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**HDM HIGHLIGHTS -- VOLUME 1**  
**Compiled By Duane V. Maxey**

Thought Provoking Passages From Our Files  
Useful as Illustrations and as Incentives To Further Study

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Digital Edition 09/07/97  
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## HIGHLIGHT #1

File: hdm0002

Author: Wayne C. Aman

Title: The Cross and Crown of Holiness

From: Chapter 7

### SUBJECT: CRUCIFIXION OF SELF

Let us not stop here. Oh, yes, you may receive some blessing; a satisfaction of knowing you took your hands off and turned your will and life to him. At times the Spirit will give to the seeker a "blessing of encouragement." lest they faint and fail to receive the Divine person in sanctifying grace. Some take this blessing as the witness, but no, the witness is more than a blessing, it is an assurance. Fail not to go through! Do not come short of the glory of God .

The cross must be a reality to us; a personal crucifixion. We must die! Our old man is given to the death of the cross.

The struggle for survival ceases. The conflict of wills has ended. Wrestlings of the flesh are felt no longer. The faculties of the soul are hushed, restful, expectant, the trusting soul whispers, "Father into thy hands I commend my spirit." Have you thus died?

O, of a certainty it is an act of faith in Christ's provisional grace, but faith is real, faith is substance. We must follow the Lamb whithersoever he goeth, and he will bring us to the place of crucifixion.

"I am crucified with Christ - the world is crucified unto me and I unto the world," testifies Paul the Apostle. Would you seek a life without the Cross, a resurrection without death? It would be in vain.

Jesus, I my cross have taken  
All to leave and follow thee  
Naked, poor, despised, forsaken,  
Thou from thence my all shall be.  
Perish every fond ambition,  
All I've sought and hoped, and known  
Yet how rich is my condition,  
God and heaven are still my own!  
Let the world despise and leave me;  
They have left my Saviour, too  
Human hearts and looks deceive me;  
Thou are not like man untrue.  
And while thou shalt smile upon me,  
God of wisdom love and might  
Foes may hate, and friends may shun me,  
Show thy face and all is bright.  
-- H. F. Lyte

"Know ye not, that as many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death - for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Rom. 6:3-5

An old Methodist altar song expressed it;

"I must be dead from day to day  
Let me die; let me die!  
Dead to the world and its applause,  
To all the customs, fashions, laws,  
Of those who hate the humbling Cross.  
Let me die! Let me die!

"My friends may say I'll ruined be,  
If I die, if I die.  
If I leave all to follow thee,  
But I'll die, but I'll die,  
Their arguments will never weigh  
Nor stand the trying judgment day,  
Help me to cast them all away.  
Let me die! Let me die!

"Oh I must die to scoffs and sneers,  
Let me die! Let me die!  
I must be freed from slavish fears,  
Let me die! Let me die!

So dead that no desire will rise,  
To appear good, or great, or wise,  
In any but my Saviour's eyes;  
Let me die! Let me die!

"If Christ would live and reign in me,  
I must die! I must die!  
Like him I crucified must be,  
I must die! I must die!  
Lord, drive the nails, nor heed the groans,  
My flesh may writhe and make its moans,  
But this the way and this alone,  
I must die! I must die!

Begin at once to drive the nail,  
Let me die! Let me die!  
O suffer not my heart to fail,  
Let me die! Let me die!  
Jesus, I look to thee for power,  
To enable me to endure this hour  
When crucified by sovereign power,  
I shall die! But I shall live!"  
-- Unknown --

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## HIGHLIGHT #2

File: hdm0002

Author: Wayne C. Aman  
Title: The Cross and Crown of Holiness  
From: Cover Story

## SUBJECT: CONVERSION ON CINNEBAR MOUNTAIN

On the cover of this book in its printed form is a mountain scene. Taken some distance from the peak, one sees evergreen forested slopes leading up toward a crowning summit which dominates the landscape. On page one, the author relates why he chose this picture for the cover:

"We chose this picture of Cinnebar Mountain, in Owyhee County of southern Idaho as the cover for this booklet. It is familiar country to the writer, as I spent a number of years in this vast area working as a cowboy on various ranches. In September 1952, I was saved from all sin after months of seeking for deliverance. For years I had never been in a church, yet the Holy Ghost found me and led me to my Saviour. It was while riding home to the ranch on a trail high on this

mountain that Christ forgave the sin of this unworthy sinner. To him be all honor, praise, and glory!" --Wayne C. Aman

[Wayne Aman was a friend of ours. One could accurately describe him as "The Saint from Cinnebar Mountain." After his conversion, while riding horseback on old Cinnebar Mountain, he obtained the experience of entire sanctification and was for years a zealous soulwinner whose loving, tender spirit was like ointment poured forth. For years, like the apostle Paul, Wayne Aman zealously ministered to others while also faithfully laboring at a secular job. After his retirement from secular employment, He founded Canadian Inland Mission, and, at a time when many would sit back and enjoy their retirement, he continued to work the works of Him that sent Him. With sacrificial devotion during those "retirement years," he labored for souls in various provinces of Canada, frequently commuting to and from his home in Idaho. During those commutes, he stopped a number of times and visited in our home. But, he never seemed to be one that dallied, always on the go again after a brief stop. This faithful "Saint from Cinnebar Mountain" fought a good fight, finished his course, kept the faith, and departed to the shores of eternal bliss just a few years ago. On that Great Day of the Lord, he will doubtless hear his Master say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord!" -- DVM, Sept., 1997]

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### HIGHLIGHT #3

File: hdm0004

Author: Anonymous

Title: The Life of John Fletcher

From: Chapter 1

SUBJECT: YOUTHFUL EXPERIENCES OF JOHN FLETCHER

Jean Guillaume De La Flechere (afterward the Rev. John Fletcher) was born at Nyon, in Switzerland, on the 12th of September, 1729...

In childhood he had a deep sense of the majesty of God, and a constant fear of offending him, attended with an unusual sensibility of conscience. The following circumstances are given as an example:-- One day, having displeased his father, who threatened to correct him, he feared to come into his presence, and accordingly retired into the garden; presently he saw his father coming toward him, when he turned and ran away from him with all speed. But he was suddenly struck with deep remorse, and said to himself, "What I do I run away from my father? Perhaps I shall have a son who will run away from me!" The impression this made upon his mind, remained several years...

While but a youth, he several times very narrowly escaped the loss of his life. The two following instances are selected, as being the most singular. They are given in his own words:--

"One evening I, and five young gentlemen, in high spirits, made a solemn agreement with each other, to swim the next day to a rocky island, which was five miles from the shore. But this foolish adventure was within a very little of costing us all our lives. I and another indeed did, with great difficulty and hazard swim to the island; but when we came thither, the rock was so steep and smooth, that we could not possibly climb up. After swimming round it several times, and making several ineffectual efforts, we thought we must perish there. But at length one of us found a place where we made a shift to crawl up: he then helped his companion. The others swam about half way, and just as they were sinking, a boat took them up. Another boat, which we had ordered to follow us, afterward came and took us home."

The account which he gave of another deliverance, is yet more striking. "Some years since, I lived very near the river Rhine. In that part it is broader than the Thames at London, and is extremely rapid. But having been long practiced in swimming, I made no scruple of going into it at any time; only, I was always careful to keep near the shore, that the stream might not carry me away. Once, however, being less careful than usual, I was unawares drawn into the mid-channel. The water was extremely rough, and poured along like a galloping horse. I endeavored to swim against it, but in vain, till I was far from home. When I was almost spent, I rested upon my back, and then looked out for a landing place, finding I must either land or sink. With much difficulty I got near the shore; but the rocks were so ragged and sharp, that I saw, if I attempted to land, I should be torn in pieces: so I was constrained to turn again to the midstream. At last, despairing of life, I was cheered by the sight of a fine, smooth creek, into which I was swiftly carried by a violent stream. A building stood directly across it, which I did not then know to be a powder mill. The last thing I could remember was, the striking of my breast against one of the piles on which it stood. I then lost my senses, and knew nothing more until I rose on the other side of the mill. When I came to myself, I was in a calm, safe place, perfectly well, with out any soreness or weariness at all. Nothing was amiss but the distance of my clothes, the stream having driven me five miles from the place where I left them. Many persons gladly welcomed me on shore; one gentleman in particular, who said, 'I looked when you went under the mill, and again when you rose on the other side, and the time of your being immersed among the piles was exactly twenty minutes.' "

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#### HIGHLIGHT #4

File: hdm0004

Author: Anonymous

Title: The Life of John Fletcher

From: Chapter 4

SUBJECT: GREED, A CURSE UPON

With a view to promote the work of God, Mr. Fletcher made excursions not only to the neighboring towns, but to more distant places. On one occasion he exchanged pulpits for a few Sabbaths with Mr. Sellon of Breedon. While he was here people of various classes from all the adjacent parishes flocked to hear him. The clerk being offended at seeing such crowds attend,

because it caused a little more labor in cleaning the church, determined that persons from other parishes should not be admitted without paying a penny each. For this purpose he placed himself at the church door, and began to collect the money from them as they passed in. Mr. Fletcher was informed of the circumstance, and hastened toward the church, saying, "I'll stop his proceeding." The clerk saw him coming and left the post he had taken and went to his desk. At the conclusion of the service, Mr. Fletcher said to the congregation, "I have not felt my spirit so moved these sixteen years last past as I have done today; I have heard that the clerk of this parish has demanded, and has actually received money from divers strangers before he would permit them to enter the church. I desire all who have in this way paid money for hearing the Gospel, will come to me, and I will return what they have paid, and as to this iniquitous clerk, his money perish with him."

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#### HIGHLIGHT #5

File: hdm0004

Author: Anonymous

Title: The Life of John Fletcher

From: Chapter 7

SUBJECT: PRAYER, A MIRACULOUS ANSWER TO

Near this time the following interesting circumstance occurred: Mr. Fletcher had heard of an eminently pious minister in the country, and had a great desire to see him. He accordingly set off very early one morning to visit him. When he had walked several miles, he saw a crowd of people assembled at the door of a house. On making some inquiry, he was told that, "A poor woman and child lay a dying." He went in and found a woman who was apparently very near death. The situation of her new-born infant was but little better, it being dreadfully convulsed. The room was full of people. From that melancholy spectacle, he took occasion to show them the dreadful effects of sin; and afterward spoke much of our miserable state in consequence of the sin of our first parents. He then spoke of the second Adam, and of the blessings which we might receive through him, and added, "He is able to raise the dead! He is able to save you all from sin as well as to save these two poor objects from death. Come let us ask him to save both us and them." He then engaged in prayer, and found remarkable liberty. Presently there was a very great alteration for the better, in both the mother and child. The people were utterly amazed and stood speechless and almost senseless. While they were in this state he silently withdrew, and when they came to themselves he was gone. Many of them asked, "Who could it be " and some replied, "Certainly it was an angel."

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#### HIGHLIGHT #6

File: hdm0004

Author: Anonymous  
Title: The Life of John Fletcher  
From: Chapter 8

SUBJECT: DIVINE PROTECTION

The following circumstance happened near this time. It is given in Mr. Fletcher's words.

"One Sunday, when I had done reading prayers at Madeley, I went up into the pulpit intending to preach a sermon which I had prepared for that purpose. But my mind was so confused that I could not recollect either my text or any part of my sermon. I was afraid I should be obliged to come down without saying any thing. But having recollected myself a little, I thought I would say something on the first lesson, which was the third chapter of Daniel, containing the account of the three worthies cast into the fiery furnace: I found in doing it such extraordinary assistance from God, and such a singular enlargement of heart, that I supposed there must be some cause for it. I therefore desired that if any of the congregation had met with any thing in particular, they would acquaint me with it in the ensuing week.

"In consequence of this, on the Wednesday after, a person came and gave me the following account: 'Mrs. K. had been for some time much concerned for her soul. She attended the church at all opportunities, and spent much time in private prayer. At this, her husband, (who is a butcher,) was exceedingly enraged, and threatened severely what he would do if she did not leave off going to John Fletcher's church; yea, if she dared to go to any religious meetings whatever. When she told him that she could not in conscience refrain from going at least to the parish church, he grew quite outrageous, and swore dreadfully that if she went any where, he would cut her throat as soon as she came home! This made her cry mightily to God that he would support her in the trying hour. And though she did not feel any great degree of comfort, yet she resolved to go on in her duty, and leave the event with him.

" 'Last Sunday, after many struggles with the enemy and her own heart, she came down stairs ready to go to church. Her husband asked her whether she was resolved to go thither? She told him she was. "Well then," said he, "I shall not cut your throat as I intended; but I will heat the oven and throw you into it the moment you come home. Notwithstanding this threatening, which he enforced with many bitter oaths, she went to church praying all the way that God would strengthen her for whatever might befall her.

" 'While you were speaking of the three Hebrews whom Nebuchadnezzar cast into the burning fiery furnace, she found it all belonged to her, and God applied every word to her heart. And when the sermon was ended, she thought that if she had a thousand lives, she could lay them all down for God. She felt her whole soul so filled with his love that she hastened home, fully determined to give herself to whatsoever God pleased; nothing doubting but that either he would take her to heaven if he suffered her to be burnt to death, or that he would some way deliver her as he did his three servants who trusted in him. But when she opened the door, to her astonishment and comfort, she found her husband's wrath abated, and she soon had reason to believe that he was under a concern for the salvation of his soul. The next Lord's day he attended Divine service at the

church. I now know why my sermon was taken away from me, namely, that God might thus magnify his mercy."

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## HIGHLIGHT #7

File: hdm0008

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: The Introduction

SUBJECT: SLAVERY, ITS BEGINNING IN THE US

...But in giving a true and full state of the country, there is another thing which must not be forgotten -- I allude to slavery. It is well known to all, that, at an early period of our colonial history, the slave trade made its way, in all its detestable character, to our shores; and at the time of which we are now speaking, notwithstanding the resistance made to it, in its first appearance by the colonial legislatures, it had become interwoven in nearly every civil compact in the country. This had introduced an exotic, uncongenial population into our country, not only differing in color from the mass of the people, but bowing in servitude to the masters of the soil. It will be found in the sequel that the Wesleyan missionaries were among the first, if indeed not the very first, who turned their attention especially and directly to the spiritual and moral improvement of these people; and it is on this account chiefly that this subject is introduced in this place. And that it may be clearly understood, it is necessary that we should glance at the manner in which slavery was introduced, and entailed as a fatal legacy upon many of the inhabitants of these United States.

That slavery existed among all ancient nations, the Jews, the Grecians, the Romans, the Africans, and all the barbarous tribes of men, is a fact too well known to need proof. Indeed, it is said by one of our late historians, that "slavery and the slave trade are older than the records of human society." "They are," says he, "found to have existed wherever the savage hunter began to assume the habits of pastoral and agricultural life; and, with the exception of Australasia, they have extended to every portion of the globe. \*[2]

The same historian remarks, and quotes Herodotus as authority, -- "Negro slavery is not an invention of the white man. As Greeks enslaved Greeks, as the Hebrew often consented to make the Hebrew his absolute lord, as Anglo-Saxons trafficked in Anglo-Saxons, so the Negro race enslaved its own brethren. The oldest accounts of the land of the Negroes, like the glimmering traditions of Egypt and Phoenicia, of Greece and of Rome, bear witness to the existence of domestic slavery, and the caravans of dealers in Negro slaves. The oldest Greek historian commemorates the traffic. Negro slaves were seen in classic Greece, and were known at Rome and in the Roman empire."

Is it strange, then, that it should find its way to America? But how came it here? In modern times the Portuguese, about the year 1441, having visited the western coast of Africa, commenced

the nefarious practice of decoying away the inhabitants for slaves. The practice once begun, the cupidity of avarice found means to continue and increase it. To make the trade as lucrative as possible, the slavers visited every port to which they could have access to make merchandise of the souls and bodies of men. This brought them to America. And though at first strongly resisted by the colonists, it was sanctioned by the supreme authority; and even Elizabeth descended from her royalty to become a partner in the traffic, for the sake of sharing the profits. It was in 1645 that the first cargo of Negro slaves was brought into Boston; and though the voice of the Puritans was loudly raised against it as an evil to be dreaded and denounced, and ordered them to be "restored at the public charge," yet it was afterward permitted, and gradually assumed the shape of a regular traffic. It finally spread through all the colonies, more particularly the southern, though in Virginia it was strenuously resisted, and at first only admitted conditionally, the servant standing to his master in the relation of debtor, bound to work until he had discharged the obligation he was under to him for the price at which he had been purchased. But Negro slavery was ultimately riveted on the colonies with all the rigor the laws could enforce. Thus did the profits arising from the traffic and the labors of the slave combine with the policy of the royal government at home, to sanction a practice which has entailed upon our country an evil of such tremendous magnitude, as perhaps centuries of the most wise and cautious measures may not wholly remove.

These remarks have been made for the purpose of showing, 1. That slavery was not at first the fault of the colonists, but of the governments of the old world, though it is manifest that having been once introduced, its familiarity and its gains at last rendered it desirable, and, as they finally came to believe, necessary, its necessity being inferred from its utility in a pecuniary point of view. 2. That considering the circumstances under which it originated, it was at first more the misfortune than the fault of the American people that slavery became interwoven into their civil institutions. 3. For the purpose of showing the actual state of things at the time when Methodism set up its banners on these western shores, that the evils with which it had to contend, as well as its advantages, may be fully known and properly considered.

