

Francis Asbury —

The Prophet of the Long Road

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(It is now two centuries since the spiritual life movement known as Methodism began in the Atlantic coast colonies of North America. Since Francis Asbury was the "master builder" of American Methodism it is appropriate that a biographical article on him be included in this special issue of *The Asbury Seminary*. Editor.)

Francis Asbury, the first and greatest Bishop of American Methodism, was born on August 20/21, 1745, in the parish of Handsworth, near Birmingham, Staffordshire, England, and died in the cabin home of George Arnold in Spottsylvania County, Virginia, on March 31, 1816. He was the virtual creator of American Methodism and was second only to John Wesley in the whole Methodist movement.

His parents were Joseph and Elizabeth Asbury. They had only one other child, a daughter who died in infancy, and since their only son was never married the family left no descendants. While Francis was still a child the parents moved to a small cottage on Newton Road at Great Barr, near West Bromwich, where the family lived thereafter. That cottage was restored and dedicated as an important historical landmark in 1959 and is maintained under the auspices of the Town Council of West Bromwich.

Young Asbury received little formal education, although he was sent early to school at Snails' Green near his home and could read the Bible when he was between six and seven years of age. But the master was a cruel man who beat the pupils and Asbury left the school and entered the service of "one of the wealthiest and most ungodly families we had in the parish." At the age of thirteen and a half years he became an apprentice at the Old Forge which was owned by a Methodist named Foxall. Asbury at once became an intimate with the son, Henry Foxall, who later became a local Methodist preacher and a rich iron merchant in America; he built the Foundry Methodist Church in Washington D. C., the name of which was reminiscent of the forge in England. Asbury dedicated the noted premises in 1810.

BEGINS PREACHING

Asbury was converted soon after he entered the apprenticeship. He heard many notable preachers in the parish church at Great Barr, which was a chapel-of-ease to Aldrich, and all Saints' Church at West Bromwich. He attended a Methodist meeting at Wednesbury where a large society developed in spite of bitter persecution. Here he was greatly impressed by the singing and the spontaneity of the service and decided to become one of the Wesleyan group. Soon he was reading the Scripture and giving out the hymns in the women's meetings to which he accompanied his mother, and at the age of eighteen he became a local preacher and preached his first sermon in a cottage at nearby Manwoods, which had been erected in 1680 by a great-uncle of Dr. Samuel Johnson.

He now began to travel widely through the area. In 1766 he gave up his work at the Forge and took the place of an ailing itinerant in Staffordshire and Gloucestershire for nine months. The following year he entered the conference on trial and was sent to the Bedfordshire Circuit. In 1768 he was admitted to full connection and appointed to Colchester, in 1769 he went back to Bedfordshire, and in 1770 he travelled the Wiltshire Circuit. There is written evidence that the young preacher was held in high esteem by the people he served.

SAILS FOR AMERICA

There is no evidence that Asbury had ever attended a conference up to this time, though he probably was present when he was admitted. On August 17, 1771, he was at the conference in Bristol when John Wesley said, "Our brethren in America call aloud for help. Who are willing to go over and help them?" Young Asbury and four others offered themselves and he and William Wright were chosen. In less than a month they sailed from the Port of Pill at Bristol. Asbury had no money but friends gave him some clothing and ten pounds in cash.

It seems that he had a sweetheart at Great Barr named Nancy Brookes and the romance was broken off by his departure. Dr. Tipple thought Asbury's mother interfered but in a letter he wrote to his mother later he referred to Nancy as his "dear heart" and intimated that she took offense because he left without seeing her, although he tried to do so. He never married and on one occasion he declared that "what befell me in England" was the first cause of his life-long celibacy, although he later mentioned other reasons.

Following the example of John Wesley, Asbury began writing his famous *Journal* on shipboard. "Whither am I going?" he wrote. "To the New World. What to do? To gain honour? No, if I know my own heart. To get money? No: I am going to live to God, and to bring others so to do." It was a rugged fifty-three days voyage across the Atlantic and Asbury preached almost daily to the ship's crew.

He landed at Philadelphia on October 27, 1771, and on the following day he preached his first sermon in America in St. George's Church, which had been purchased from a German Reformed congregation in 1769 and still functions as the oldest Methodist church building in the country.

