it sufficiently agreeable.

MAY 1-6, 1787 -- We had some warm and close debates in Conference, but all ended in love and peace. After much fatigue and trouble, our Conference ended on the sixth of May. We went forward to Perry Hall. Thence we went to Cokesbury; drew a deed for the conveyance of the property of the college, and settled our temporalities.

SEPTEMBER 15, 1787 -- This has been a week of haste and business. Wednesday I went to Perry Hall; thence to Cokesbury, fixed the price of board, and the time for opening the college. On Friday I returned to Baltimore. In the midst of business my mind is calm.

OCTOBER 18, 1794 -- We came to Perry Hall. The preachers were afraid to go into Baltimore, but the brethren from there came out to calm their fears and invited them in. I have been hurried, and have not as much time for retirement as my soul panteth for. I must not neglect my devotions at any cost of time.

OCTOBER 18, 1796 -- We rode to Perry Hall, and were entertained with the greatest kindness.

JULY 4, 1797 -- I was taken in a chariot to Perry Hall, in company with Sister Fonerdon. I felt the effects of my exertions on the Sabbath, the want of rest, rising early, and riding to Mr.

Gough's. In my mind I felt almost as in old times. God hath not left this house. I felt great love to the family in praying for them in the family and in the closet. I had an open and free conversation with Mr. Gough about his soul. I conversed with the servants also, and had freedom in prayer, although I felt weakness of body. I wrote a few letters and read a little in the Bible. How precious is the Word of God!

OCTOBER 19, 1797 -- Reached Mr. Gough's. I was comforted in seeing a few of my age who were my spiritual children.

MAY 19, 1798 -- We rode to Perry Hall, and continued there until the twenty-sixth. I was not employed. Brothers Bruce and Harper attending me, we read over my transcribed numbers of the journal. A situation so healthy and agreeable had a good influence upon my body and mind; and the kindness and company of the elders of this house were charming and cheering.

AUGUST 27, 1800 -- This evening we came with equal difficulties to Perry Hall, but the greatest trouble of all was that the elders of the house were not at home. The walls, the rooms no longer vocal, all to me appeared hung in sackcloth. I see not the pleasant countenances nor bear the cheerful voices of Mr. and Mrs. Gough! She is in ill health, and writes, "I have left home, perhaps never to return." This intelligence made me melancholy. Mrs. Gough hath been my faithful daughter; she never offended me at any time.

AUGUST 3, 1801 -- I came on to Perry Hall. Here were things to arrest my attention. Out of sixty or seventy servants, many shouting and praising God. My dear Mr. Gough was somewhat ailing. Mrs. Carroll seriously ill, and her mother absent in attendance on old Mrs. Carroll, at the Mount.

I continued at Perry Hall to Saturday, the fifteenth. An intermittent fever came upon me every morning. It was with difficulty I could attend to the performance of religious duties, even being much unfitted for reading or writing. I got through a part of Doddridge's Rise and Progress, and some of Young's Night Thoughts.

APRIL 7, 1802 -- I came to Perry Hall. We cannot spend more time with the rich than with the poor; so, being warned by a very fine day, we started, stopped to dine with the widow Stump, at Bush, and in the evening reached Northeast.

AUGUST 4, 1802 -- I crossed the Susquehanna, dined with Mr. Smith, and reached Perry Hall in the evening. I have one day I can call my own. I write, I read, I think, and refit for the mountains. My trials, which come from almost every point of the compass, shall be as various winds to waft me to the haven of rest.

AUGUST 24, 1804 -- Breakfasted with Mrs. Gough, at Bath. I found Mr. Lyell here, his mind deeply engaged with his new design. He was very attentive to me. After resting three hours I came away.

APRIL 13, 1803 -- We parted with the elders at Perry Hall. I had preached On 2 Cor. 12:9, 10. We rode on to Deer Creek, and halted for the night with Harry Watters. My mind is in a great

calm after the tumult of a Baltimore Conference, and the continual concourse of visitors and people to which my duty subjected me. I have felt deeply engaged, and much self-possession; indeed, age, grace, and the weight and responsibility of one of the greatest charges upon earth ought to make me serious. In addition to this charge of the superintendent, to preach, to feel, and to live perfect love! The promise of the year is great, in the fruits of the earth, and in the church of God. Glory and honor be unto the Lord.

APRIL 16, 1805 -- At Perry Hall I spent a night. The house, spacious and splendid, was newly painted, and the little grandchildren were gay and playful, but I and the elders of the house felt that it was evening with us.

MARCH 10, 1807 -- I left Baltimore for Perry Hall. I spent one night with the elders of the house and my old friends Jesse Hollingsworth and Daniel Hitt, the faithful companion of my travels for three thousand miles.