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## HIGHLIGHT #8

File: hdm0008

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 3

SUBJECT: ASBURY'S EXPERIENCE OF PERFECT LOVE

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

[From all that I have been able to discover, this is the closest thing we can find to a direct testimony by Francis Asbury regarding whether or not he obtained and professed the experience of Perfect Love. In his Journal one may find indirect allusions to the experience which would lead one to conclude that he had the experience. Still, for whatever reason, throughout the remainder of his life, after his youthful experience, he seemed to be reluctant to directly testify to the experience. My opinion is that he, in fact, did have the second work of grace, in spite of whatever misgivings he may have had claiming it. The allusions he makes to his enjoyment of the fruits of perfect love point to the fact that he had the root of perfect love divinely planted within him. Also, see "How They Entered Canaan," Vol. I, hdm0185. -- DVM]

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#### HIGHLIGHT #9

File: hdm0008

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 4

SUBJECT: REVIVAL JUST BEFORE THE REVOLUTIONARY WAR

[Below is part of a letter written to John Wesley from Devereaux Jarratt, an Anglican minister who for a long while labored harmoniously with the Methodists in Virginia. In the excerpt below Jarratt tells of how people were both saved and sanctified wholly during a revival on his charge that seems to have come into full bloom just before the Revolutionary War. -- DVM]

I earnestly recommended it to my societies, to pray much for the prosperity of Sion, and for a larger outpouring of the Spirit of God. They did so, and not in vain. We have had a time of refreshing indeed a revival of religion, as great as perhaps ever was known, in country places, in so short a time. It began in the latter end of the year 1775; but was more considerable in January 1776, the beginning of the present year. It broke out nearly at the same time, at three places not far from each other. Two of these places are in my parish, the other in Amelia county, which had for many years been notorious for carelessness, profaneness, and immoralities of all kinds. Gaming, swearing, drunkenness, and the like, were their delight, while things sacred were their scorn and contempt. However, some time last year, one of my parish (now a local preacher) appointed some meetings among them, and after a while, induced a small number to join in society. And though few, if any of them, were then believers, yet this was a means of preparing the way of the Lord.

"As there were few converts in my parish the last year, I was sensible a change of preachers was wanting. This has often revived the work of God; and so it did at the present time. Last December, one of the Methodist preachers, Mr. S., preached several times at the three places above mentioned. He confirmed the doctrine I had long preached; and to many of them not in vain. And while their ears were opened by novelty, God set his word home upon their hearts. Many sinners were powerfully convinced, and mercy! mercy! was their cry. In January, the news of convictions and conversions were common; and the people of God were inspired with new life

and vigor by the happiness of others. But in a little time they were made strongly sensible that they themselves stood in need of a deeper work in their hearts than they had yet experienced. And while those were panting and groaning for pardon, these were entreating God, with strong cries and tears, to save them from the remains of inbred sin, to 'sanctify them throughout in spirit, soul, and body;' so to 'circumcise their hearts,' that they might 'love God with all their hearts,' and serve him with all their strength.

"During this whole winter, the Spirit of the Lord was poured out in a manner we had not seen before. In almost every assembly might be seen signal instances of divine power, more especially in the meetings of the classes. Here many old stout-hearted sinners felt the force of truth, and their eyes were open to discover their guilt and danger. The shaking among the dry bones was increased from week to week: nay, sometimes ten or twelve have been deeply convinced of sin in one day. Some of these were in great distress, and when they were questioned concerning the state of their souls, were scarce able to make any reply but by weeping and falling on their knees, before all the class, and earnestly soliciting the prayers of God's people. And from time to time he has answered these petitions, set the captives at liberty, and enabled them to praise a pardoning God in the midst of his people. Numbers of old and gray-headed, of middle-aged persons, of youth, yea, of little children, were the subjects of this work. Several of the latter we have seen painfully concerned for the wickedness of their lives, and the corruption of their nature. We have instances of this sort from eight or nine years old. Some of these children are exceeding happy in the love of God; and they speak of the whole process of the work of God, of their convictions, the time when, and the manner how they obtained deliverance, with such clearness as might convince an atheist that this is nothing else but the great power of God.

Many in these parts, who have long neglected the means of grace, now flocked to hear, not only me and the traveling preachers, but also the exhorters and leaders. And the Lord showed he is not confined to man; for whether there was preaching or not, his power was still sensible among the people. And at their meetings for prayer, some have been in such distress that they have continued therein for five or six hours. And it has been found that these prayer-meetings were singularly useful in promoting the work of God.

"The outpouring of the Spirit which began here, soon extended itself, more or less, through most of the circuit, which is regularly attended by the traveling preachers, and which takes in a circumference of between four and five hundred miles. And the work went on with a pleasing progress till the beginning of May, when they held a quarterly meeting at B's chapel, in my parish. This stands at the lower line of the parish, thirty miles from W.'s chapel, at the upper line of it, where the work began. At this meeting one might truly say the windows of heaven were opened, and the rain of divine influence poured down for more than forty days. The work now became more deep than ever, extended wider, and was swifter in its operations. Many were savingly converted to God, and in a very short time, not only in my parish, but through several parts of Brunswick, Sussex, Prince George, Lunenburg, Mecklenburg, and Amelia counties.

"The second day of the quarterly meeting a love-feast was held. As soon as it began, the power of the Lord came down on the assembly like a rushing mighty wind; and it seemed as if the whole house was filled with the presence of God. A flame kindled and ran from heart to heart. Many were deeply convinced of sin; many mourners were filled with consolation: and many

believers were so overwhelmed with love that they could not doubt but God had enabled them to love him with all their heart.

"When the love-feast was ended the doors were opened. Many who had stayed without then came in; and beholding the anguish of some, and the rejoicing of others, were filled with astonishment; and not long after with trembling apprehensions of their own danger. Several of them, prostrating themselves before God, cried aloud for mercy. And the convictions which then began in many, have terminated in a happy and lasting change.

"The multitudes that attended on this occasion, returning home all alive to God, spread the flame through their respective neighborhoods, which ran from family to family; so that within four weeks several hundreds found the peace of God. And scarce any conversation was to be heard throughout the circuit, but concerning the things of God: either the complainings of the prisoners, groaning under the spirit of bondage unto fear, or the rejoicing of those whom the Spirit of adoption taught to cry, 'Abba, Father.' The unhappy disputes between England and her colonies, which just before had engrossed all our conversation, seemed now in most companies to be forgot, while things of far greater importance lay so near the heart. I have gone into many, and not small companies, wherein there did not appear to be one careless soul; and the far greater part seemed perfectly happy in a clear sense of the love of God.

One of the doctrines, as you know, which we particularly insist upon, is that of a present salvation; a salvation not only from the guilt and power, but also from the root of sin; a cleansing from all filthiness of flesh and spirit, that we may perfect holiness in the fear of God; a going on to perfection, which we sometimes define by loving God with all our hearts. Several who had believed were deeply sensible of their want of this. I have seen both men and women, who had long been happy in a sense of God's pardoning love, as much convicted on account of the remains of sin in their hearts, and as much distressed for a total deliverance from them, as ever I saw any for justification. Their whole cry was,

'O that I now the rest might know,  
Believe and enter in;  
Now, Saviour, now, the power bestow,  
And let me cease from sin.'

And I have been present when they believed that God answered this prayer, and bestowed this blessing upon them. I have conversed with them several times since, and have found them thoroughly devoted to God. They all testify that they have received the gift instantaneously, and by simple faith. We have sundry witnesses of this perfect love, who are above all suspicion. I have known the men and their communication for many years, and have ever found them zealous for the cause of God: men of sense and integrity, patterns of piety and humility, whose testimony therefore may be depended on.

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HIGHLIGHT #10

File: hdm0008

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 7

SUBJECT: COKESBURY COLLEGE -- TWICE BUILT, TWICE BURNED

[Twice Cokesbury (= Coke + Asbury) College was built, and twice burned. Bishop Asbury felt that these incinerations were indicative that God did not want Methodism in this country to be involved in the education business -- a view not shared by his biographer, Nathan Bangs, who was a primary figure in the early establishment of Methodist institutions of learning. -- DVM]

The site selected for the college buildings, which was on a rising ground in the town of Abingdon, about twenty-five miles from Baltimore, is thus described by Dr. Coke:--

The situation delights me more than ever. There is not, I believe, a point of it, from whence the eye has not a view of at least twenty miles; and in some parts the prospect extends even to fifty miles in length. The water part forms one of the most beautiful views in the United States; the Chesapeake Bay in all its grandeur, with a fine navigable river, the Susquehanna, which empties itself into it, lying exposed to view through a great extent of country."

It was on this spot that a noble brick building was erected, one hundred and eight feet in length, and forty in breadth; and the house was conveniently divided for lodging the students, and for recitation rooms, &c. Through the solicitations of Dr. Coke and Bishop Asbury, nearly five thousand dollars had been secured by subscriptions and donations, when they commenced building; and before the rooms were entirely finished a school was opened with a few scholars. On the 8th, 9th, and 10th days of December, 1787, the college was opened with religious exercises, and Bishop Asbury preached a sermon on each day, the dedication sermon being delivered on Sabbath, from 2 Kings iv, 40, "O, thou man of God, there is death in the pot." Whether the selection of this text was ominous or not of the fate of the institution, after being in successful operation for about ten years, it was consumed by fire. Bishop Asbury makes the following remarks on being notified of the destruction of the buildings:--

"We have now a second and confirmed account that Cokesbury College is consumed to ashes, a sacrifice of ten thousand pounds in about ten years! The foundation was laid 1785, and it was born December 7, 1795. Its enemies may rejoice, and its friends need not mourn. Would any man give me ten thousand pounds a year to do and suffer again what I have done for that house, I would not do it."

It seems to have been the opinion of Bishop Asbury, that this destruction of the college buildings was an indication of divine Providence that it was no part of the duty of the Methodist Episcopal Church to engage in founding and raising up colleges. It appears to us, however, that on the same principle of reasoning, we should refuse to build a church, or a dwelling house, or even to embark in any business, which might be injured by the elements. Job's repeated losses were permitted to try his patience, and this might have been permitted for a similar effect on the church.

But although Bishop Asbury was dispirited in respect to building colleges, Dr. Coke, encouraged by the generosity of a number of wealthy friends in the vicinity of Abingdon, who sympathized with the sufferers, and also felt a deep interest in the cause of education, determined to make another effort. To aid him in his design, a number of friends in the city of Baltimore, after consulting together, immediately subscribed about four thousand five hundred dollars toward erecting a new building on the same premises. Ascertaining, however, that there was a large building in Baltimore which would answer the purpose, they purchased the premises for the sum of about twenty two thousand dollars. The ground and building thus purchased being more than was needed for the college, the brethren in Baltimore determined to erect a new church on a part of the premises. This was accordingly done, and the church and college were fitted up for use, and the college was opened with a fair prospect of success, even more promising than what had appeared in Cokesbury College; but unhappily a similar fate awaited it.

Through the imprudence of a few boys who had been making a bonfire with some shavings in an adjoining house, the flames were communicated to the house in which they were assembled, and thence to the church and college, which were, after ineffectual attempts to extinguish the flames, entirely consumed. Thus were the hopes of the friends of education again blasted by the sudden destruction of these buildings, by which the Methodists lost not less than forty-four thousand dollars, and the cause of learning was abandoned in despair by the Methodist Episcopal Church for a number of years. Other denominations, however, in the city of Baltimore, sympathized with the Methodists in the loss of their church, and offered their churches for them to assemble in until they could repair their own. This generous offer was thankfully accepted, and they occupied these houses until they succeeded in erecting another.

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## HIGHLIGHT #11

File: hdm0008

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 8

SUBJECT: REVIVALS IN 1787

...This year was distinguished by a remarkable revival of religion, particularly in the southern parts of Virginia. As Mr. Lee has given a very particular account of this revival, the reader will be pleased to read it in his own words. It is as follows:--

"There was a remarkable revival of religion in the town of Petersburg, and many of the inhabitants were savingly converted; and the old Christians greatly revived. That town never witnessed before or since such wonderful displays of the presence and love of God in the salvation of immortal souls. Prayer meetings were frequently held both in the town and in the

country, and souls were frequently converted at those meetings, even when there was no preacher present; for the prayers and exhortations of the members were greatly owned of the Lord.

"The most remarkable work of all was in Sussex and Brunswick circuits, where the meetings would frequently continue five or six hours together, and sometimes all night.

"At one quarterly meeting held at Mabry's Chapel in Brunswick circuit, on the 25th and 26th of July, the power of God was among the people in an extraordinary manner: some hundreds were awakened; and it was supposed that above one hundred souls were converted at that meeting, which continued for two days, i. e., on Thursday and Friday. Some thousands of people attended meeting at that place on that occasion.

"The next quarterly meeting was held at Jones's Chapel, in Sussex county, on Saturday and Sunday, the 27th and 28th of July. This meeting was favored with more of the divine presence than any other that had been known before. The sight of the mourners was enough to penetrate the most careless heart. The divine power was felt among the people before the preachers came together. Many of the young converts from the quarterly meeting that had been held two days before at Mabry's, had come together, and uniting with other Christians in singing and praying, the heavenly fire began to kindle, and the flame of love and holy zeal was spreading among the people, which caused them to break out in loud praises to God. Some when they met would hang on each other, or embrace each other in their arms, and weep aloud, and praise the Lord with all their might. The sight of those who were thus overwhelmed with the love and presence of God, would cause sinners to weep and tremble before the Lord.

"By the time the preachers came within half a mile of the chapel, they heard the people shouting and praising God. When they came up they found numbers weeping, both in the chapel and in the open air. Some were on the ground crying for mercy, and others in ecstasies of joy.

"The preachers went among the mourners and encouraged them and prayed with them. The private Christians did the same. Some were lying and struggling as if they were in the agonies of death; others lay as if they were dead. Hundreds of the believers were so overcome with the power of God that they fell down, and lay helpless on the floor, or on the ground; and some of them continued in that helpless condition for a considerable time, and were happy in God beyond description. When they came to themselves, it was generally with loud praises to God, and with tears and expressions enough to melt the hardest heart. The oldest saints had never before seen such a time of love, and such displays of the power of God.

"The next day the society met early, in order to receive the Lord's supper.

"While the society was collected in the house, some of the preachers went into the woods to preach; and while they were preaching, the power of the Lord was felt among the people in such a manner that they roared and screamed so loud that the preacher could not be heard, and he was compelled to stop. Many scores of both white and black people fell to the earth; and some lay in the deepest distress until the evening. Many of the wealthy people, both men and women, were seen lying in the dust, sweating and rolling on the ground, in their fine broadcloths or silks, crying for mercy.

As night drew on the mourners were collected together. and many of them were in the most awful distress, and uttered such doleful lamentations that it was frightful to behold them, and enough to affect the most stubborn-hearted sinner. But many of these were filled with the peace and love of God in a moment, and rising up, would clap their hands and praise God aloud. It was then as pleasing as it had before been awful to behold them.

"Many of these people who were happily converted, left their houses and came to the meeting with great opposition to the work of God; but were struck down in an unexpected manner, and converted in a few hours. So mightily did the Lord work, that a great change was wrought in a little time.

"Soon after this, some of the same preachers who had been at the quarterly meetings mentioned above, held a meeting at Mr. F. Bonner's, ten miles from Petersburg, where a large concourse of people were assembled; and the Lord wrought wonders among them on that day. As many as fifty persons professed to get converted at that time before the meeting closed. The cries of distressed sinners under conviction, and the shouts of happy Christians, were heard afar off. Some that were careless spectators in the beginning of the meeting were happily converted before the meeting ended, and went home rejoicing in God, knowing that he had forgiven their sins.

"They had another meeting at Jones' Hole Church, about twelve miles from Petersburg; many people assembled. They began to sing and exhort each other before the preachers came, and the Lord wrought among them, and many were crying for mercy. The preacher began to preach, but it was with difficulty that he could keep the people quiet enough to hear him at all. The old Christians were all alive to God, and the young converts were so happy that they could not well hold their peace, but were ready to break out in loud praises to God. They kept in for a while; but toward the close of the sermon some of them broke out into strains of praise the flame spread immediately through the whole house, and hundreds were deeply affected. Some prayed as if they were going to take the kingdom by violence: others cried for mercy as if they were dropping into eternal misery; and some praised God with all their strength, till they dropped down helpless on the floor.

The poor awakened sinners were wrestling with the Lord for mercy in every direction, some on their knees, others lying in the arms of their friends, and others stretched on the floor not able to stand, and some were convulsed, with every limb as stiff as a stick. In the midst of this work several sleepers of the house broke down at once, which made a very loud noise; and the floor sank down considerably; but the people paid but little or no attention to it, and many of them knew nothing of it, for no one was hurt. On that day many souls were brought into the liberty of God's children. Sinners were struck with amazement at seeing so many of their relations and neighbors converted, and few of them were left without some good desires to be converted themselves.

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HIGHLIGHT #12

File: hdm0008

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 8

SUBJECT: REVIVAL OF 1776

"The great revival of religion in 1776, which spread extensively through the south part of Virginia, exceeded any thing of the kind that had ever been known before in that part of the country. But the revival this year far exceeded it.