Two immigrant laymen, Richard Strawbridge in Maryland and Philip Embury in New York, had been preaching in America for several years. Robert Williams had come of his own accord in 1768 and John King came unofficially the following year. In 1769 John Wesley sent out Joseph Pilmoor and Richard Boardman as his first missionaries.

BEGAN CIRCUIT RIDING

Asbury spent ten days in Philadelphia and then proceeded to New York, where he preached in Wesley Chapel, or John Street Church, which had been erected by Embury in 1768 and now houses in its third building on the same spot the oldest Methodist society in America.

On this first visit to New York Asbury took the stand that marked him as a far-seeing administrator and led to the amazing growth of American Methodism. He found that the preachers preferred to remain in the cities and Boardman openly believed in a settled ministry. Asbury had been in the country only three weeks but he perceived that this would mean failure. "My brethren," he wrote, "seem unwilling to leave the cities, but I think I will show them the way." He desired "a circulation of preachers, to prevent partiality and popularity." "I am dissatisfied," he declared. "I judge we are to be shut up in the cities this winter . . . I am in trouble and more trouble is at hand, for I am determined to take a stand against all partiality."

His stubborn resistance of his superiors, who presumably knew more about America than he did, initiated the era of the Circuit Rider and established itinerancy firmly in American Methodism. It was his best early contribution, for the preachers soon were following the advancing frontier and the fluctuating population, and thus their movement spread everywhere. The conference soon adopted a time limit of six months for the preachers, and three months for those in New York and Philadelphia.

Asbury now began his own "circulation." He travelled in the environs of New York for four and a half months, preaching in nearly all the towns and villages and becoming acquainted with the leading Methodists, and then went southward through New Jersey, Pennsylvania, Delaware, and Maryland. Returning, he spent four months in Pennsylvania and two and a half in New York before going back to Maryland for nearly five months. He travelled constantly, seldom spending many days in one place until mid-July of 1773.

In the spring of 1773 Thomas Rankin, Captain Webb, and George Shadford arrived from England. Rankin had been appointed by Wesley as general assistant or superintendent of the work in America. He did not properly estimate Asbury and in due time relations between them became strained. Asbury believed that Rankin poisoned Mr. Wesley's mind against him. Rankin did induce Wesley in 1775 to write a letter recalling Asbury, but it was not delivered until near the outbreak of the Revolution, and it was withdrawn. Rankin was an intense Tory and in 1778 he returned to England. There he continued to stir up trouble between Wesley and Asbury, according to the latter's belief, and letters written within a few months of Asbury's death in 1816 reflected the antagonism between the two men.

THE FIRST AMERICAN CONFERENCE

Immediately on his arrival Rankin convened the first conference ever assembled in America. It met at Philadelphia on July 14-16, 1773, and was attended by ten preachers, who were appointed to six circuits. There were then 1,160 members in society; 500 of these were in Maryland, where Robert Strawbridge had been laboring for more than a dozen years. At this conference Asbury wrote, "The overbearing spirit of a certain person had excited my fears. My judgment was stubbornly opposed for awhile, and at last submitted to," an obvious reference to Rankin.

Asbury was appointed to the Baltimore Circuit, along with Strawbridge, Abraham Whitworth, and Joseph Yearby. The fact that four of the ten preachers were sent to this one circuit shows the importance of Maryland in Methodism at that time. Asbury went at once to his appointment and did not leave it until he returned to Philadelphia for the second conference on May 25, 1774. Here were reported 17 preachers, 9 circuits, and 2,073 members in society. Asbury was appointed to New York to change in three months. He did not so change, however. He remained on the New York Circuit six months, and then went into Pennsylvania for four months and then to Maryland for two and a half months until the third conference met on May 17, 1775. Then there were 19 preachers, 10 circuits, and 3,148 members.

Asbury was appointed to Norfolk, a circuit of 125 members. It was the first time he had been in Virginia, although he had been in all the other sections of Methodism. He went at once and remained from May 29, 1775, to February 4, 1776. Then he moved through Maryland, Pennsylvania and New Jersey. The conference met in Baltimore on May 21, 1776. Asbury did not attend but Rankin met him in Pennsylvania and informed him that he had been reappointed to the Baltimore Circuit. James Foster and John Wade were named to labor with him. Now there were 24 preachers, 12 circuits, and 4,921 members. Norfolk had not grown under his ministry.