MAY 3, 1808 -- We arrived at Perry Hall. Truly we came to the house of mourning; the master is dying. I saw and touched his dying body. Later Mr. Gough died. When the corpse was moved, to be taken into the country for interment, many of the members of the General Conference walked in procession after it to the end of the town. Harry [sic] Dorsey Gough professed more than thirty years ago to be converted and sanctified; that he did depart from God is well known, but it is equally certain that he was visibly restored. As I was the means of his first turning to God, so was I also of his return and restoration; certain prejudices he had taken up against myself and others, these I removed. In his last hours, which were painfully afflictive, he was much given up to God. Mr. Gough had inherited a large estate from a relation in England, and having the means, he indulged his taste for gardening, and the expensive embellishment of his country seat, Perry Hall, which was always hospitably open to visitors, particularly those who feared God. Although a man of plain understanding, Mr. Gough was a man much respected and beloved. As a husband, a father, and a master, he was well worthy of imitation. His charities were as numerous as proper objects to a Christian were likely to make them; and the souls and bodies of the poor were administered to in the manner of a Christian who remembered the precepts and followed the example of his divine Master.

JUNE 5, 1808 -- Henry Dorsey Gough's funeral sermon was preached; there might be two thousand people to hear. George Roberts spoke first on, "He that hath this hope in him purifieth himself." My subject was Acts 14:22. I spoke long, and was obliged to speak loud that all might hear. My subject was very much a portraiture of Mr. Gough's religious experience and character.

MARCH 19, 1809 -- (Maryland). At Light Street my subject was 2 Chron. 15:2. In the evening I preached again upon Hos. 6:1. On Monday we went to the camp meeting near Perry Hall, and I preached in the chapel upon Phil. 2:12-15. As I rode by the graves of the elders of the Gough family, the image of my dear departed Harry Gough was very present to me. We stopped in our way at B. Bennett's; his prodigal son has enlisted, and gone as a sergeant to New Orleans. The mention of this place kindled strong desires in my mind to send another missionary to that quarter; I wrote to John McClure, presiding elder of the Mississippi District, on the subject.

MARCH 11, 1810 -- Bishop McKendree preached. We had an ordination. I spoke by way-
of exhortation. Saturday, the seventeenth, the Conference went forward with order and dispatch,
and rose at ten o'clock in the morning. I rode to Perry Hall. Alas, alas-, what memories!

MARCH 26, 1815 -- At Eutaw Chapel I spoke upon the apostolic order of things. Monday
Conference rose. Tuesday I retired to Perry Hall. The stormy, damp weather is hard upon me, but I
abound here in comforts above millions: Lord, make me grateful and humble! What a preacher and
writer was Samuel Davies! His sermons are very Methodistical. We have sent Samuel
Montgomery to Montreal, and Samuel Burgess to Chenango District. They have had our counsel
and our prayers.

APRIL 2, 1815 -- In great weakness, I gave my farewell exhortation at the Fork chapel.
Came back to Perry Hall. All here is solitary to me!

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Part 5

GOUGH EXCERPTS -- BY NATHAN BANGS

Taken From: "The Life of Freeborn Garrettson" -- hdm0013.tex

A Garrettson Visit To Perry Hall

"Thursday 6. Accompanied by my cousin Presbury and other relatives, we repaired to what
is called the Camp Meeting Chapel. It is beautifully situated in a forest, at a distance from any
house. As I rode up, my mind was solemnly impressed when I saw such a number of horses and
carriages fastened to the trees, and the people waiting to hear the word. I had a sweet time in
speaking from 1 Cor. vii, 21. the gracious Lord was visiting the people with heavenly grace, we
had a little shower to refresh the vegetable creation.

It seems the chapel is one of Mr. Gough's last acts of kindness to the poor ... There are
some handsome improvements about this venerable mansion, and the garden excels any thing I
have seen. At present the parlor family is very large, there being much company. While they
enjoyed themselves in the hall, Mrs. Gough and myself sat in the parlor, talking over old times. At
nine o'clock the bell rang, and about fifty of the family assembled for prayer in the chapel. All the
gentlemen and ladies were present morning and evening. The riches of the world are good, if made
a good use of. Who can tell how these pretty things will be employed a few years hence?" (Mrs.
Carroll and her mother were both out of health; and since both are dead.)