"It was thought that in the course of that summer there were as many as sixteen hundred souls converted in Sussex circuit; in Brunswick circuit about eighteen hundred; and in Amelia circuit about eight hundred. In these three circuits we had the greatest revival of religion but in many other circuits there was a gracious work, and hundreds were brought to God in the course of that year. To give a full description of that remarkable outpouring of the Spirit would exceed the bounds of this history. I have only given a short sketch of a few meetings. There were many other meetings not much inferior to those I have noticed. But the work was not confined to meetings for preaching; at prayer meetings the work prospered and many souls were born again; and the meetings often continued all night, without intermission. In class meetings the Lord frequently set the mourning souls at liberty. It was common to hear of souls being brought to God while at work in their houses or in their fields. It was often the case that the people in their corn-fields, white people, or black, and sometimes both together, would begin to sing, and being affected would begin to pray, and others would join with them, and they would continue their cries till some of them would find peace to their souls. Some account of this work was published in the newspapers at different times, and by that means spread all through the United States."

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HIGHLIGHT #13

File: hdm0008

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 8

SUBJECT: PRES. WASHINGTON & M. E. CHURCH, FORMAL EXCHANGES

Address Of The Bishops Of The Methodist Episcopal Church

" To the President of the United States:--

" 'Sir, -- We, the bishops of the Methodist Episcopal Church, humbly beg leave, in the name of our society, collectively, in these United States, to express to you the warm feelings of our

hearts, and our sincere congratulations on your appointment to the presidency of these States. We are conscious, from the signal proofs you have already given, that you are a friend of mankind; and under this established idea, place as full confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God and the glorious revolution, as we believe ought to be reposed in man.

" 'We have received the most grateful satisfaction from the humble and entire dependence on the great Governor of the universe which you have repeatedly expressed, acknowledging him the source of every blessing, and particularly of the most excellent constitution of these States, which is at present the admiration of the world, and may in future become its great exemplar for imitation; and hence we enjoy a holy expectation, that you will always prove a faithful and impartial patron of genuine, vital religion, the grand end of our creation and present probationary existence. And we promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts of his Holy Spirit, that he may enable you to fill up your important station to his glory, the good of his Church, the happiness and prosperity of the United States, and the welfare of mankind.

" 'Signed in behalf of the Methodist Episcopal Church.

" 'Thomas Coke,

" 'Francis Asbury.

" 'New York, May 29, 1789.' "

The following is the reply of President Washington:--

To the Bishops of the Methodist Episcopal Church in the United States of America.

" 'Gentlemen, -- I return to you individually, and through you to your society collectively in the United States, my thanks for the demonstrations of affection, and the expressions of joy offered in their behalf, on my late appointment. It shall be my endeavor to manifest the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power toward the civil and religious liberties of the American people. In pursuing this line of conduct, I hope, by the assistance of divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me.

" 'It always affords me satisfaction when I find a concurrence of sentiment and practice between all conscientious men, in acknowledgments of homage to the great Governor of the universe, and in professions of support to a just civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine vital religion -- I must assure you in particular, that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the divine benediction on yourselves and your religious community.

" 'George Washington.' "

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#### HIGHLIGHT #14

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 10

#### SUBJECT: BROTHERLY LOVE, ITS STRONG BOND

Another distinguished, though humble and unpretending servant of God was taken this year from the militant to the church triumphant. Francis Acuff, born in Virginia, and brought up in Tennessee, has left a name in the west which will be remembered with grateful recollections while Methodism shall continue to live and flourish in that country. He resided in Holstein, Tennessee; and though only three years in the traveling ministry, yet such were his talents and indefatigable labors in the work, that he won the confidence and affection of the people for whose salvation he devoted his strength; they lamented over his untimely grave as over the remains of a departed friend. He had only attained to the twenty-fifth year of his age when he was cut down as a flower, in the morning, and taken to ripen in the paradise of God.

As an instance of the strong attachment which was felt by those who were best acquainted with this man of God, I will give the following anecdote on the authority of the author of "Short Sketches of Revivals of Religion in the Western Country." An Englishman by the name of William Jones, on his arrival in Virginia, was sold for his passage. He served his time, four years, with fidelity, conducted himself with propriety, and was finally brought to the knowledge of the truth by means of Methodist preaching. As he had been greatly blessed under the preaching of Mr. Acuff, when he heard of his death, Billy, as he was called, determined to visit his grave. Though he had to travel a long distance through the wilderness, in which he had heard that the Indians often killed people by the way, yet his great desire to visit the grave of his friend and pastor impelled him forward, believing that the Lord in whom he trusted was able to protect him from savage cruelty, and provide for his wants. "When I came to the rivers," said he, "I would wade them, or if there were ferries they would take me over, and when I was hungry the travelers would give me a morsel of bread. When I came to Mr. Greene's, in Madison county, I inquired for our dear brother Acuff's grave. The people looked astonished, but directed me to it. I went to it, felt my soul happy, kneeled own, shouted over it, and praised the Lord!" Such a mark of strong affection in a simple follower of Jesus Christ speaks volumes in favor of the man over whose grave those grateful recollections were so piously indulged.

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#### HIGHLIGHT #15

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 10

SUBJECT: DEATH OF JUDGE WHITE, ASBURY'S REMARKS UPON

"This day," May 21, 1795, "I heard of the death of one among my best friends in America, Judge White, of Kent county, Delaware. This news was attended with an awful shock to me. I have met with nothing like it in the death of any friend on the continent. Lord help us to live our short day to thy glory! I have lived days, weeks, and months, in his house. O that his removal may be sanctified to my good, and the good of the family! He was about sixty-five years of age. He was a friend to the poor and oppressed. He had been a professed Churchman, and was united to the Methodist connection about seventeen or eighteen years. His house and heart were always open; and he was a faithful friend to liberty in spirit and in practice; he was a most indulgent husband, a tender father, and an affectionate friend. He professed perfect love and great peace, living and dying."

Such a testimony is alike honorable to him who made it, and to him in whose favor it was recorded, showing the gratitude and affectionate remembrance of the one, and the disinterested friendship and fidelity of the other.

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HIGHLIGHT #16

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 12

SUBJECT: ASBURY -- SUFFERINGS ENDURED TO SPREAD THE GOSPEL

He succeeded in crossing the Cumberland Mountains in the state of Tennessee, but such were his bodily afflictions, that, through the advice and persuasions of his friends, he relinquished his intention of visiting the Kentucky conference, and made his way back as he was able to endure the fatigue of traveling, to the city of Baltimore. While in the state of Virginia, he made the following reflections:--

"My fever left me, as I thought, from Monday until Friday night. I am kept cheerful, but very weak. My diet is chiefly tea, potatoes, Indian meal gruel, and chicken broth. My reading is only the Bible. I cannot think much, and write only a few letters. I think of my charge, of the conferences, and the Church, and of my dear parents, who will probably outlive me. I must be made perfect through sufferings. I rest in rainy weather, and have to ride from eighty to one hundred miles in a

week. The way we now go we have sometimes to ride thirty miles to get to a house." -- "I have traveled about six hundred miles with an inflammatory fever, and a fixed pain in my breast."

In this state of pain and weakness did this holy man of God pursue his work, through the various sections of our country, for the sole purpose of building up the Redeemer's kingdom.

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## HIGHLIGHT #17

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 12

SUBJECT: JOHN DICKENS, FAITHFUL UNTO DEATH

During the prevalence of the yellow fever in the city of Philadelphia this year, many estimable citizens were swept from time to eternity, and among others that eminent preacher of the gospel, John Dickins, whose useful services in the Church entitle him to a more special and lengthened notice than what has been given to some others.

He was a native of Great Britain, born and educated in the city of London. At what time he emigrated to this country is not stated; but it appears that in 1774 he was made a partaker of divine grace, and united himself to the Methodist society in Virginia. In 1777 he was admitted into the traveling ministry, and itinerated extensively though Virginia and North Carolina in the time of the Revolutionary war. For some cause he located in 1781, but two years after was readmitted into the conference, and was stationed in the city of New York, where he labored for several years acceptably and usefully. When the Book Room was established in the city of Philadelphia in 1789, he was appointed to its superintendence, and he managed its concerns with great skill and fidelity until his demise. For this station he was eminently qualified, not only on account of his strict fidelity, his theological attainments, and thorough acquaintance with the economy of Methodism, but also from his literary acquirements. His knowledge of the sciences was considerable, and besides his own language, he was familiar with the Latin and Greek. And, though not brilliant in his conceptions nor splendid as a preacher, he was of sound judgment, a close and conclusive reasoner, a plain, pointed, and successful preacher, always adapting, as nearly as might be, his discourses to the condition and circumstances of his hearers. As an evidence of the soundness of his views as a divine, may be mentioned the fact that the "Short Scriptural Catechism," which has been published for many years at our Book Room, was the production of his pen. And whatever may be said in behalf of others which have been since issued from the press, this is among the most excellent of them all, and should never be superseded by those of less intrinsic merit. It contains in fact a body of divinity in a few words, selected from the Holy Scriptures, arranged in due order, in the very phraseology in "which the Holy Ghost teacheth."

The accuracy and fidelity with which he discharged his duties as an editor, and also as a financier and bookkeeper -- for in each of these capacities did he serve while superintending the Book Concern in Philadelphia -- may be seen and appreciated by an inspection of the books of the establishment, by a recurrence to the manner in which it prospered in his hands, and the typographical correctness with which the books were executed.

In the relations of husband and parent he sustained the purity and dignity of his station, mixing in all his deportment the tenderness of the warmest affection with the attributes essential to maintain his authority as the head of a family. In the relation of a father ever attentive to the best interests of his children, he devoted himself to their education, to training their minds to moral and religious duties, and to restraining them from those vices which corrupt the mind, and lay the foundation for present and future misery.

The state of his mind may be seen by the following extract of a letter which he wrote to Bishop Asbury a short time before his death. The reader will recollect that the yellow fever was then raging in Philadelphia with awful and destructive violence, sweeping into eternity thousands of his fellow-beings, while others, to escape from this devouring plague, were flying into various parts of the country. Notwithstanding these alarming aspects in the heavens and the earth around him, John Dickins remained, as a faithful sentinel, at his post, giving warning to the impenitent, and counsel and consolation to the trembling and dying believer. In the midst of these things, he says to Bishop Asbury:--

"My much-esteemed Friend and Brother -- I sit down to write as in the jaws of death. Whether Providence may permit me to see your face again in the flesh I know not; but if not, I hope, though abundant mercy, we shall meet in the presence of God. I am fully conscious that I am an unprofitable, a very unprofitable servant; but I think my heart condemns me not, and therefore I have confidence in God. Perhaps I might have left the city, as most of my friends and brethren have done; but when I thought of such a thing, my mind recurred to that Providence which has done so much for me, a poor worm, that I was afraid of indulging any distrust. So I commit myself and family into the hands of God, for life or death."

Soon after writing the above, he was seized with the raging epidemic, and on the 27th of September, 1795, he took his departure to a better world, in the fifty-second year of his age. During his sickness, which he contracted while visiting the abodes of wretchedness and administering the consolations of the gospel to the dying, he was saved from those awful agitations of body and mind which are usually the accompaniments of this fatal disease, and with great tranquillity of mind he entered into his Master's joy. From the testimony of his bereaved widow it appears that he said to her, on the first day of his illness, --

"I am very ill; but I entreat you in the most earnest manner, not to be the least discomposed or uneasy. Tell the children, I beg them not to be uneasy, for divine wisdom cannot err. Glory be to God! I can rejoice in his will, whether for life or death. I know all is well! Glory be to Jesus! I hang upon thee. Glory be to thee, O, my God I have made it my constant business, in my feeble manner, to please thee -- and now, O God, thou dost comfort me."

In this happy frame of mind did he meet the last enemy on his first approaches. Then clasping his hands together, he joyfully exclaimed, "Glory be to God! Glory! Glory be to God! My soul now enjoys such sweet communion with him, that I would not give it for all the world. Glory be to Jesus! O, glory be to God! I have not felt so much for seven years. Love him! Trust him! Praise him!"

Bishop Asbury bears the following testimony to the character of Mr. Dickins:-- "For piety, probity, profitable preaching, holy living, Christian education of his children, secret closet prayer, I doubt whether his superior is to be found either in Europe or America."

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## HIGHLIGHT #18

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 12

SUBJECT: CALVIN WOOSTER, AFLAME WITH HOLY FIRE

This year was distinguished by several revivals of religion. In Upper Canada a gracious revival had commenced in 1797, chiefly through the instrumentality of Calvin Wooster, whose fervency of spirit led him forth in the work of reformation in a most remarkable manner, and with singular success. In company with Samuel Coate, he volunteered his services as a missionary to this distant field of labor, and after enduring almost incredible hardships on their way, for they lodged no less than twenty-one nights in the wilderness, they arrived in safety just in time to attend a quarterly meeting on the Bay of Quinte circuit. After the preaching on Saturday, while the presiding elder, Darius Dunham, retired with the official brethren to hold the quarterly meeting conference, brother Wooster remained in the meeting to pray with some who were under awakenings, and others who were groaning for full redemption in the blood of Christ. While uniting with his brethren in this exercise, the power of the Most high seemed to overshadow the congregation, and many were filled with joy unspeakable, and were praising the Lord aloud for what he had done for their souls, while others "with speechless awe, and silent love," were prostrate on the floor. When the presiding elder came into the house, he beheld these things with a mixture of wonder and indignation, believing that "wild-fire" was burning among the people. After gazing for a while with silent astonishment, he kneeled down and began to pray to God to stop the "raging of the wild-fire," as he called it. In the meantime, Calvin Wooster, whose soul was burning with the "fire of the holy Spirit," kneeled by the side of brother Dunham, and while the latter was earnestly engaged in prayer for God to put out the wild-fire, Wooster softly whispered out a prayer in the following words, "Lord, bless brother Dunham! Lord, bless brother Dunham!" Thus they continued for some minutes -- when, at length, the prayer of brother Wooster prevailed, and Dunham fell prostrate on the floor -- and ere he arose received a baptism of that very fire which he had so feelingly deprecated as the effect of a wild imagination. There was now harmony in their prayers, feelings, and views; and this was the commencement of a revival of religion which soon

spread though the entire province for as brother Dunham was the presiding elder, he was instrumental in spreading the sacred flame throughout the district, to the joy and salvation of hundreds of immortal souls.

Calvin Wooster was a man of mighty prayer and faith. Frequently was his voice heard, by the families where he lodged, in the night season, when rising from his bed while others slept, he would pour out the desire of his soul to God, in earnest prayer for the salvation of souls. Such, indeed, was the strength of his faith in God, and the fervency of his spirit, as well as the bold and pointed manner of his appeals to the consciences of his hearers, and particularly to the wicked, that few of these could stand before him -- they would either flee from the house, or, smitten with conviction, fall down and cry aloud for mercy while, in the midst of these exercises, the saints of God were shouting forth his praises.

Nor was he alone in this work. The other preachers caught the flame of divine love, and were came forward under its sacred impulses in their Master's work. Many instances of the manifestations of divine power and grace might be narrated, which go to illustrate the authority by which these men of God spoke in his name; one of which I will relate.

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#### HIGHLIGHT #19

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 12

SUBJECT: HOLY GHOST REVIVAL -- UPPER CANADA 1797 -- 1799

At a quarterly meeting in the Bay of Quinte district, as the preacher commenced his sermon, a thoughtless man in the front gallery, commenced, in a playful mood, to swear profanely, and otherwise to disturb the congregation. The preacher paid no attention to him until he was in the midst of his sermon, when, feeling strong in faith and the power of His might, suddenly stopping, he fixed his piercing eye upon the profane man, then stamping with his foot, and pointing his finger at him with great energy, he cried out, "My God! smite him!" He instantly fell, as if shot through the heart with a bullet. At this moment such a divine afflatus came down upon the congregation, that sinners were crying to God for mercy in every direction, while the saints of God burst forth in loud praises to his name. Similar instances of God's gracious presence were not uncommon in those days in that country, as they have been related to the writer on the most unquestionable authority. Indeed, this great work may be said to have been, in some sense, the beginning of that great revival of religion which soon after spread through various parts of the United States.

The doctrine more especially urged upon believers was that of sanctification, or holiness of heart and life, -- a complete surrender of the soul and body, all their powers and affections, to the service of God -- and this was pressed upon them as their present privilege; depending for its

accomplishment now on the faithfulness of God, who had promised to do it. When this baptism of the Holy Ghost which fired and filled the hearts of God's ministers at that time, and which enabled them so to speak that the people felt that their words were with "demonstration and power," and they could not well resist the influence of those "thoughts which breathed," and those "words which burned."

Nor were they less assiduous to press upon the unconverted the necessity of immediate and instantaneous conversion, or a present justification by faith in Jesus Christ -- warning them in the most faithful and affectionate manner of the imminent danger of delaying one moment to repent of their sins, and surrender their hearts to God. O what awful sensations ran through the assemblies while Calvin Wooster, and others of a like spirit, were denouncing the just judgments of God against impenitent sinners, in such pointed language as made the "ear to tingle," and the heart to palpitate! Nor were they less affected while these men of God portrayed in such lively colors the beauty and amiableness of religion, the ability and willingness of the Lord Jesus Christ to save them, and concluded by urging them, in the most earnest manner, and with the most affectionate and pathetic strain of eloquence, to accept of pardon and invitation without a moment's delay.