THE AMERICAN REVOLUTION

The period of the American Revolution was a difficult time for Asbury and other Methodist preachers, who were regarded with suspicion because of their British connections. This was greatly accentuated when in 1775 John Wesley published his *A Calm Address to Our American Colonies*, based on Dr. Johnson's pamphlet, *Taxation No Tyranny*, in which he attacked the colonies and the cause for which they were contending. This lost Wesley much of his influence in America and it has been pointed out that this influence was inherited by Asbury. Rankin, Shadford and the others sent over by Wesley returned to England and Asbury alone remained.

Asbury declined to take the test oath in Maryland and a fine was assessed against him. In 1778 he retired to the home of Judge Thomas White near Dover, Delaware; White was an ardent Methodist and was himself arrested and imprisoned for a time. Asbury remained there for around twenty months. His retirement was not as complete as some early historians believed, however. "I had access," he wrote, "to the house of Governors Rodney, and Bassett, and Dr. Magaws. I went where I thought fit in every part of the state, frequently lodged in the houses of very respectable people of the world and we had a great work. I think near 1,800 were added in that state during my stay of about 20 months." On April 28, 1779, he convened a conference of the northern preachers at White's and and virtually assumed control of the societies.

THE ISSUE OF THE ORDINANCES

The war had stimulated the desire of the American Methodists for baptism and communion at the hands of their own preachers. This was especially strong in Virginia and the south and the conference at White's was called to deal with the situation. "As we had great reason to fear that our brethren to the southward were in danger of separating from us," wrote Asbury, "we wrote them a soft, healing epistle." The fear was well founded. In 1779 the Virginia preachers

revolted and in a conference at Broken Back Church in Fluvanna County they ordained each other and decided to administer the ordinances. In May of the following year Asbury met them at Manakintown in Virginia and after negotiations he was able to persuade them to defer their action for one year.

The matter of the ordinances continued to be agitated, however. Both Asbury and Wesley insisted that the Methodists receive the ordinances from the clergymen of the Church of England, which most of them refused to do. This eventually led to the complete separation of the American Methodists from Wesley and Great Britain and the organization of an independent Church.

After the war Wesley himself was forced to recognize the situation. He had read Lord Peter King's book on the *Primitive Church* and had become convinced that presbyters and bishops were of the same ecclesiastical order, and it followed that he, being a presbyter, had the bishop's right to ordain. Therefore in 1784 he, assisted by James Creighton, another Anglican presbyter, "set aside" by the imposition of hands and prayer Dr. Thomas Coke as superintendent of the Methodists in the former colonies and sent him to America with instructions to consecrate Asbury to the same office. Coke met Asbury at Barratt's Chapel in Delaware on November 7, 1784. With his usual wise foresight Asbury declined to accept office on the appointment of an Englishman and demanded unanimous election by the preachers. This led to the assembling of the famous Christmas Conference at Baltimore on December 24th.

ORGANIZATION OF THE CHURCH

The Christmas Conference was in session until January 3, 1785. The Methodist Episcopal Church was formed, the first Methodist denomination in the world. Coke was recognized as General Superintendent and Asbury was unanimously elected and consecrated to the same office. As early as 1780 John Dickins in North Carolina had prepared a plan and raised some money for a school, and Cokesbury College was founded at Abingdon, Maryland. Missionaries were sent to Canada and the West Indies. Deacons and elders were ordained.

Thus the new Church was launched on its course. Coke and Asbury were called Superintendents until 1788, in which year they changed the term to Bishop. This was strongly opposed by Jesse Lee and many others but the succeeding General Conference allowed the word to stand.

Immediately following the Christmas Conference both Coke and Asbury took the road southward. They travelled through Virginia

and the Carolinas to Charleston and returned northward; in 1785 Asbury passed through Maryland five times, Virginia four times, North Carolina and Pennsylvania three times each, West Virginia twice, and New York, New Jersey, and Delaware once each.

On the 1785 journey some interesting events transpired. As Asbury went southward he stopped at the home of Colonel Joseph Herndon in Wilkes County, North Carolina, where Jesse Lee went to meet him from his appointment at Salisbury. Asbury appeared in gown, cassock, and band, and Lee strongly objected to this attire as unbecoming to Methodist simplicity, whereupon Asbury laid it aside and so far as is known he never wore it again. At Cheraw, South Carolina, a young man's description of the low state of religion in New England led to the establishment of Methodism there by Jesse Lee. Methodism was established in Charleston and Henry Willis became the first pastor there.