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Part 6

GOUGH EXCERPTS -- BY EDWARD J. DRINKHOUSE

Taken From: "History of Methodist Reform" -- hdm0428.tex

There resided about twelve miles from the city [Baltimore] in princely style, Henry Dorsey Gough and family. He was computed to be worth \$300,000 in landed estate and servants. His wife had become converted, and he went to hear Asbury preach. He, too, was soundly converted, and at once Perry Hall, his homestead, was a retreat for the preachers and a preaching-place; a chapel was built, being the first in America with a bell. He afterward fell away under the temptations of his high social position, but was reclaimed by Asbury, and died in the faith in 1808, while the General Conference was in session in Baltimore. Asbury was with him and preached the funeral sermon, and a number of the members attended. His household continued faithful to Methodism long after, and Asbury often sojourned with them for physical repair and spiritual refreshment.

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Except the name of Perry Hall no retreats for Asbury are so frequently mentioned in his Journal as Bassett's princely home at Bohemia Manor, and Barratt's, on which the chapel of that name was built, famous for the meeting of Coke and Asbury in 1784.

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Part 7

A GOUGH EXCERPT -- BY THOMAS JACKSON AND P. P. SANDFORD

[This excerpt from Thomas Rankin's Journal, Memoirs, or Sketch, is found was published both by Thomas Jackson and P. P. Sandford, as shown below:]

Taken From: "The Lives of Early Methodist Preachers" -- hdm0420.tex Taken From:
"Mr. Wesley's Missionaries to America" -- hdm0520.tex

Thomas Rankin Visits Perry Hall

Thursday July 20th. -- I rode to the chapel at the forks of Gunpowder Falls, and preached to a numerous congregation. This being the day set apart for a general fast, by the Congress, throughout all the British provinces, all the serious part of the inhabitants paid a particular attention to the same. I endeavored to open up and enforce the cause of all our misery. I told them that the sins of Great Britain and her colonies had long called aloud for vengeance; and in a peculiar manner the dreadful sin of buying and selling the souls and bodies of the poor Africans, the sons and daughters of Ham. I felt but poorly when I began to preach, but the Lord was my strength and enabled me to speak with power and to meet the society afterwards. After the service was over, I rode to Mr. Gough's, at Perry-Hall. He and his wife had, by the mercy of God, lately found a sense of the Divine favor, and now cheerfully opened their house and hearts to receive the ministers and children of God. I spent a most agreeable evening with Mr. and Mrs. Gough, and the rest of the family. A numerous family of the servants were called in to prayer and exhortation; so that with them and the rest of the house we had a little congregation. The Lord was in the midst, and we praised Him with joyful lips. The simplicity of spirit discovered by Mr. and Mrs. Gough was truly pleasing. At every opportunity he was declaring what the Lord had done for his soul; still wondering at the matchless love of Jesus, who had plucked him as a brand from the burning. A gentleman in Bristol, who had died some years ago, left Mr. Gough an estate, in money, houses,

and land, to the value of upwards of sixty or seventy thousand pounds. In the midst of all this he was miserable; nor did he ever find true felicity till he found it in the love of God his Savior. O that he may live to be an ornament to the religion of Jesus Christ, both by example and precept!

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Part 8

GOUGH EXCERPTS -- BY MATTHEW SIMPSON

Taken From: Methodist Character Sketches -- hdm0295.tex

GOUGH, Henry Dorsey, was one of the early Methodists in Maryland. He was a gentleman of a large estate, and was married to a sister of General, afterwards Governor, Ridgely. He had an elegant mansion, called "Perry hall," twelve miles from Baltimore; one of the most elegant, at that time, in America. In April, 1775, with a number of wild companions, he went to hear Mr. Asbury preach, expecting some amusement; but under the sermon was brought to serious reflection, and after some time experienced the joys of conscious pardon and peace. For a number of years he was an earnest and active Christian. He built a chapel near his house, in which all his family, both white and colored, assembled morning and evening for prayer. It was also occupied as a preaching-place, both on Sabbaths and week-days. For some cause he was separated from the church for several years; but in 1801 he was reclaimed, and reunited with the Light Street church, in Baltimore. He died in May, 1808, during the session of the General Conference.

He was a man of great liberality and benevolence. His wife Mrs. Prudence Gough, was a devoted and earnest Christian. Though their house was the resort of much company of the highest circles in Maryland, yet, when the bell rung for family devotion, all were called together; and if no gentleman was present to lead, she read a chapter in the Bible, gave out a hymn, and engaged in prayer. Mr. Asbury says, "She has been a true daughter; she has never offended me at any time." She was awakened under the first sermon she heard from Mr. Asbury. A writer says, "She came into the congregation as gay as a butterfly, and left with the great deep of her heart broken up." Their only child, a daughter, was married to James Carroll, a gentleman of wealth, and of one of the leading families in Maryland.

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THE END