"We are not to suppose that this work went on without opposition. In that country there was a marked line of distinction "between the righteous and the wicked," there being but few formal professors of religion to interpose between the two classes. And such was the general state of society, that those who did not embrace religion felt themselves at liberty to manifest their hatred to its doctrines by open acts of hostility, by scurrilous speeches, and in some instances by personal violence. But in the midst of the obloquy and reproach heaped upon the servants of God, they held on their way, boldly proclaiming the sacred truths of the gospel; and, not infrequently, some of the boldest opposers of the truth no sooner came within its hearing, than they were forced to yield to its authority, when they willingly bowed their necks to the yoke of Jesus Christ. One instance among many others I will relate. A stout opposer of the Methodists, hearing that his wife was in a prayer-meeting, rushed violently into the room, seized the wife, and dragged her to the door, when, attempting to open it, he was himself seized with trembling, his knees failed him, and he fell helpless upon the floor, and was fain to beg an interest in the prayer of those very people whom he had so much despised and persecuted. He rose not until the Lord released him from his sins and made him a partaker of his pardoning mercy. This very man afterward became an itinerant minister, with whom I was personally acquainted, and had the relation of these facts from his own lips.

All, however, were not so fortunate. The Rev. James Coleman, calling to visit a woman under conviction for sin, while talking with her, was assailed by her husband, who struck him on the forehead so violently, that he carried the mark for a considerable time; and then, to add to the enormity of the offense, raised the scandalous report that Mr. Coleman was holding improper discourse with his wife, which, indeed, was believed by many, until the real cause was revealed, namely, the man's hatred to true religion.

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HIGHLIGHT #20

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 12

SUBJECT: DEATH OF CALVIN WOOSTER -- TRIUMPHANT

Hezekiah Calvin Wooster also took his departure to another world this year [1798]. We have already seen something of his character in the notice we have taken of the work of God in Upper Canada. His name is "like ointment poured forth," to many in that country, and he used to be spoken of as an extraordinary messenger of God, sent to declare his counsels unto a fallen and rebellious world. After exerting all his powers of body and mind in beseeching sinners to be reconciled to God, he returned home with the fatal consumption fastened upon his lungs. But even while in this feeble state, so reduced as not to be able to speak above a whisper, this whisper, being announced to the congregation by another, was frequently attended by such a divine energy and unction, that sinners would tremble and fall under the announcement, while the people of God felt the holy anointing running through their souls. It is said, indeed, that his very countenance exhibited such marks of the Divine glory that it struck conviction into the hearts of many who beheld it.

"Behold how great a matter a little fire kindleth." Though Hezekiah Calvin Wooster could not be regarded as a man of more than ordinary talents as a preacher, yet, such was the holy fervor of his soul, his deep devotion to God, his burning love for the souls of his fellow-men, that he was the happy instrument of kindling up such a fire in the hearts of the people, wherever he went, particularly in Upper Canada, that all the waters of strife and opposition have not been able to quench it. This testimony I consider due to such departed worth. The grace of God wrought mightily in him, and great was his glorying in the cross of Christ -- nor did he glory in aught else -- for he was as much distinguished for his humility, his deadness to self, and to self-applause, as he was for the fervor of his spirit, the strength of his faith, and the boldness and pointedness of his appeals to the consciences of the people.

That he enjoyed "perfect love," was demonstrated, not only from the fact of his having recorded the time when he received this great blessing, \*[2] but also and more especially from the whole tenor of his life, his constant self-denial, his watchings and fastings, and from the "fruit of the Spirit, love, faith, meekness, patience, gentleness, long-suffering, and charity," which shone out conspicuously in all his deportment, in the temper of his mind, and the words of his lips.

It could not be expected otherwise than that such a man should be prepared to meet his "last enemy" with firmness, and to "rejoice in hope of the glory of God," when drawing near to the termination of his earthly career. Accordingly, when so exhausted as to be scarcely able to speak, on being asked by his father if his confidence was still strong in the Lord, he answered with holy triumph, "Yes, strong! strong!" And a short time before his eyes were closed in death, he said, "The nearer I draw to eternity, the brighter heaven shines upon me." He thus "fell asleep in Jesus" on the 6th of November, 1798, in the 28th year of his age and the fifth year of his ministry. Though his race was short, it was brilliant -- its brilliancy arising not so much from the splendor of his

talents as from the purity of his motives, the fidelity of his private and public life, and the holy and burning zeal with which he pursued his vocation until sickness and death put a stop to his activity. And when he sunk under the cloud of death, he left such a trail of light behind him, as shall, it is humbly hoped, never be extinguished. Such honor God puts upon those who honor him.

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## HIGHLIGHT #21

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 14

### SUBJECT: CAMPMEETINGS, THE BIRTH OF

From the close of the General Conference of 1800, to the end of the year 1803

Having, in the preceding chapter, detailed the doings of the General Conference of 1800, we will return to the annual conferences, and endeavor to give an account of the work of God in the various parts of their extensive fields of labor. This year and the two following were eminently distinguished for the outpouring of the Spirit of God, and the enlargement of his work in various directions. The heavens and the earth, indeed, appeared to be shaken by the mighty power of God, and very many sinners were brought to feel their need of Christ, to seek and to find him as their only Saviour.

It seems that during the session of the General Conference much good had been done by the public and private labors of the preachers; and as they separated with much harmony of feeling, the Spirit of God wrought by their means in many of the places where they were stationed the present year.

During the conference, a work of God commenced in that section of Baltimore called Old Town. Meetings were held here in private houses, which were attended by some of the preachers while not engaged in the business of the conference, by which means several souls were brought to the knowledge of the truth. From this beginning, the work spread in different directions though the city, in the churches as well as in private houses. Such a glorious work had not been seen in Baltimore for several years, and the old professors were much excited and encouraged at beholding their children and neighbors coming into the fold of Christ.

About two weeks after the adjournment of the General Conference, an annual conference was held at Duck Creek Cross Roads, where many of the young converts, and some of the more experienced Christians from Baltimore, came for the purpose of attending the meetings. Here the Lord wrought powerfully. While the members of the conference were transacting their business in a private house, some of the younger traveling and some local preachers were almost constantly engaged in preaching to the people exhorting and praying with them; and such was the intenseness

with which they pursued their work, that at the church, the meeting was held without intermission for forty-five hours. \*[1] Often, during these meetings, the voice of the preacher was drowned either by the cries of the distressed or the shouts of the redeemed.

As these effects were new to many, they at first looked on with silent astonishment, until, before they were fully aware of it, both saints and sinners would be seized with a shaking and trembling, and finally prostrated helpless upon the floor. The result of these exercises was, that not less than one hundred and fifty souls were converted to God during the session of the Conference. Such a time of "refreshing from the presence of the Lord" had never before been witnessed in that part of the country.

From this the work spread with great rapidity though the Eastern Shore of Maryland, and into the lower counties of the state of Delaware, bowing, in its course, the hearts of many stubborn sinners, who were brought to God by faith in Jesus Christ. Both preachers and people, in whose hearts the fire of Divine love had been kindled at these meetings, carried the sacred flame with them wherever they went, and thousands have doubtless praised God and are now praising him for the consolations of that blessed revival of godliness. It continued, indeed, to extend its hallowing influence on the Eastern Shore of Maryland, and in some other places, through the remainder of the summer.

As the result of this glorious work in the little village of Duck Creek, no less than one hundred and seventeen persons joined the Church.

Nor was the revival confined to this part of the country. In Philadelphia, in various circuits in the vicinity of Baltimore, in the state of Vermont, in some portions of Canada, Connecticut, and New Hampshire, the Spirit of the Lord was poured out, and many, very many, sinners were brought to the knowledge of the truth. It seems, indeed, that most of the preachers had received a new baptism of the holy Spirit -- like that which had been showered upon Calvin Wooster, and others in Canada, the preceding year; and wherever they went they carried the holy fire with them, and God wrought wonders by their instrumentality. But the most remarkable work was going on in the western country.

Last year, 1799, was distinguished for the commencement of those great revivals of religion in the western country, which introduced the practice of holding "camp meetings." And as these revivals were characterized by signal displays of the power and grace of God, and eventuated in the conversion of thousands of souls, it will naturally be expected that a particular account should be given of their rise and progress.

This work commenced under the united labors of two brothers by the name of McGee, one a Presbyterian and the other a Methodist preacher. The former, who had preached for some time in North Carolina and in the Houston country, moved into West Tennessee in the year 1796 or 1797, and in 1798 was settled over a congregation in Sumner county. In the year 1798, he latter, John McGee, moved into West Tennessee, and settled in Smith county. Though belonging to different denominations, those doctrines and usages by which each was distinguished from the other by no means interrupted the harmony of brotherly love. Hence they cordially united in their meetings, and strengthened each other's hands in the work of the Lord.

In the year 1799 they set off on a tour though what was called the "Barrens," toward the state of Ohio, and on their way they stopped at a settlement on the Red River, to attend a sacramental occasion in the congregation under the pastoral charge of the Rev. Mr. McGready, a Presbyterian minister. On being introduced to him, Mr. John McGee was invited to preach, with which he complied; and he preached with great liberty and power. He was followed by his brother, the Presbyterian minister, and the Rev. Mr. Hoge, whose preaching produced such a powerful effect that tears in abundance attested that the people felt the force of the truths delivered. While Mr. Hoge was preaching, a woman in the congregation was so powerfully wrought upon that she broke through all restraint, and shouted forth the praises of God aloud. Such was the movement among the people, evidently under the impulses of the divine Spirit, that, though Messrs. McGready, Hoge, and Rankins, Presbyterian ministers, left the house, the two yoke-fellows, the McGees, continued in their places watching the "movement of the waters." William McGee soon felt such a power come over him that he, not seeming to know what he did, left his seat and sat down on the floor, while John sat trembling under a consciousness of the power of God. In the meantime there were great solemnity and weeping all over the house. He was expected to preach, but instead of that he arose and told the people that the overpowering nature of his feelings would not allow of his preaching, but as the Lord was evidently among them, he earnestly exhorted the people to surrender their hearts to him. Sobs and cries bespoke the deep feeling which pervaded the hearts of the people.

This great and unusual work so excited the attention of the people that they came in crowds from the surrounding country, to inquire what these things meant; and this was the beginning of that great revival of religion in the western country which introduced camp meetings. The people came with horses and wagons, bringing provisions and bedding, and others built temporary huts or tents, while all, Presbyterians Baptists, and Methodists, united together in prayer, exhortation, and preaching, exerting all their energies to forward this good work.

The good effects resulting from this meeting, thus casually, or rather providentially convened, induced them to appoint another on Muddy River, and then another on what was called the Ridge. Here a vast concourse of people assembled under the foliage of the trees, and continued their religious exercises day and night. This novel way of worshipping God excited great attention. In the night the grove was illuminated with lighted candles, lamps, or torches. This, together with the stillness of the night, the solemnity which rested on every countenance, the pointed and earnest manner with which the preachers exhorted the people to repentance, prayer, and faith, produced the most awful sensations in the minds of all present. While some were exhorting, others crying for mercy, and some shouting the praises of God in the assembly, numbers were retired in secluded places in the grove, pouring out the desire of their wounded spirits in earnest prayer. It often happened that these were liberated from their sins, and their hearts filled with joy and gladness while thus engaged in their solitary devotions; and then they would come into the encampment and declare what God had done for their souls. This information, communicated to their brethren in the artless simplicity of "new born souls would produce a thrill of joy which could hardly be suppressed: and thus they reciprocated with each other in their sorrows and joys, and excited one another to the exercise of faith in the promises of God, and to perseverance in the good work.

The result of this last meeting was, according to the best estimate which could be made, the conversion of not less than one hundred souls.

A still greater meeting of the same character was held soon after on Desha's Creek, near the Cumberland River. Among the many thousands of people who attended this extraordinary meeting, many, very many, were made partakers of the grace of life. It is said by an eye witness, \*[2] who himself largely participated of these solemn exercises, that at these meetings the people fell under the power of the word, "like corn before a storm of wind," and that many who were thus slain, "arose from the dust with divine glory beaming upon their countenances," and then praised God in such strains of heartfelt gratitude as caused the hearts of sinners to tremble within them. But no sooner had this first feeling of ecstasy subside than those young converts began to exhort their relatives and neighbors to turn to God and live. And truly it was difficult to resist the power of their words, for they spoke of what they felt, and their words were sharper than a "two-edged sword," piercing the heart, and extorting the cry, "What shall I do to be saved?"

Many of these were children of praying parents, and though uneducated, they spoke with a power and eloquence which "confounded the wisdom of the learned," and extorted the confession from many an unhumiliated Pharisee, that "God was with them of a truth."

Among others who were brought to the knowledge of the truth at this meeting, was John Alexander Granade, who after an exercise of mind for a considerable time bordering on despair, came forth a "burning and shining light," as a the advocate for the cause of Christ. He soon became distinguished among his brethren as the "western poet," and the "Pilgrims' Songs" were among the most popular hymns which were sung at those camp meetings, and perhaps became the fruitful source whence singing the numerous ditties with which the Church was, for some time, almost deluged. These songs, though they possessed but little of the spirit of poetry, and therefore added nothing to true intellectual taste, served to excite the feelings of devotion, and keep alive that spirit of excitement which characterized the worshippers in those assemblies. Both Granade and Caleb Jarvis Taylor contributed much by their energetic labors to fan the flame of piety which had been kindled up in the hearts of the people in that country.

It is not to be supposed that these meetings went on without opposition. This would be calculating too favorably of human nature in its present state of moral perversity. Not only the openly profane, the nonprofessor of godliness, but many of those who "had a name to live, but were dead," as well as some whose piety was unquestionable, looked on these meetings and beheld these strange exercises with mingled emotions of pity and abhorrence. The natural enmity of the carnal mind, in the first, mingled with the pride of philosophy of the second, and the prejudices of religious education, alloyed with some portion of religious bigotry in the third, created, altogether, a formidable array of opposition, which showed itself in all the variety of ways which the peculiarity of views and feelings in the above characters might dictate. Some would scoff, others would philosophize, while the latter would dogmatize in no stinted terms of religious intolerance, while they beheld those manifestations of what the friends of the cause justly believed to be the power and grace of God.

But there was one argument which silenced them all. Often those very persons who were most violent in their opposition, most vociferous in their hard speeches against what they

denominated "wild fire," would become so warmed by its heat, that their hearts were melted within them, and "falling down on their faces, they would worship God, and report that God was in them of a truth." This argument was irresistible. It was demonstration. And many such were presented during the progress of these meetings. In such cases, those who before had been blasphemers, and mockers, persecutors, and bigoted dogmatizers, were not only struck dumb, but the "tongue of the dumb was made to sing," and those very opposers of the work became the living witnesses for its divine and genuine character, and stood forth as its bold and fearless defenders.

In the meantime the numbers attending these meetings were continually increased, -- some from a sincere desire to be benefited; others were attracted from curiosity, and not a few from motives of speculation, to arm themselves with arguments of resistance to their progress. What tended not a little to give them notoriety, and to excite the public attention toward them, was, the newspapers of the day were teeming with accounts of these camp meetings, some in favor and some against them -- and all, whether friends or foes, were eager to gratify their curiosities, or benefit their soul, by becoming eye and ear witnesses of the manner in which they were conducted.

Accordingly, in 1801 the numbers who attended those which were held in Kentucky were immense, some as occasional visitors, and others as residents on the ground through the progress of the meetings. The numbers varied, of course, according to the density or sparsity of the population in their immediate neighborhoods; and they have been estimated from three to twenty thousand. At one held in Cabbins Creek a Presbyterian minister who was present, and zealously engaged in promoting its objects, estimated the number at not less than twenty thousand.

Though at this meeting the Methodists appeared to be the most actively engaged in the work, yet some of the Presbyterian brethren engaged heartily with them, while, others stood aloof, not knowing what judgment to form of it. Being, however, encouraged by the example of others, many of them united with zealous hearts in the cause, and at this great meeting the Methodists and Presbyterians joined their forces to push forward the work, and they seemed to bear down all opposition. The scene is represented as being indescribably awful! An eye witness thus writes concerning it:--

Few, if any, escaped without being affected. Such as tried to run from it, were frequently struck on the way, or impelled by some alarming signal to return. No circumstance at this meeting appeared more striking than the great number that fell on the third night; and to prevent their being trodden under foot by the multitude, they were collected together and laid out in order, on two squares of the meeting house, till a considerable part of the floor was covered. But the great meeting at Cane Ridge exceeded all. The number that fell at this meeting was reckoned at about three thousand, among whom were several Presbyterian ministers, who, according to their own confession, had hitherto possessed only a speculative knowledge of religion. Here the formal professor, the deist, and the intemperate, met with one common lot, and confessed, with equal candor, that they were destitute of the true knowledge of God, and strangers to the religion of Jesus Christ."