On the return trip Asbury and Coke held the first annual conference of the new Church in the home of the Reverend Major Green Hill near Louisburg, North Carolina. About twenty preachers were in attendance and all were entertained in the Hill home, which is still standing and has been officially designated by the General Conference as a shrine of American Methodism. There Coke spoke against slavery, perhaps because Green Hill was a large holder of human chattels, and was rebuked by Jesse Lee; Coke objected to the passage of Lee's character, although he repented and apologized. Here the few ordained elders were placed over groups of circuits and thus originated the office of presiding elder, although the term was not used until 1789. This conference was a landmark in Methodist history.

VISIT TO GEORGE WASHINGTON

Also on this trip Asbury and Coke visited George Washington, who told them that he favored emancipation of the slaves and would signify this by letter to the Virginia Assembly, although he did not think it proper to sign a petition to that effect. Washington invited them to spend the night at Mount Vernon but they were unable to do so because of an engagement at Annapolis the following day. This was Asbury's first contact with the General. The following year Asbury sent him a copy of a prayer book and Wesley's sermons, and on June 1, 1789, both Coke and Asbury visited President Washington in New York and presented to and received from him appropriate addresses. Coke, as an Englishman, was criticized for signing the paper. The Methodists were the first church group to congratulate and address the new President.

THE LONG ROAD

Asbury had now got his stride as the greatest of the Circuit Riders. Until he died he travelled annually a circuit six thousand miles long. The hardships he encountered on these incredible journeys for forty-five years cannot be conceived by our generation but they are all described in detail in his amazing *Journal*.

He became the best known man in all America. He travelled more, knew more people, had a better knowledge of the roads and trails, towns and villages, than any man in all the land. In his last letter he told a correspondent in England to address him simply in "America"; all the postmasters knew "the man who rambled America" and that he would soon pass that way.

His home was literally the open road. In all his life in America he never had any fixed abode or even a rented room. When he could no longer ride a horse he used a chaise, and he rode when he could not stand and had to be carried bodily to and from the conveyance. He preached when he had to be placed on a table and supported by pillows.

He slept wherever night overtook him. Often he slept on the ground but usually when on the road he slept in the cabins of the poor. On his first visit to Nashville, Tennessee, he slept in the jail. He complained of the one-room cabins crowded with children and dogs; once he slept with sixteen adults and several children in seven beds in one vermin-infested room; on another occasion the ailing Bishop Whatcoat slept on a bed while Asbury and a strange lady slept in corners of the room on the floor. But none of these things moved Francis Asbury. "Live or die, I must ride," he said.

But it was not always so primitive. Governors Tiffin of Ohio and Van Cortlandt of New York frequently entertained him. Favorite stopping places included the homes of the wealthy Henry Dorsey Gough of Maryland, James Rembert of South Carolina, Judge Thomas White of Delaware, Colonel Thomas Dorsey of Maryland, Philip Barratt of Delaware and many others.

CREATOR OF THE AMERICAN HERITAGE

Francis Asbury was one of the foremost creators of the American heritage. In unveiling his great equestrian statue in Washington the President of the United States declared: "His outposts marched with the pioneers, his missionaries visited the hovels of the poor, that all might be brought to a knowledge of the truth... Who shall say where his influence, written on the immortal souls of men, shall end... He is entitled to rank as one of the builders of our nation."

Cities, streets, colleges, churches and individuals bear his name. Famous artists have painted his portrait and many authors have written his biography. His blue eyes look out from stained glass windows on both sides of the Atlantic. In England his boyhood home is a municipally-supported shrine. The United States government recommended that his papers be collected, edited, and published and the recommendation was accepted by two Presidents and both Houses of the Congress, and the President asked that the work be placed in all libraries of the United States Information Service around the world.

The place of Asbury in American history is secure. He was an Englishman, but when his foot touched these shores they never touched another. All other preachers sent out by Wesley left when the colonies revolted, but Asbury remained in spite of pleas from the homeland. He referred to the American cause as "ours" and to that of the British as "theirs." Because of this loyalty and his moral contribution to the nation a celebrated artist adopted as the Asbury coat of arms the American shield upheld by angels!

MORAL CULTURE

He had no equal as the bearer of civilization and moral culture to the American frontier. He and his circuit riders were at the heels of the first settlers in every community, and they were in nearly every home. It has been said that the first human sound in the wilderness was the ring of the frontiersman's axe as he hewed out a space for his cabin, and second was the "hello" of the Methodist circuit rider at the cabin door. In their saddle-bags the preachers carried the Bible, the hymn book, and Christian literature. They brought news of the outside world. They prayed in every cabin and in every tavern.

It is a strange and false idea that these men had no "social gospel." They fought every social evil of their day and generation. Intemperance, slavery, gambling, horse racing, land encroachment, and every other form of social wrongdoing were denounced in thunderous tones—and these were the only social problems that were known in the period. Nearly every page of Asbury's great *Journal* evidences the keenness of his social conscience.

The circuit riders stressed individual salvation as a matter of course. They were not so shallow as to believe that a good social order could be built upon evil men, and they made godly and law-abiding citizens out of those who might otherwise have been ruffians.

EDUCATIONAL PIONEER

Francis Asbury was the educational pioneer of his day. In the early 1780's he established at Thomas Crenshaw's in Hanover County, Virginia, the first Sunday school in America. As a matter of fact the Sunday school is a Methodist institution. A plaque on Christ Episcopal Church in Savannah, Georgia, states that John Wesley in 1736 and 1737 was the founder of the Sunday school of that church, though this is not usually regarded as a school of the Robert Raikes type. But Hannah Ball, a Methodist, started a Sunday school at High Wycomb in England in 1769, fourteen years before Raikes started his. The Asbury school at Crenshaw's may have antedated Raikes also, and it is fairly certain that Asbury had never heard of him. In 1790 provision for Sunday schools at all preaching places was written into the Minutes of the Conference.

When the Church was organized at the Christmas Conference in 1784 a rule was enacted that the circuit riders, all unlearned men, must preach annually on education. To those who insisted that they had no gift for this the reply was, "Gift or no gift, you are to do it!" In 1780 Asbury raised in North Carolina the first money ever given for Methodist education in America. In Virginia the first Methodist school in America—Ebenezer Academy—was established in 1784, and Cokesbury College was opened near Baltimore in 1787.

Others followed. In Georgia, Kentucky and both the Carolinas educational institutions were founded by the circuit riders. "How many institutions of learning, some of them rejoicing in the name of Wesleyan, all trace the inspiration of their existence to the service and sacrifice of this lone circuit rider," said President Coolidge. How many indeed! Hundreds have been established in all the states and continued until the state caught the vision of the preachers. Then many were suspended, but 150 are in operation today, among them being some of the greatest in the land. And in the mission fields there are many more. "Preach annually on education. Gift or no gift, you are to do it."

PRINTER'S INK

On one historic occasion Martin Luther saw the devil and threw an ink well at him! The Methodists have thrown millions of tons of printer's ink at him! Wesley started it in England and Asbury followed in the New World. In 1789 in North Carolina he founded the *Arminian Magazine*, the first periodical of American Methodism. It survived only two years, but in 1818 it reappeared under the name of *Methodist Magazine*, and with some lapses and under different names it has survived to this day. In the same year of 1789 Asbury

started the Methodist Publishing House, and it is today the largest of its kind in the whole world. From its giant presses hundreds of millions of books and periodicals have come, and still come in greater volume than ever.

HIS DICTATORSHIP

Of course Francis Asbury holds first place as the creator of American Methodism. Some preceded him and others followed him, but to this day he has never had a peer in American Methodist history, as Wesley has had none in Britain. Some called him a dictator, and in a sense it was true. When Thomas Coke came to consecrate him on Wesley's appointment he refused and insisted upon a democratic election. But he did not administer in democratic fashion. Had he done so he might have avoided some criticism and schisms, but his movement would not have spread to the Father of Waters nor increased two hundred fold in his lifetime.

But if he was a dictator he exercised an affectionate and benevolent dictatorship. He loved his preachers next to God. He accepted the same salary, endured the same hardships, lived the same life, and travelled more than any of them. He asked nothing of them that he did not accept for himself, and they knew that if he sent them on hardrounds he had already made harder rounds and would make more. If Asbury was a dictator he learned it from John Wesley, and his dictatorship saved Methodism and made it the largest Protestant body in all the land.