In consequence of such a vast assemblage of people, it was impossible for any one voice to reach the whole of them with intelligible language: hence they were divided into several groups, and addressed by as many different speakers, while the whole grove, at times, became vocal with

the praises of God, and at other times pierced with the cries of distressed penitent sinners. As before said, the scene was peculiarly awful at night. The range of the tents -- the fires reflecting lights through the branches of the trees -- the candles and lamps illuminating the entire encampment -- hundreds of immortal beings moving to and fro -- some preaching -- some praying for mercy, and others praising God from a sense of his pardoning mercy -- all these things presented a scene indescribably awful and affecting.

As an instance of the manner in which some of those who attended these meetings from a sportive disposition were arrested and brought to a better state of mind, the following is related:-- A gentleman and a lady, of some standing in the gay circles of life, attended the above meeting with a vow to divert and amuse themselves at the expense of those whom they considered as deluded with a strange infatuation. With these thoughts they agreed that if one of them should fall the other should not desert him or her. They had not been long on the ground before the woman fell! The merry gentleman, instead of keeping his promise, frightened at the sight of his female friend on the ground, fled with great precipitancy. He did not, however, proceed more than two hundred yards, before he also was prostrate upon the ground, and was soon surrounded by a praying multitude.

In 1801 this work was greatly aided by the energetic labors of the Rev. William McKendree (afterward bishop) who was this year appointed to the Kentucky district. Having been in the midst of the revivals in the lower part of the state, and having his soul fired with the sacred flame which was burning with such intensity among the people, he went up into the center of the settlements and carried the tidings among them of what God was doing by means of those extraordinary meetings. His congregations, composed chiefly of Methodists and Presbyterians, were powerfully affected when he gave them, at the conclusion of his sermon, an animated account of the commencement and progress of this work. It is said that while he held up before them the truths of the gospel, intermixed with narrations of the work of God at these meetings, his whole soul seemed to be filled with glory and with God," and that his very countenance beamed with brightness. While he related with artless simplicity, and with glowing warmth, the manner in which God wrought upon the souls of the people, the many happy conversions which had been witnessed, and the astonishing effects which attended the preaching of God's word, the hearts of God's people began to beat in unison with his own, while sinners were weeping in every direction under the melting influence of the Spirit of God.

By this means these same meetings were introduced into the center of the state, and spread through all the settlements in the western country; and such was the eagerness of the people to attend, that the roads were literally crowded with those that were pressing their way to the groves; so much so that entire neighborhoods would be forsaken, for a season, of their inhabitants. And as the Methodists and Presbyterians were generally united together in these meetings, they took the name of "General Camp Meetings." By these means they spread all through Tennessee, Kentucky, and some parts of Ohio, carrying with them fire and destruction into the enemy's territories, and bowing the hearts of God's people as the heart of one man to the yoke of Jesus Christ. Of their subsequent progress, and the influence they have exerted on society, I need not here speak, as these things are known to all.

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## HIGHLIGHT #22

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 14

SUBJECT: PERSECUTION BRINGS DIVINE RETRIBUTION

A very serious affair occurred in Charleston, South Carolina, about this time. In 1801 and 1802 the Rev. Messrs. George Dougherty and John Harper were stationed in that city. Hearing that Mr. Harper had received some pamphlets from the north, containing resolutions to memorialize the legislature against slavery, notwithstanding the offensive documents were burned in presence of the mayor of the city, a lawless mob collected to avenge themselves on the person of Mr. Harper. He, however, providentially escaping from their fury, they seized on Mr. Dougherty, dragged him through the street to the pump, and having placed his head under the spout, commenced pumping water upon him, and in all probability they would have suffocated him, had not a pious woman, a Mrs. Kingsley, interfered in his behalf. With an intrepidity worthy of all praise, she resolutely placed herself between the infuriated populace and their intended victim, and stuffed her shawl into the mouth of the spout, and thus stopped the flowing of the water. This heroic act filled the persecutors of Dougherty with astonishment. In silent amazement they paused from their murderous work. At this moment of suspense, a gentleman with a drawn sword stood in the midst of them, and, taking Dougherty by the hand, boldly declared his intention to protect him from their violence at all hazards; and he then led him away, no one daring to interfere. Thus completing the victory which the "weaker sex" had so daringly begun, the man of God, thoroughly wet by the water of the pump, was rescued from the hand of violence, and restored to his friends in safety -- although it is said that his sufferings in this cruel affair laid the foundation of that pulmonary disease with which he afterward died. It is furthermore stated, that of all those concerned in this persecution not one prospered; most of them died miserable deaths, and one of them acknowledged that God's curse lighted upon him for his conduct in this affair.

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## HIGHLIGHT #23

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 15

SUBJECT: FALSE DOCTRINE, EXTREMES, DIVIDE CAMPMEETING CROWDS

It appears from the records of those days, that the introduction of camp meetings added a new stimulus to the work of reformation, and put, as it were, new life and energy into the hearts of God's ministers and people. They were accordingly appointed in almost every part of our work, and were generally attended with most evident manifestations of the power and grace of God. It was estimated that about one thousand souls were brought from darkness to light, this year, at the various camp meetings which were held in the states of North Carolina, Virginia, Maryland, Delaware, Pennsylvania, and New York, besides those who were indirectly benefited by these meetings on their various circuits; for generally, the preachers and people returned from the camp meetings with their hearts fired and filled with the love of God, and were a means of carrying the sacred flame into their respective neighborhoods, where it was enkindled with fresh ardor, and burned with a steady blaze, consuming the sins of many a broken-hearted sinner.

But while these extraordinary meetings were exerting a hallowed influence upon the older states, and were therefore hailed particularly by the Methodists as instruments of great good to the souls of the people, those in Kentucky ran into such wild excesses in some instances, as to bring them into disrepute in the estimation of the more sober part of the community.

We have seen that some of the Presbyterian ministers were among the foremost in promoting these meetings, and in favoring the revivals which resulted from them. These, however, were opposed by many of their brethren, particularly those who held fast the doctrines of Calvinistic decrees, and blended with them the doctrine of irresistible grace, thereby aiding, indirectly, and without intending it, the fatalism of infidelity, within which the minds of many of the Kentuckians had been infected. Some of these ministers, in the judgment of those who have recorded the transactions of those days, were strangers to experimental religion, and therefore, when they undertook to instruct those awakened sinners who came to them for advice, they knew not how to meet their cases, nor how to adapt their instructions to the peculiar state of their minds. This created perplexity and confusion. Those whose souls were alive to God, by having received a baptism from above, were disgusted with the awkwardness of those spiritual advisers, and finally considered them to "physicians of no value." This led to disputings, and finally to a separation, which terminated in 1803 in the formation of what was called the "Springfield Presbytery." But these preachers, however sincere and fervent they might have been, did not surround themselves with those guards which are essential to the preservation of harmony, orthodoxy, and gospel order; and hence those who were licensed to preach by this presbytery, puffed up with their sudden elevation to office, and breathing in an atmosphere which inflated them with spiritual pride, threw off the restraints of a wholesome discipline, and soon proclaimed those destructive heresies which are subversive of all true religion. The Springfield Presbytery was dissolved in 1804, and some turned Quakers, and others ran into the wildest freaks of fanaticism. Hence originated those unseemly exercises so humiliating to recount, of jumping, dancing, jerking, barking, and rolling on the ground, by which these schismatics were at last distinguished and disgraced. And to finish the climax of absurdities, in the midst of this "confusion worse confounded," a company of Shaking Quaker preachers from the state of New York came among them with their new-fangled doctrines, and "drew away disciples" after them. Several of these dissentient ministers and quite a number of members were, by these means, drawn into this vortex of error and confusion.

Another thing which added to the evils so much to be deprecated by every friend to gospel order, was the introduction, by some men of eminent talents, and considerable influence, of the

Socinian and Arian heresies. These, indeed, were the precursors, in some measure, of the evils we have mentioned, and tended, by their soft and subtle speculations, gradually to sap the foundation of the Christian's hope, and to prepare the way for that wild confusion by which many minds became bewildered. These things, as before stated, tended to bring camp meetings into disrepute in Kentucky, and not a little to strengthen the cause of skepticism -- an infidelity to which many were strongly inclined, and which always battens itself upon the foibles and faults of religious professors -- a sort of food exactly suited to the vitiated and voracious appetite of an unbelieving multitude.

But while these things were transacting among those who slid off from the mountain of gospel truth, the Methodists generally, and most of the Presbyterians who had favored these revivals, descried the danger from afar, and gave the alarm to their people. The latter, however, separated themselves from both the old Presbyterians, who were supposed to be defective in experimental religion, and too tenacious of the peculiarities of Calvinism, and from those wild fanatics we have already described, and established a community of their own under the jurisdiction of what has been called "The Cumberland Presbytery." \*[See Endnote at the end of this Highlight.] These have continued to increase in numbers and respectability to the present time, and no doubt have exerted a salutary religious influence within the sphere of their labors.

The Methodists, however, adhered to their standards, and promoted the cause of the revivals without involving themselves in the responsibility of those wild rhapsodies and unseemly gesticulations which hung on the skirts of the camp and other meetings in Kentucky. The union which had subsisted between the different denominations became, from various causes, weaker and weaker, until finally each, arranging itself under its own standard, and using those religious appliances which were considered lawful and expedient, endeavored to promote the cause of piety in its own peculiar way, without improperly interfering with its neighbor. And although, from the causes we have enumerated, camp meetings became unsavory in most places in Kentucky, their birthplace, they traveled into the new state of Ohio, and there displayed the banners of the cross with all that vigor and success which had marked their progress in Kentucky and Tennessee, and also without suffering a deterioration from the wild excesses heretofore deprecated. What added to the beneficial influence of these meetings in Ohio, and tended to diffuse the spirit of reformation among the people in these new settlements, was, that many who had caught the sacred flame in Kentucky, from 1803 to 1806, as if impelled by an invisible power, emigrated to Ohio; and while the Church was being sifted in Kentucky, and under the searching operation of a gospel discipline, much of the chaff was winnowed out, these pious emigrants were preparing a habitation for themselves and their children in a more congenial soil, better suited, from various circumstances, for the cultivation and growth of the fruits of the Holy Spirit.

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\*This presbytery, which was not established until 1810, abjured the offensive features of Calvinism, adopted the Arminian doctrine of general redemption, the universality of the atonement of Jesus Christ, and dispensed with a liberal education as a necessary prerequisite of a gospel minister.

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## HIGHLIGHT #24

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 15

SUBJECT: WILSON LEE, A SANCTIFIED, SACRIFICIAL CIRCUIT RIDER

Wilson Lee also exchanged the labors of an itinerant minister for the crown of glory prepared for the faithful. He entered the traveling connection in 1784, and soon went into the western country, where he continued in the exercise of his ministry, exposed to all the hardships incident to an itinerating life in new settlements, until 1792, when he returned to the older states, and was stationed on Salem circuit, New Jersey. From 1801 to 1803 he filled the office of presiding elder in the Baltimore district. In 1804 he found himself unable longer to do the duties of an efficient preacher, and was accordingly returned on the superannuated list. In the month of April of this year, while at prayer by the bed of a sick person, he had a sudden discharge of blood from the lungs; and from that time he lingered along the shores of immortality until October 11, 1804, when he died full of the hope of immortality, at the house of Walter Worthington, Ann Arundel county, in the state of Maryland.

Wilson Lee has been considered among the most laborious, successful, and self-denying of our early ministers. Though naturally of a slender constitution, he hazarded the hardships of an itinerating life in the western country, and exhibited there all that self-devotion, hardy enterprise, and untiring zeal in the cause of God, which distinguished those men of God who planted the standard of the cross among the early settlers of Tennessee and Kentucky. As he rode from one settlement to another, and from fort to fort, he was often exposed to the ferocious savages of the wilderness, as well as to hunger and thirst, to tiresome days and sleepless nights. But his unquenchable thirst for the salvation of souls, his strong faith in God, and his burning zeal to advance his holy cause, compelled him on in spite of all opposition, amid those "perils in the wilderness," rejoicing in being counted worthy to suffer a little in the cause of Christ. Here he spent the best of his days, and exhausted his strength in striving to win souls to Jesus Christ and when he returned to his brethren in the older settlements, with a constitution shattered by the intensity of his labors, it was only to share with them in pursuing the path of obedience to his divine Master, and filling up what remained of the afflictions of Christ. Professing the justifying and sanctifying grace of God, he bore all things with patience, exhibiting in his spirit an example of meekness and gentleness, in his personal appearance of neatness and plainness, and in all his deportment modesty united with a firmness of purpose in carrying into execution the discipline of the Church. He, indeed, left nothing he could do undone which he deemed essential to provoke the cause of God. But his ever active mind, his persevering industry in his Master's work, operated so powerfully upon the material vehicle, that "the weary wheels of life stood still," while in the meridian of his life and usefulness. He left, however, a name behind him, which was long remembered with affection and veneration by those of his contemporaries who survived him, and

an example of devotedness to the cause of God which has stimulated many laborers to activity and diligence in cultivating their Master's vineyard.

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## HIGHLIGHT #25

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 15

### SUBJECT: BISHOP WHATCOAT, HIS DEATH, HIS SANCTIFIED CHARACTER

Among the deaths of preachers which occurred this year was that of Bishop Whatcoat, who departed this life at the house of Richard Bassett, Esq., ex-governor of the state of Delaware, on the 5th of July, 1806, in the seventy-first year of his age. Of his early life, conversion, and call to the ministry, we have already spoken, when giving an account of his election and consecration to the episcopal office. From that important period of his life, he gave "full proof of his ministry," fulfilling his high trust with fidelity, honored and beloved by all who knew him.

From the time of his entrance upon his work as an itinerant superintendent of the Methodist Episcopal Church, until he was disabled by sickness and debility, he traveled regularly through his vast diocese, which extended over the entire continent, preaching almost every day to the people, visiting the annual conferences, sometimes in company with his venerable colleague, Bishop Asbury, and sometimes alone, discharging his responsible duties with marked satisfaction to all concerned. A complication of painful diseases arrested his career of usefulness, and compelled him to remit those public labors in which his soul had so long delighted. For thirteen weeks he bore, with the most exemplary patience, and devout resignation to the divine will, the excruciating pains with which his body was afflicted, expressing, in the midst of them all, his faith in Christ and his firm hope of everlasting life, and finally triumphed over the "last enemy," being "more than a conqueror through Him who loved him."

Bishop Asbury, some time after Bishop Whatcoat's death, visiting the place of his sepulcher, at the Wesley Chapel, in Dover, Del., preached his funeral sermon from 2 Tim, iii, 10, "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience." In the course of his sermon he remarked, in substance, "I have known Richard Whatcoat, from the time I was fourteen years of age to sixty-two years most intimately, and have tried him most accurately in respect to the soundness of his faith, on the doctrines of human depravity, the complete and general atonement of Jesus Christ, the insufficiency of either moral or ceremonial righteousness for justification, in opposition to faith alone in the merit and righteousness of Christ, and the doctrine of regeneration and sanctification. I have also known his manner of life, at all times and places, before the people, both as a Christian and a minister; his long-suffering, for he was a man of great affliction, both of body and mind, having been exercised with severe diseases and great labors." And from this intimate acquaintance with the man and his work, the bishop

declares, that such was his unabated charity, his ardent love to God and man, his patience and resignation amid the unavoidable ills of life, that he always exemplified the tempers and conduct of a most devoted servant of God, and of an exemplary Christian minister.

As he had lived for God alone, and had assiduously consecrated all his time and powers to the service of his church, so he had neither time nor inclination to "lay up treasures upon earth" -- hence it is stated that he died with less property than was sufficient to defray the expenses of his funeral. He could therefore say more in truth than most of the pretended successors of St. Peter, who is claimed by some as the first link in the episcopal succession, "Silver and gold have I none, but such as I have," "my soul and body's powers," I cheerfully consecrate to the service of God and man.

These remarks of themselves sufficiently indicate the character of the deceased, without saying any thing more; yet it may be proper to add that though we do not claim for him deep erudition nor extensive science, he was profoundly learned in the sacred Scriptures, thoroughly acquainted with Wesleyan theology, and well versed in all the varying systems of divinity with which the Christian world has been loaded, and could therefore "rightly divide the word of truth, giving to every one his portion of meat in due season." For gravity of deportment, meekness of spirit, deadness to the world, and deep devotion to God, perhaps he was not excelled, if indeed equaled by any of his contemporaries or successors. "Sober without sadness, and cheerful without levity," says the record of his death, he was equally removed from the severe austerity of the gloomy monk, and the lightness of the facetious and empty-brained witling. His words were weighed in the balance of the sanctuary, and when uttered, either in the way of rebuke, admonition, or instruction, they were calculated to "minister grace to the hearer." It is said, that on a particular occasion, when in company with Bishop Asbury, the latter was complaining loudly of the perpetual annoyance of so much useless company: Bishop Whatcoat, with great modesty and meekness, mildly remarked, "O bishop, how much worse should we feel were we entirely neglected!" The former bowed an acquiescence to the remark, and acknowledged his obligations to his amiable colleague for the seasonableness of the reproof, but much more for the manner in which it was administered -- an occurrence alike creditable to them both.

His preaching is said to have been generally attended with a remarkable unction from the holy One. Hence those who sat under his word, if they were believers in Christ, felt that it was good to be there, for his doctrine distilled as the dew upon the tender herb, and as the rain upon the mown grass. One who had heard him remarked, that though he could not follow him in all his researches -- intimating that he went beyond his depth in some of his thoughts -- yet he felt that he was listening to a messenger of God, not only from the solemnity of his manner, but also from the "refreshing from the presence of the Lord," which so manifestly accompanied his word. The softness of his persuasions won upon the affections of the heart, while the rich flow of gospel truth which dropped from his lips enlightened the understanding.

Such was Bishop Whatcoat. And while we justly attribute to him those qualities which constitute an "able minister of the New Testament," we present, as the distinguishing trait of his character, a meekness and modesty of spirit which, united with a simplicity of intention and gravity of deportment, commended him to all as a pattern worthy of their imitation. So dear is he in the recollection of those who, from personal intercourse, best knew and appreciated his worth, that I

have heard many such say, that they would give much could they possess themselves of a correct resemblance of him upon canvass. But as he has left no such likeness of himself behind, we must be content with offering this feeble tribute of respect to his memory, and then strive so to imitate his virtues that we may at last see him as he is, and unite with him in ascribing "honor and dominion to him that sitteth upon the throne, and to the Lamb for ever."

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## HIGHLIGHT #26

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 17

SUBJECT: HOW BISHOPS ASBURY AND MCKENDREE WERE "WELL-PAID"

Take another extract from his journal for this year, as an instance of the mode in which they traveled, and of the feelings which were inspired under these things, and the prospects before them. They [Bishops Asbury and McKendree] were now in the state of Georgia, having crossed the mountains from Tennessee and arrived among the older settlements. While here he says:--

"My flesh sinks under labor. We are riding in a poor thirty dollar chaise, in partnership, two bishops of us, but it must be confessed that it tallies well with the weight of our purses. What bishops! Well -- but we have great news, and we have great times, and each western, southern, and the Virginia conference will have one thousand souls truly converted to God. Is not this an equivalent for a light purse? And are we not well paid for starving and toil? Yes, glory to God!"

This, indeed, was the reward for which he looked, for it may surprise some readers to know that the salary of these bishops amounted to the enormous sum of eighty dollars a year, besides their traveling expenses. Yet this is the fact, and from this pittance they had to supply themselves with clothes and traveling apparatus. Hence he refers in the above extract, to the "weight of their purses."

While, however, they were, in some places, called upon to suffer these privations, yet, in other places, they knew "How to abound, having all things" needful for temporal comfort, surrounded by the kindest friends, and comforted by their unaffected greetings of friendship. Under these circumstances, they poured out their hearts in grateful acknowledgments to God for his goodness in raising them up friends to comfort them and administer to their wants, at the same time expressing a fear lest those abundant marks of favor should make them forget their dependence on God, or neglect him as the "Giver of every good and perfect gift." But whether in want or abounding in plenty, they went on their way, rejoicing it all the good things which the Lord was doing for the people, and contributing by their preaching and example to invite all their brethren to diligence and perseverance in their respective spheres of labor. This was an efficient general superintendence, worthy of the name, and answering the end of its institution.

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## HIGHLIGHT #27

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 17

### SUBJECT: CONVERSION OF KENTON, FORMER COMPANION OF DANIEL BOONE

This year [1808] was distinguished by a very considerable revival of religion in the Mad river country. Among others who were made partakers of divine grace, was a Mr. Kenton, who was one of the first adventurers into the wilderness of Kentucky and Ohio, and had been a companion of the celebrated Boone, the hardy pioneer into Kentucky. Kenton, after living for some time near Maysville in Kentucky, finally settled on the banks of Mad river. He had often displayed the most intrepid courage in contending with the savages of the wilderness, in conquering and slaying the wild beasts of the forest, and enduring all those hardships which are incident to the life of a rover through the western woods and prairies. And though once or twice taken a prisoner by the savages, yet such was his vigilance and fearlessness, that he escaped from their grasp, and survived all the perils of a hunter's life. Yet this haughty lord of the forest fell before the "sword of the spirit which is the word of God." He who had fled from the face of civilization, and more than once moved his residence to avoid coming in contact with his white neighbors who were settling around him, was at length caught in the Gospel net, and brought a willing captive to the Lord Jesus Christ.

About this time, a camp-meeting was held in his immediate neighborhood. Attracted by the fame of their character, and wishing to gratify a laudable curiosity, Kenton mingled with the crowd who attended the meeting, and listened with attention to the ambassadors of Christ. Light broke in upon his understanding, and conviction penetrated his conscience. He who had boldly grappled with the wild beasts of the forest, and fearlessly contended with ferocious Indians, was now seen to tremble and weep under the power of Gospel truth. After laboring some time in silence under the pressure of that guilt which he now felt preying upon his spirits, he asked and obtained an interview with the preacher, the Rev. Mr. Sale, to whom he unbosomed himself in the following strain:--

"Sir, I wish to open my mind to you freely, but must enjoin the most profound secrecy. I have been a wretched sinner; but the Lord has spared my life. I have been in so many battles, encountered so many dangers, so many times taken prisoner by the Indians -- have run the gauntlet -- have been taken into the woods by the Indians, stripped, and tied fast on the back of a wild colt, stretched and lashed fast with my hands under its flanks, my heels under its breast, and then let loose to the mercy of the wild animal, till some of my limbs were broken; and I at last miraculously escaped. I have been wounded so often, and encountered various other difficulties; but after all have been firm to my purpose and unshaken in my resolutions and determinations. And

now, sir, by the help of God, I am determined to get religion and serve the Lord. Do you think sir, I will ever give it up?"

After an interchange of some thoughts in reference to this momentous subject, and enjoining secrecy upon Mr. Sale, they returned to the encampment. That night the general -- for such was his title -- was in great agony of mind, and was earnestly engaged in seeking for redemption in the blood of Christ. The next morning he was heard proclaiming aloud himself, what he had the night before so solemnly requested to be kept a profound secret. He was declaring what God had done for his soul, and many praised God on his account.

Such a change, on such a man, could not but have a most powerful and salutary influence on the minds of others, especially as his subsequent life gave irrefutable evidence of the reality of the work. This is given as one specimen among hundreds which might be selected, in proof of the good effects of these meetings.

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#### HIGHLIGHT #28

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 17

SUBJECT: AN 1818 CAMPMEETING DESCRIBED

I know not that I can furnish the reader with a juster idea of a well conducted camp-meeting, than by inserting the following account of one held at Cowharbor, Long Island, in the state of New York, August 11, 1818. It was written indeed under the impulse of those vivid sensations which were produced by a participation in the solemn exercises of the occasion, and by a glow of fervent feeling which may have betrayed the writer into a warmth of expression which none but those similarly situated know how to interpret and appreciate. If this, however, be a fault, it should be considered a pardonable one, as it arises principally from a strong and lively feeling of devotion which the writer felt at the time; and yet, I humbly trust, it was written under the dictates of a cool and reflecting judgment, chastened and hallowed by a grateful recollection of the goodness of God. The following is the account alluded to:--

"An unusual number of people were assembled on Tuesday, when the exercises began under the most favorable auspices. The word of the Lord which was delivered, was received by the people with apparent eagerness and delight. Great peace and harmony prevailed; and the prayers of God's people were fervent and incessant. In the evening there were some conversions.

There were between forty and fifty sloops in the harbor; and it was judged that there were from six to eight thousand people on the encampment; and, what was most desirable, great order and solemnity prevailed.

According to the order of the meeting, the people this night retired to rest at ten o'clock. The next morning opened a delightful prospect to a contemplative mind. The rising sun in the east, darting his lucid beams through the grove, which was now rendered vocal by the voice of morning prayer in the several tents, announced the superintending care, and proclaimed the majesty of him who maketh the sun to rise on the evil and on the good. The gentle zephyrs softly whispering through the foliage of the beautiful grove, now consecrated to God, was an expressive emblem of that divine Spirit which so sweetly filled the soul and tranquilized all the passions of the human heart. Not a turbulent passion was permitted to interrupt the sacred peace and divine harmony which the heavenly Dove had imparted to God's beloved people. The exercises of this day were solemn, impressive, and divinely animating. The falling tear from many eyes witnessed the inward anguish which was produced in the hearts of sinners by the word of eternal truth. Whose trembling sinners, groaning under the weight of their sins, were encircled by God's people, and lifted to his throne in the arms of faith and prayer. Some were disburdened of their load; and their shouts of praise testified that Jesus had become their Friend.

"The departure of the sun under the western horizon indicated the time to have arrived for the intelligent creation to lose themselves once more in

'Tired nature's sweet restorer, balmy sleep.'

But, while some obeyed the impulse of nature, and suffered the soft slumbers of the evening shades to lock up their external senses, others, animated by the love of God, and attracted by the sympathetic groans of wounded sinners whose piercing cries ascended to heaven, committing themselves to the protection of God, assembled in groups, and united their petitions and intercessions to almighty God in behalf of themselves and their mourning fellow-creatures. Neither did they labor in vain; for some of these mourning penitents entered into the liberties of the gospel. About midnight I was attracted by the shouts of an intimate friend, who had been sometime overwhelmed upon the stand with the power of God. In company with some of the young disciples of Christ, I drew near, while he proclaimed the wonders of redeeming love. I at first looked on with the criticizing eye of cool philosophy, determined not to be carried away with passionate exclamations. Bracing myself as much as possible, I was resolved my passions should not get the ascendancy over my judgment. But, in spite of all my philosophy, my prejudice, and my resistance, my heart suddenly melted like wax before the fire, and my nerves seemed in a moment relaxed. These devout exercises were finally interrupted by a shower of rain; but the showers of grace descended so plentifully that sleep could not be persuaded to visit many of our eyes. So we sang

'With thee all night I mean to stay,  
And wrestle till the break of day.'

The next day was remarkable on account of the presence of "Him who dwelt in the bush." The sermons were pointed, lively, and solemn. The prayers were ardent, faithful, and persevering. The singing melodious, and calculated to elevate the mind to the third heaven. The shouts of redeeming love were solemnly delightful; and the cries of penitent sinners deep and piercing. Notwithstanding the almost incessant labors of the last twenty-four hours, when night came on many seemed determined not to intermit their religious exercises. Their souls being knit together

by divine love, they persevered in their prayers and exhortations; some heavy-laden sinners, delivered from their sins, were enabled to praise God for his pardoning mercy.

Friday was the day appointed to close our meeting. It had been unusually solemn, and profitable to many, very many souls; and the hour of separation was anticipated with reluctance. The exercises of this day were attended with an uncommon manifestation of the power and presence of God. The mournful cries of penitent sinners were many and strong; and the professors of religion were ardently engaged in praying for them; and not a few were groaning for full redemption in the blood of the Lamb. While engaged in this exercise, some of the preachers were baptized afresh with the holy Ghost and fire; and their cup ran over with love to God and to the souls of men.

"After the meeting was closed, circumstances rendered it expedient for the people from New York, and some others, to remain on the ground another night. This news was received by most of the people with delightful sensations. Indeed, the place had become a sanctified Bethel to our souls.

"At 6 o'clock, P. M., the people were summoned to the stand for preaching. The preacher who was to address them, after singing and prayer, read the following text:-- 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.' Not being able to proceed, a preacher standing near one of the tents, perceiving his situation, went on the stand, took the text which had been read, and made some observations upon it, which were attended with divine authority, and with the unction of the Holy One. Many fell to the ground under the mighty power of God, while the shouts of the redeemed seemed to rend the heavens, and to be carried on the waves of the undulating air to the distant hills, and in their rolling melody proclaimed the praises of Him who sits upon the throne and of the Lamb.

This was one of the most awfully solemn scenes my eyes ever beheld. Such a sense of the ineffable Majesty rested upon my soul, that I was lost in astonishment, wonder, and profound adoration. Human language cannot express the solemn, the delighted, the deep and joyful sensation which pervaded my soul. Nor me alone. It was a general shower of divine love. It seemed as if the windows of heaven were opened, and such a blessing poured out that there was scarcely room to contain it. The glory of the God-man shone with divine luster all around, and filled every believing heart. Singing, prayer, and exhortation were continued more or less until 3 o'clock next morning, the hour appointed to prepare to leave the consecrated ground. Many were the subjects of converting grace; and great was the joy of the happy Christians.

About 8 o'clock, A. M., Saturday, those of us from the city embarked in the steamboat "Connecticut," [commanded by] Captain Bunker, whose polite attention deserves our warmest thanks. It seemed like leaving the place of the divine Shekinah, and going into the world again -- but still the presence of our God rested upon us.

"I trust the fruits of this camp-meeting will be extensively witnessed. Not only sinners were awakened and converted, but very many believers were quickened, and the work of grace was deepened in their heart's; and some who had been languid in their spiritual enjoyments formed

resolutions to be entirely devoted to God. May they never violate their solemn vow, nor suffer their serious impressions to be effaced. Let no vain amusement, no trifling company, nor any worldly concern divert your attention, ye young professors of religion, or ever efface from your minds those solemn impressions of God, and of his goodness, which you have received.

"The writer of this imperfect sketch feels as if he should praise God in eternity for this camp-meeting. What a sacred fire has been kindled at this holy altar. May many waters never extinguish it. It is not a transient blaze or a sudden ecstasy. No; my soul bows with submission to my God, and thankfully acknowledges the continuance of his loving kindness. The bare recollection of that solemn pause -- when Jesus spoke -- with a voice more melodious than all the harps of the muses -- fills my soul with solemn delight.

"Sometimes when I have indulged in the cool speculations which worldly prudence would suggest, so many objections have been raised in my mind against camp meetings, that I have been ready to proclaim war against them; but these objections have uniformly been obviated. By witnessing the beneficial effects of the meetings while attending them. My theories have all been torn in pieces while testing them by actual experiment -- but never more effectually than by the last. This is more convincing than all the arguments in the world. What I experience I know; and hundreds of others, equally competent to decide, would, were they called upon, bear a similar testimony. O ye happy souls that were bathed in the love of God at this meeting! May you ever evince to the world by the uniformity of your Christian conduct, that such meetings are highly useful.

"An indescribable pleasure is even now felt from reviewing those moments of solemn delight, while our kindred spirits, attracted by the love of Jesus Christ, joyfully adored the God of our salvation. May such seasons of refreshing often return. O! the depth of redeeming love!

'Angel minds are lost to ponder  
Dying love's mysterious cause.'

"One thing which contributed greatly to the promotion of the cause of God at this meeting was the order and regularity which prevailed. There was little or no disturbance from spectators; and but little confusion in any of the religious exercises. Sometimes, indeed, the ardor of the mind, when powerfully operated upon by the Spirit of God, would lead it to break over the bounds of moderation; but in general the exercises were conducted with much decorum and regularity. Hymns were selected which were solemn and impressive; and the prayers and exhortations, as well as the preaching, all indicated that the mind was under the direction of grace.

"How many were brought to the experience of redeeming grace, cannot be correctly ascertained; but the number must have been very considerable. New York, as well as other places, will, trust, be greatly profited by means of this meeting. A general quickening is already witnessed, and some sinners have been awakened and converted since our return. May their numbers be continually multiplied."

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## HIGHLIGHT #29

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 17

### SUBJECT: WILLIAM BEAUCHAMP DESCRIBES AN EARLY CAMPMEETING

That the reader may see that similar effects attended camp-meetings in other parts of the country, I give the following, which was written by the Rev. William Beauchamp -- since gone to his reward -- who was remarkable for the coolness and soundness of his judgment, and freedom from every thing bordering upon enthusiasm. This account is as follows:--

"A camp-meeting was lately held, about thirty-five miles from this place, in a southwesterly direction, under the superintendence of brother John Stewart, the traveling Methodist preacher having the charge of Mount Carmel circuit. It commenced on the afternoon of Friday, the 20th day of last month, and closed on the morning of the following Monday. The congregation was not large, usually about three hundred souls; on the Sabbath perhaps six hundred. This meeting was remarkable for seriousness, solemnity, and good order. Such a sense of the divine presence appeared to rest on the assembly, that those who might have been disposed to be rude were restrained, and awed into respectful deportment. It was obvious that the ministers who addressed the people were clothed, both in their sermons and exhortations, with power from on high; for their word fell upon the congregation in the demonstration of the Holy Ghost. Divine illumination seemed, at times, to flash like lightning upon the assembly, and produced the most powerful effects. The mild splendor of heavenly joy shone in the faces of the people of God; while the darkness of condemnation and the horrors of guilt hung, like the shadows of death, upon the countenances of the ungodly. The merciful power of God was manifested in a particular manner in the conviction of sinners and the justification of mourning penitents while believers were not destitute of its divine influence, by which they drank deeper into the spirit of holiness.

"In the intervals of preaching, it was common to see a number of mourning souls prostrate near the stand, for whom supplications were offered unto a throne of grace. And they were not offered in vain. About twenty professed to be reconciled to God through faith in the blood of Christ. Several joined our Church.

On Monday morning, under the last sermon preached at this meeting, we seemed to be in the very suburbs of heaven. The subject was, 'The inheritance of the saints in light.' The preacher, apparently swallowed up in the subject, bore the congregation away with him into the celestial regions, in the contemplation of the glories of the world to come. It was a very precious time to the religious part of the assembly; and the irreligious part, I doubt not, received some very strong and deep impressions of the eternal world. I know not that there was one dry eye in the whole assembly.