THE APPROACHING END

The end came in the spring of 1816. He could no longer ride his horse but travelled in a chaise. He had gone from the south into New England and turned southward again, attended by John Wesley Bond. He passed through New York and Pennsylvania and crossed the mountains into Ohio and proceeded to Tennessee, where he attended his last conference at Bethlehem Meeting House near Lebanon. He crossed the mountains again into North Carolina, pushed on to South Carolina, and turned back to Virginia. He was unable to reach any of the conferences towards which he travelled in these states, but he was determined to reach the General Conference at Baltimore.

With amazing fortitude Asbury reached Richmond. He could neither walk nor stand, but he insisted on preaching and would not be dissuaded, saying that he must again deliver the gospel message in his beloved city. Bond gently lifted him from the chaise and placed him in a chair, and he was carried into the old church on Franklin and Nineteenth Streets. Seated on a table and supported by pillows

he preached his last sermon. At a snail's pace he crept on towards Baltimore, advancing scarcely ten miles a day. Six miles south of Spottsylvania his strength failed utterly and Bond carried him in arms into the cabin of George Arnold, an old friend. Two days he lingered. Then "as he sat on a chair, with his head reclined on the hand of brother Bond, without a struggle, and with great composure, he breathed his last." Francis Asbury, greatest of the Circuit Riders, had gone to join the other Immortals, trying in the gathering mists of death to take up a missionary collection.

McKendree was ill with rheumatism in the home of Dr. Henry Wilkins, an old friend who lived between Baltimore and Philadelphia, when Bond's messenger came with the news: "Our dear father has left us, and has gone to the Church Triumphant. He died as he lived—full of confidence, full of hope—at four o'clock this afternoon, Sunday, March 31, 1816." There was a funeral, attended by a large concourse of people from the neighborhood, and he was buried there at Arnold's where he fell.

REMOVAL TO BALTIMORE

But Asbury's travels were not over. On the first day of the General Conference a petition for the removal of his body to that city was presented. The Conference agreed, thanked Brother Arnold "for his attention to our venerable father," and appointed Bond to supervise the removal.

Asbury was brought to Baltimore on Thursday, May 9th, to the house of William Hawkins, and the General Conference adjourned to attend his funeral on the following morning. Baltimore might have been called the headquarters city of American Methodism. There the Methodist Episcopal Church was formed, there Asbury had been elected and ordained, and there all the General Conferences save one had met. But none of Asbury's previous visits to the city were so impressive or honorable as his coming in death.

The whole General Conference and an immense throng of citizenry assembled at Light Street Church, from whence the body of the great leader was taken to the Eutaw Street Church. McKendree headed the "vast procession" as it moved through the streets and he delivered a brief oration. The "Prophet of the Long Road" was interred in the church, a noble epitaph was placed over the tomb, and there he remained for forty years. In 1854 the body was removed to Mount Olivet Cemetery where it rests with the remains of Robert Strawbridge, Jesse Lee, Reuben Ellis, Wilson Lee, John Haggerty, Bishops George, Emory, and Waugh and other stalwarts of the faith.

Thirty-two years had passed since Asbury had been ordained, Deacon, Elder and Bishop on three successive days in this same city. For forty-five years he had been a man without a home. His

only home was the saddle and the open road, and he ate and slept wherever he happened to be at the time. He surpassed Wesley by travelling 275,000 miles and preaching an average of a sermon a day for nearly half a century. When he came there were a dozen lay preachers and a thousand "members in society." When he died there were 700 preachers and 214,000 members of the Methodist Episcopal Church. He held 224 Conferences, ordained 4,000 preachers and saw Methodism outstrip the growth of population five to one.

This was the preacher who was known as "the man who rambles America" and of whom it was said that he was "the most familiar figure on every road." Across the years American Methodism has had many great leaders, but in administrative and executive ability, in self-abnegation and evangelistic zeal, none has quite attained the stature of Francis Asbury.

(As indicated above, Asbury was a pioneer also in the field of education. It was Francis Asbury who in 1790 founded the first church-related academy west of the Appalachians. Known as Bethel Academy, it functioned from 1793-1808 on the Kentucky River near Wilmore, Kentucky. DePauw University (Greencastle, Indiana), was first named after Francis Asbury. Today Asbury College and Asbury Theological Seminary (Wilmore, Kentucky) carry not only the name but the spirit and purpose of this pioneer. Editor.)