"On the Friday following another camp-meeting commenced in the neighborhood of this place. In respect to numbers it was similar to the former one; nor was it less remarkable in regard to seriousness, solemnity, and good order. In this respect I can truly say, that, though I have been at many camp-meetings, I never saw such as these before. We had no guard; and at the last meeting no rules, for the regulations of it, were published. We needed none. God was our defense and salvation. He encamped with us in his gracious and glorious presence, to awe the wicked into respect for his worship, and to shed upon the children of faith the richest effusions of divine grace.

"The latter of these meetings was different, in some respects, from the former. The preaching did not appear to be attended with so much power, and such displays of divine illumination. But the prayer-meetings in the intervals were more abundantly distinguished by the communication of justifying grace, in answer to the supplications of the people of God. About forty-five professed to receive the forgiveness of sins, and twenty-three offered themselves to become members of our Church.

"One circumstance is worthy of particular notice, A Scotch family, remarkable for good breeding and propriety of deportment, attended this meeting. They were eight in number; the elderly gentleman, his lady, three daughters, two sons, and a nephew. The female head of this family was not destitute of the knowledge of salvation by the remission of sins. This treasure she had obtained in her native country. But the rest were not in possession of this pearl of great price. However, in the course of a few hours, at this meeting, they were all power fully convicted, and, I have reason to believe, truly converted to God.

"This is a singular circumstance. Such a family as this was is rarely found; and the conversion of seven persons out of eight belonging to it, under such circumstances, within the compass of a few hours, is, perhaps, almost without a parallel. It will not escape the notice of the pious mind, accustomed to reflect n the workings of nature and the operations of grace, that the self-righteousness of such persons generally presents the strongest barrier against faith. But the power of divine grace broke down this barrier in them; then they sunk, in humble confidence, on the merits of the Redeemer.

"The presiding elder who attended this meeting, informed me that many camp-meetings had been held in his district, and that they had been generally blessed with great displays of divine power. Since then I have received information through another medium, that a camp-meeting held not far from Shawneetown in this state was favored with an abundant outpouring of the grace of God. More than thirty persons professed to obtain the remission of their sins.

"The writer of this communication has remarked for a number of years past, that a large proportion of those who are brought to the possession of the life and power of godliness, are found among the rising generation. This was particularly so at the meetings above mentioned. Does this not strongly portend that God is about to effect some great and glorious purpose in favor of his church, by the generation which is to succeed us? Thanks be unto his name for what he has done. But he has more in store for our world than we can readily conceive. May his goodness be manifested in such gracious displays of Almighty Power as will bear down all opposition. Amen.

"Mount Carmel, Illinois, Aug. 15, 1821."

These accounts, together with the preceding historical sketches and remarks, will enable the dispassionate reader to form an estimate of the character of camp-meetings, and of their effects upon the church and society generally.

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## HIGHLIGHT #30

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 17

### SUBJECT: JOSEPH EVERETT, ANOTHER SANCTIFIED CIRCUIT RIDER

Joseph Everett was, in many respects, a remarkable man. He was a native of Queen Anns county, Maryland, and was born June 17th, 1732. Educated in the English Church, he was early biased in favor of her forms and ceremonies, though, as to the fundamental doctrines of the Church, or experimental and practical religion, he was entirely indifferent, and so remained until the year 1763, when he was awakened and converted by the preaching of the "New Lights," the followers of Mr. Whitefield. He accordingly became a member of the Presbyterian Church; but having only few associates like-minded with himself, and drinking in the doctrine of unconditional predestination, he gradually lost his religious enjoyment, and finally became more vicious than ever. In this state he continued for many years, during which time he volunteered as a soldier in the militia of Maryland in defense of his country's rights in the time of the Revolutionary war; but in 1778, under the preaching of Mr. Asbury, he was aroused from his spiritual lethargy, and induced to seek again for redemption in the blood of Christ. After many hard struggles with unbelief and a rebellious heart, he was restored to the favor of God, and by consulting the able and luminous writings of Wesley and Fletcher, he was led to a new view of the plan of redemption and the way of salvation by faith in Christ, and more especially to, an enlarged and more comprehensive view of the divine goodness toward our fallen world.

The result was, that he joined the Methodist Church, and in 1780 entered the traveling ministry.

Here was a new field for the exercise of his talents -- and it soon appeared that he was indeed anointed of God to preach the gospel. He was eminently distinguished for the boldness, the pointedness, plainness, and energy with which he rebuked sin, and warned the sinner of his danger. And these searching appeals to the consciences of his hearers, made them tremble under the fearful apprehension of the wrath of God, and their high responsibility to him for their conduct. Great was the success which attended his faithful admonitions; for wherever he went he was like a flame of fire darting conviction into the understanding and conscience of the ungodly, and at the same time pointing the penitent to the blood of the Lamb for pardon and salvation.

In this work he continued with untiring industry and indefatigable perseverance until, worn down with labor and toil, in 1804, he received a superannuated relation, but still bearing his pointed testimony for God as long as he was able to speak in his name, and manifesting to the last an unshaken confidence in God, and an unabated attachment to the doctrines and discipline of the church of his choice.

He died at Dr. White's, in Dorchester county, Maryland, it being the house whence he set out on his itinerant life, and on the circuit which he first traveled, on the 16th day of October, 1809, in the seventy-eighth year of his age, and thirtieth of his ministry. His last end "was peace and assurance for ever." At about twelve o'clock of the night on which he died, he awoke from a gentle slumber, and immediately broke forth in praise, shouting glory to God. In this exercise he continued for about twenty five minutes, to the joy and astonishment of his friends, and then ceased to speak and breathe at once.

The name of Joseph Everett deserves to be enrolled among the early veterans of the cross of Christ. He joined the ranks of Methodism in its infancy in this country, and contributed largely to fix it on that broad basis on which it has since stood unshaken amid the storms and billows with which it had to contend.

It would, indeed, seem that the Methodist preachers of those days were so imbued with the spirit of their Master, and so entirely absorbed in their peculiar work, that they thought of little else but saving souls from death. And so deeply penetrated were they with the "exceeding sinfulness of sin," that their rebukes to the sinner were sometimes tremendously awful, and fearfully pointed and solemn. This was peculiarly so with Mr. Everett. His whole soul seemed to be thrown into his subject whenever he preached, and his warnings and entreaties were enough to melt the stoutest heart, while he wound the cord of truth so tightly around the sinner's conscience as to make him writhe and tremble under the wounds it inflicted. But he left him not here to welter in his blood. He presented to his troubled mind the "sin-atoning Victim," as a "balm for every wound," and as now ready, to "appoint to him the oil of joy for mourning, and the garment of praise for the spirit of heaviness." The rich promises of the gospel to penitent sinners dropped from his lips like honey descending from the honey-comb, and when believingly received by such, he rejoiced over them as a father rejoices over a returning prodigal, while with the happy believer he participated in all the fullness of perfect love.

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HIGHLIGHT #31

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 17

SUBJECT: JOHN WILSON, SKETCH OF HIS CHARACTER & MINISTRY

John Wilson was an Englishman by birth, born in Poulten, Feb. B, 1763, where he received, through the assiduity of his pious parents, a religious education, and in his youth became a member of the Methodist Society. In 1793 he emigrated to this country. After settling in the city of New York in 1795, he received a new baptism of the Holy Spirit, and was led on, step by step, from a class-leader to a local preacher, until in 1797 he entered the traveling ministry, for which he was eminently fitted both by gifts and grace. He traveled and preached in a number of circuits with much usefulness, greatly beloved by the people, until 1803, when his ministerial labors were much restricted by an attack of asthma, from which he never fully recovered. This laid the foundation for his dissolution, on January 28th, 1810, in the forty-seventh year of his age, and thirteenth of his ministry.

In 1804 he was elected by the General Conference an assistant book agent, and in 1808 to the charge of the establishment. These offices he filled with great fidelity, for which he was well qualified by his previous habits and the course of his education. He was, indeed, a ready writer, an excellent accountant, of industrious and punctual habits, as well as of a sound judgment and courteous demeanor. He was also well skilled in his own, and in the Latin and Greek languages, and fully understood the various systems of theology with which the world abounds.

In the midst, however, of the multifarious concerns of his agency, he never forgot his obligations as a minister of the sanctuary; and if he excelled in any one branch of Christian doctrine more than another, it was in explaining and enforcing sanctification, or holiness of heart and life. This formed the theme of all his discourses, to promote which he made all the other truths of the gospel and religious exercises subservient.

And as this trait in the Christian system engaged much of his attention in his pulpit labors, so he was no less distinguished in his more private intercourse by the sweetness of his temper, the cheerfulness of his disposition, and the urbanity of his manners.

Bishop Asbury once said to him, in the examination of characters in the conference, "Brother Wilson, I am afraid you are not as spiritual as you used to be." He replied, with a pleasant smile upon his countenance, and a little pertness of manner, "Indeed sir, if you had heard me preach to the Africans last Sabbath, you would alter your opinion." He then, in most respectful terms, thanked the bishop for the reproof, and promised to endeavor to profit by it.

He was, indeed, an exceedingly pleasant companion buoyant in his spirits, and though apt at illustration by anecdotes, sometimes of a facetious character, he always took care to make them rebuke some folly, correct a foible, or exemplify the spirit of piety and Christian zeal.

In the several relations he held to the Church, he maintained the dignity of the minister of Jesus Christ, the humility and meekness of the Christian, and the strict integrity of the sound moralist. Hence those who held intercourse with him were always pleased with their reception, from the gentleness of his deportment, the blandness of his manner, and his scrupulous regard to justice, goodness, and truth, which were manifested in all his conduct. Hence he was far removed from the hauteur [airs, conceit -- DVM] of the spiritual despot as from the effeminacy of the wily sycophant [apple-polisher -- DVM]. He was therefore at once beloved and respected by all who had the pleasure of his acquaintance.

He died suddenly. Having prayed with his family in the evening of the 28th of January, he retired to rest, but awoke about five o'clock in the morning and found himself suffocating from the phlegm rising in his throat, which he was unable to discharge, and in a few minutes he ceased to breathe. His previous life declares more emphatically than words could express it, that his end was peace.

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## HIGHLIGHT #32

File: hdm0009

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 19

### SUBJECT: MARTIN BOEHM -- FACTS OF HIS LIFE RECOUNTED

"Jacob Boehm, the great grandfather of one of the distinguished subjects of the following notices, was of a respectable family in Switzerland; and, as is presumed, a member of the German Presbyterian Church. His son Jacob was put to a trade; and after faithfully serving out his time, he, according to the custom of his country, set out upon his three years' travels. In his wanderings through Germany he fell in with the Pietists; a people in their faith, discipline, and worship, resembling, in a good degree, the Methodists, but more closely the societies and congregations formed by William Otterbein and Martin Boehm. Upon our traveler's return to the parental roof he talked in a style that neither his father nor the parson could comprehend; they were natural men, and understood not the things of God. His evangelical conversation mingled, most probably, with reproof of the vices and Pharisaism of the day, brought, by necessary consequence, persecution upon him; and he was sent, guarded by an elder brother, to prison. He escaped, however, from his confinement, and sought a refuge in Germany, where he remained, having settled near the Rhine. He shortly after attached himself to the Menonists, became an honored elder in that church, and, we trust, died in the Lord. His son Jacob, the third, was also a member in the Menonist church. He gave an example of sobriety, temperance, and industry to his children and neighborhood before and after his emigration to Pennsylvania, in 1716 or '17; and was honored in both countries. As a professor of religion he lived up to the light he had; but it was under the ministry of his better instructed son, Martin Boehm, that he was blest with superior illumination. He died in peace at the family plantation on Pecaway, Conestoga town ship, Lancaster county, Pennsylvania, aged eighty-seven years. The son of Jacob Boehm the third, Martin Boehm, of whom we desire to speak more particularly, was born in November, 1725. The labors and experience of his life, as a professor of religion and minister of Christ, may be pretty justly estimated by what we learn from himself, communicated in answers to certain questions propounded to him by his son Jacob, which we here transcribe:--

'Quest. Father, when were you put into the ministry?'

'Ans. My ministerial labors began about the year 1756. Three years afterward, by nomination of the lot, I received full pastoral orders.'

'Quest. What had been your religious experience at that time?'

'Ans. I was sincere and strict in the religious duties of prayer in my family, in the congregation, and in the closet. I lived and preached according to the light had. I was a servant, and not a son; nor did I know any one at that time who could claim the birthright by adoption but Nancy Keagy, my mother's sister; she was a woman of great piety and singular devotion to God.'

'Quest. By what means did you discover the nature and necessity of a real change of heart?'

'Ans. By deep meditation upon the doctrines which I myself preached of the fall of man, his sinful state, and utter helplessness, I discovered and felt the want of Christ within. About the year 1761, hearing of a great work of God in New Virginia among the New Lights, as they were called, I resolved to find the truth more fully. I accordingly visited those parts, and saw many gracious souls who could give a rational and Scriptural account of their experience and acceptance with God; these assurances roused me to greater efforts to obtain the blessing. On my return, very large congregations assembled to hear the word, not only on the Sabbaths, but on week-days also. My zeal displeased some of my brethren in the ministry; but my heart was enlarged, and I had an earnest travail of soul to extend the knowledge of salvation to Jew and Gentile. I enlarged the sphere of my labors as much as my situation in life would permit.'

'Quest. Were your labors owned of the Lord in the awakening and conversion of souls?'

'Ans. Yes many were brought to the knowledge of the truth. But it was a strange work; and some of the Menonist meeting-houses were closed against me. Nevertheless, I was received in other places. I now preached the gospel spiritually and powerfully. Some years afterward I was excommunicated from the Menonist Church on a charge, truly enough advanced, of holding fellowship with other societies of a different language. I had invited the Menonites to my house, and they soon formed the society in the neighborhood which exists to this day: my beloved wife Eve, my children, and my cousin Keagy's family, were among the first of its members. For myself, I felt my heart more greatly enlarged toward all religious persons and to all denominations of Christians. Upward of thirty years ago I became acquainted with my greatly beloved brother, William Otterbein, and several other ministers, who about this time had been ejected from their churches, as I had been from mine, because of their zeal, which was looked upon as an irregularity. We held many and large meetings in Pennsylvania, Maryland, and New Virginia, which generally lasted three days: at these meetings hundreds were made the subjects of penitence and pardon. Being convinced of the necessity of order and discipline in the church of God, and having no wish to be at the head of a separate body, I advised serious persons to join the Methodists, whose doctrine, discipline, and zeal suited, as I thought, an unlearned, sincere, and simple hearted people. Several of the ministers with whom I labored, continued to meet in a conference of the German United Brethren; but we felt the difficulties arising from the want of that which the Methodists possessed. Age having overtaken me, with some of its accompanying infirmities, I could not travel as I had formerly done. In 1802 I enrolled my name on a Methodist class-book, and I have found great comfort in meeting with my brethren. I can truly say my last days are my best days. My

beloved Eve is traveling with me the same road Zionward my children, and most of my grandchildren, are made the happy partakers of the same grace. I am, this 12th of April, 1811, in my eighty-sixth year. Through the boundless goodness of my God, I am still able to visit the sick, and occasionally, to preach in the neighborhood: to his name be all the glory in Christ Jesus!

Martin Boehm died on the 23d of March, 1812. His death was thought to have been hastened by an imprudent change of dress. Bishop Asbury, in a sermon preached upon the occasion of the death of his long-known and long-loved friend, improved the opportunity by mentioning some further particulars of him, of his friends, and of the work of God in which he and they had labored. His observations are, with the alteration and substitution of a few sentences and words, as follow: -- 'Martin Boehm had frequent and severe conflicts in his own mind, produced by the necessity he felt himself under of offending his Menonist brethren by the zeal and doctrines of his ministry: some he gained; but most of them opposed him. He had difficulties also with his United Brethren. It was late in life that he joined the Methodists, to whom, long before, his wife and children had attached themselves: the head of the house had two societies to pass through to arrive at the Methodists, and his meek and quiet spirit kept him back. Honest and unsuspecting, he had not a strange face for strange people. He did not make the gospel a charge to any one; his reward was souls and glory. His conversation was in heaven. Plain in dress and manners, when age had stamped its impress of reverence upon him, he filled the mind with the noble idea of a patriarch. At the head of a family, a father, a neighbor, a friend, a companion, there was one prominent feature of his character which distinguished him from most men; -- it was goodness; you felt that he was good. His mind was strong and well stored with the learning necessary for one whose aim is to preach Christ with apostolic zeal and simplicity. The virtue of hospitality was practiced by his family as a matter of course; and in following the impulse of their own generous natures, the members of his household obeyed the oft-repeated charge of their head to open his doors to the houseless, that the weary might be solaced and the hungry fed. And what a family was here presented to an observant visitor! Here was order, quiet, occupation. The father, if not absent on a journey of five hundred miles in cold, hunger, privations, and labor, proclaiming the glad tidings of salvation to his dispersed German brethren, might, by his conduct under his own roof, explain to a careful looker-on the secret of a parent's success in rearing a family to the duties of piety, to the diligent and useful occupation of time, and to the uninterrupted exhibition of reflected and reciprocated love, esteem, and kindness in word and deed. If it is true, as is generally believed, that the mother does much toward forming the character of their children, it will be readily allowed that Martin Boehm had an able help-mate in his pious wife. The offspring of this noble pair have done them honor -- the son Jacob, immediately upon his marriage, took on himself the management of the farm, that his excellent father might, 'without carefulness,' extend his labors more far and wide. A younger son, Henry, is a useful minister in the Methodist connection, having the advantage of being able to preach in English and German. We are willing to hope that the children of Martin Boehm, and his children's children to the third and fourth and latest generations, will have cause to thank God that his house, for fifty years, has been a house for the welcome reception of gospel ministers, and one in which the worship of God has been uninterruptedly preserved and practiced! O ye children and grandchildren! O, rising generation, who have so often heard the prayers of this man of God in the houses of your fathers! O, ye Germans, to whom he has long preached the word of truth, Martin Boehm being dead yet speaketh! -- O hear his voice from the grave, exhorting you to repent, to believe, and to obey.'

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## HIGHLIGHT #33

File: hdm0010

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 21

SUBJECT: GEORGE SHADFORD, CHARACTER SKETCH, DEATH IN 1816

It seems proper to record here the death of another eminent servant of God who had exchanged worlds during the past year, namely, the Rev. George Shadford. As he had devoted several years to the service of his Master in America, justice requires that some notice should be taken of him in the history of our Zion.

He was born near Lincolnshire, at a place called Slotter, in England, January 19, 1739. He was educated in the principles of the Established Church; was early taught by his parents to read the Holy Scriptures, the necessity of prayer, as well as to repeat his catechism; and at a suitable age was confirmed by the bishop, and received the sacrament of the Lord's supper. Though he was thus taught the form of godliness, he remained unchanged in heart until he was in his twenty-fourth year, when, after various struggles against sin and error, he was brought into gospel liberty by the instrumentality of the Methodist ministry. He was soon after led forth into the ministry of the word, and in 1768 joined the itinerant ministry under the direction of Mr. Wesley. It soon appeared, by the blessed effects of his ministrations, that a dispensation of the gospel had been committed to him. After continuing in this work for about four years, during which time God had given him the most indubitable marks of his approbation, hearing Captain Webb speak of the state of things in America, and the great want of preachers, Mr. Shadford offered his services for this new field of labor. His offer being accepted by Mr. Wesley, in company with Mr. Thomas Rankin, on Good Friday, he set sail for America, and after a voyage of eight weeks safely landed in Philadelphia, where he was most cordially received by the people. He immediately entered upon his work, and God attended his word with his blessing. He visited Trenton and various parts of New Jersey, and then came to New York. In all these places God gave him seals to his ministry.

When he was about leaving the city of Philadelphia the following remarkable circumstance happened, which is related in his own words: --

"When I went," said he, "to the inn where my horse was, and had just entered into the yard, I observed a man fixing his eyes upon me, and looking earnestly, until he seemed ashamed, and blushed very much. At length he came up to me, and abruptly said, 'Sir, I saw you in a dream last night. When I saw your back as you came into the yard I thought it was you; but now that I see your face, I am sure that you are the person. I have been wandering up and down till now, seeking you.' 'Saw me in a dream,' said I, 'what do you mean?' 'Sir,' said he, 'I did, I am sure I did: and yet I never saw you with my bodily eyes before. Yesterday in the afternoon I left this city and went as far as Schuylkill river, intending to cross it, but began to be uneasy, and could not go over it; I

therefore returned to this place, and last night, in my sleep, saw you stand before me; when a person from another world bade me seek for you until I found you, and said you would tell me what I must do to be saved. He said also that one particular mark by which I might know you was, that you preached in the streets and lanes of the city.' Having spoken this, he immediately asked, 'Pray, sir, are not you a minister?' I said, 'Yes, I am a preacher of the gospel; and it is true that I preach in the streets and lanes of the city, which no other preacher in Philadelphia does. I preach also every Sunday morning, at nine o'clock, in Newmarket.' I then asked him to step across the way to a friend's house, where I asked him from whence he came. He answered, 'From the Jerseys.' I asked whether he had any family; he said, 'Yes, a wife and children.' I asked where he was going; he said he did not know. I likewise asked, 'Does your wife know where you are?' He said, 'No; the only reason why I left home was, I had been very uneasy and unhappy for half a year past, and could rest no longer, but came to Philadelphia.'

"I replied, 'I first advise you to go back to your wife and children, and take care of them, by obeying God in the order of his providence. It is unnatural,' said I, 'to leave them in this manner; for even the birds of the air provide for their young. Secondly, you say you are unhappy; therefore the thing you want is religion; the love of God, and of all mankind; righteousness, peace, and joy in the Holy Ghost. When this takes possession of your heart, so as to destroy your evil tempers, and root out the love of the world, anger, pride, self-will, and unbelief, then you will be happy. The way to obtain this is, you must forsake all your sins, and heartily believe in the Lord Jesus Christ. When you return to the Jerseys, go to hear the Methodist preachers constantly, and pray to the Lord to bless the word; and if you heartily embrace it you will become a happy man.'

"While I was exhorting him tears ran plentifully from his eyes. We then kneeled down to pray, and I was enabled to plead and intercede with much earnestness for his soul. When we arose from our knees I shook him by the hand: he wept much, and had a broken heart; but did not know how to part with me. He then set out to go to his wife in the Jerseys, and I saw him no more; but I trust I shall meet him in heaven."

Of his subsequent labors in America, and the great success which attended his preaching, the reader will find an ample account in the first volume of this History, book ii, chapter 1. The following incident is related as the effect of his labors while in Virginia. Concerning the new converts who were brought to the knowledge of the truth during that great and glorious work, Mr. Shadford says:--

"Among these was a dancing-master, who came first to hear on a week-day, dressed in scarlet; and came several miles again on Sunday, dressed in green. After preaching he spoke to me, and asked if I could come to that part where he lived some day in the week. I told him I could not, as I was engaged every day. I saw him again at preaching that week, and another man of his profession. When I was going to preach one morning, a friend said to me, 'Mr. Shadford, you spoiled a fine dancing-master last week. He was so cut under preaching, and feels such a load of sin upon his conscience, that he moves very heavily; nay, he cannot shake his heels at all. He had a profitable school, but hath given it up, and is determined to dance no more. He intends now to teach reading, writing, and arithmetic.' I said, 'It is very well; what is his name?' He said, 'He is called Madcap!' I said, 'A very proper name for a dancing-master;' but I found this was only a nickname, for his real name was Metcalf. He began to teach school, joined our society, found the

guilt and load of his sin removed from his conscience, and the pardoning love of God shed abroad in his heart. He lived six or seven years after, and died a great witness for God, having been one of the most devoted men in our connection."

In 1778 Mr. Shadford, not willing to throw off his allegiance to the British government, and not being permitted to remain here in peace without taking the oath required by the law of the state of Maryland, to be an obedient citizen of this country, took his departure for England. After his return he continued with great diligence in the work of an itinerant minister, being everywhere received as a messenger of God, until, worn down with labor and weakened by disease, he was compelled, in 1791, to take a supernumerary relation. He did not, however, bury himself in obscurity, or lead a life of useless inactivity, but persevered in his work as his strength would permit the remainder of his days. His biographer gives the following account of his last hours, which is an instructive comment upon a life of piety and devotion to God:--

"On Monday, February 28, Mr. Shadford dined with his affectionate friend Mr. Blunt, in company with his brethren. He then appeared in tolerable health, and ate a hearty dinner. In the course of the week he felt indisposed, from a complication of diseases. He was under no apprehension at this time that his departure was so near, as he had frequently felt similar affections, and, by timely applications to his medical friend Mr. Bush, had been relieved. On Friday, March 1, he with some difficulty met his class, and afterward said it was impressed on his mind he should never meet it more. On the Saturday afternoon I called to inquire about his health, when he said, with unusual fervor,

'To patient faith the prize is sure;  
And all that to the end endure  
The cross, shall wear the crown.'

His mind seemed fully occupied with the great and interesting realities of eternity, and he had no greater pleasure than in meditating and talking of the redeeming love of God. On the Lord's day morning, March 10, before I went to the chapel I called to see him and found he had slept most of the night; from this we flattered ourselves the complaint had taken a favorable turn, and were in hopes of his recovery. But when the doctor called he said the disease was fast approaching to a crisis, and it was impossible for him to recover. Upon this information Mr. Shadford broke out into a rapture, and exclaimed, 'Glory be to God!' Upon the subject of his acceptance with God, and assurance of eternal glory, he had not the shadow of a doubt. While he lay in view of an eternal world, and was asked if all was clear before him, he replied, 'I bless God, it is;' and added, 'Victory! victory! through the blood of the Lamb!' When Mrs. Shadford was sitting by him, he repeated, 'What surprise! what surprise!' I suppose he was reflecting upon his deliverance from a corruptible body, and his entrance into the presence of his God and Saviour, where every scene surpasses all imagination, and the boldest fancy returns wearied and unsatisfied in its loftiest flights.

Two friends, who were anxious for his recovery, called upon him, and when they inquired how he was, he replied, 'I am going to my Father's house, and find religion to be an angel in death.' A pious lady, in the course of the day, was particularly desirous of seeing him, and she asked him to pray for her: he inquired, 'What shall I pray for?' She said, 'That I may meet you in heaven, to

cast my blood-bought crown at the feet of my Redeemer:' he said, with great energy, 'The prize is sure.' His pious sayings were numerous, and will long live in the recollection of many; but a collection of them all would swell this article beyond due limits. His last words were, 'I'll praise, I'll praise, I'll praise;' and a little after he fell asleep in Jesus, on March 11, 1816, in the 78th year of his age."

The following remarks upon his character are as just as they are true:

"For nearly fifty-four years Mr. Shadford had enjoyed a sense of the divine favor. His conduct and conversation sufficiently evinced the truth of his profession. For many years he had professed to enjoy that perfect love which excludes all slavish fear; and if Christian tempers and a holy walk are proofs of it, his claims were legitimate. Maintaining an humble dependence upon the merits of the Redeemer, he steered clear of both Pharisaism and Antinomianism: his faith worked by love. Truly happy himself, there was nothing forbidding in his countenance, sour in his manners, or severe in his observations. His company was always agreeable, and his conversation profitable. If there was any thing stern in his behavior, it was assumed, to silence calumniators and religious gossips. In short, he was a man of prayer, and a man of God.

"His abilities as a preacher were not above mediocrity; yet he was a very useful laborer in the vineyard of the Lord. In illustrating the doctrines of the gospel he was simple, plain, and clear. His discourses, though not labored, were methodical, full of Scriptural phraseology, delivered with pathos, and accompanied with the blessing of God. He did not perplex his hearers with abstruse reasoning and metaphysical distinctions, but aimed to feed them with the bread of life; and instead of sending them to a dictionary for an explanation of a difficult word, he pointed them to the Lamb of God which taketh away the sin of the world.

"Mr. Shadford was free and generous. His little annual income, managed with a strict regard to economy, supplied his wants, and left a portion for the poor and needy. In visiting the sick, while he assisted them by his prayers and advice, he cheerfully administered to their wants. He spent no idle time in needless visits or unmeaning chit-chat; and though many of his kind friends in Frome would have considered it a high favor if he could have been prevailed upon to partake of their bounty, yet he always declined it, except once a week, at the hospitable table of his generous friend Mr. Blunt, where he generally met the preachers with some part of their families. He loved his brethren in the ministry; and, like an old Soldier who had survived many a campaign, he felt a pleasure in retracing the work of God, in which he had been engaged for more than half a century. He claimed it as a right, and deemed it a privilege, to have the preachers to take tea with him every Saturday afternoon. There was nothing sordid in his disposition, and, as far as I could ever observe, covetousness formed no part of his character. He considered the rule of his Saviour as having a peculiar claim upon his attention: 'Lay up for yourselves treasure in heaven.'

"His patience and resignation to the will of God were such, that he has left few superiors in those passive graces. Some years since he lost his eyesight, and continued in this state of affliction for several years; but instead of murmuring at this dispensation of Providence, he bore it with Christian fortitude. This did not altogether prevent his usefulness; for though the sphere of his action was circumscribed by it, he could still pray with the afflicted, converse with the pious, and meet several classes in the week. In this state he was advised to submit to an operation for the

recovery of his sight. The trial proved successful; and when the surgeon said, 'Sir, now you will have the pleasure of seeing to use your knife and fork,' Mr. Shadford feelingly replied, 'Doctor, I shall have a greater pleasure; that of seeing to read my Bible.' This luxury he enjoyed; for when he was permitted to use his eyesight, the first thing he did was to read the word of life for three hours, reading and weeping with inexpressible joy. During the whole of his last short illness he betrayed no symptoms of uneasiness, but cheerfully submitted to the will of God. Through the last few years of his life he glided smoothly down the stream of time. The assiduous attention of Mrs. Shadford to all his wants, her sympathy in the moments of his pain, and unwearied attempts, either to prevent his sufferings or lessen their force, greatly tended to soften them down. She has lost a pious and an affectionate husband, and the Methodist Society in Frome one of its best members."

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#### HIGHLIGHT #34

File: hdm0010

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 23

SUBJECT: JOHN STEWART & WONDERFUL CONVERSIONS AMONG THE WYANDOTS

As early as the year 1816, John Stewart, a free man of color, born and raised in Powhatan county, in the State of Virginia, visited these people in the character of a Christian teacher. Having been brought to the "knowledge of the truth as it is in Jesus," and become a member of our Church, it was deeply impressed upon his mind that it was his duty to travel somewhere northwest in search of some of the "lost sheep of the house of Israel." So strong were his convictions on this subject that he could have no rest in his spirit until he yielded obedience to what he considered the call of God. Unauthorized by any church, and in opposition to the advice of many of his friends, Stewart took his departure from his "home and kindred," and continued his course until he arrived at Pipe Town, on the Sandusky river, where a tribe of the Delaware Indians dwelt. After holding a conference with these friendly Indians, and, through an interpreter, delivering to them a discourse on the subject of religion, impelled on by his first impressions, the next morning he bade them an affectionate adieu, and pursued his journey toward Upper Sandusky, and soon arrived at the house of Mr. Walker, United States sub-agent, to whom Stewart related his Christian experience, and the reasons which had induced him to come among them. Being finally satisfied that he was actuated by pure motives, Mr. and Mrs. Walker, both of whom could speak the Wyandot language, encouraged and assisted him much in his work. His first sermon was delivered to one old Indian woman. But recollecting that his Lord and Master had preached successfully to the woman of Samaria alone, Stewart preached as faithfully to her as if there had been hundreds present. At his next appointment, "on the morrow," he had the satisfaction to find added to his congregation an old man. To these he addressed himself with such effect that they both were soon converted to the Christian faith.

In this small way, and by these comparatively inefficient means, the work of reformation began among these people in the month of November, 1816, and by the faithful labors of Steward, assisted occasionally by some local preachers, who took an interest in their spiritual welfare, before any regular missionary was pointed to take charge of them, a large society of converted natives had been formed, all zealous for the salvation of their heathen brethren. Among these were several influential chiefs of the nation, Between-the-logs, Mononcue, Hicks, and Scuteash, together with two of the interpreters, Pointer and Armstrong; the first of whom, Between-the-logs, was one of the chief counselors of the nation, a man of vigorous intellect, who soon became an eloquent advocate for the Christian cause; nor was Mononcue much inferior to him in mental strength and useful labors.

In 1819, the very year in which the Missionary Society was formed -- a coincidence not unworthy of notice -- this mission was taken under the superintendence of the Ohio conference, which held its session that year in Cincinnati, August the 7th, and the Rev. James B. Finley, who was appointed to the Lebanon district, took the Wyandot mission under his care. At a quarterly meeting, held in November of this year, on Mad river circuit, forty-two miles from Upper Sandusky, about sixty of these native converts were present, among whom were the four chiefs above mentioned and the two interpreters. And that the reader may judge for himself in respect to the genuineness of the work which had been wrought in the hearts and lives of these people, I will insert the following account of the manner in which some of them related their Christian experience. Between-the-logs arose first in the love-feast, and lifting his eyes to heaven, streaming with tears of penitence and gratitude, said:--

"My dear brethren, I am happy this morning that the Great Spirit has permitted us to assemble here for so good a purpose as to worship him, and to strengthen the cords of love and friendship. This is the first meeting of the kind which has been held for us, and now, my dear brethren, I am happy that we, who have been so long time apart, and enemies to one another, are come together as brothers, at which our Great Father is well pleased. For my part, I have been a very wicked man, and have committed many great sins against the Good Spirit, was addicted to drinking whisky and many evils: but I thank my good God that I am yet alive, and that he has most perfectly opened my eyes by his ministers and the good book to see these evils, and has given me help to forsake them and turn away from them. Now I feel peace in my heart with God and all men; but I feel just like a little child beginning to walk; sometimes very weak, and almost ready to give up; then I pray, and my Great Father hears me, and gives me the blessing; then I feel strong and happy; then I walk again; so sometimes up and sometimes down. I want you all to pray for me, that I may never sin any more, but always live happy and die happy. Then I shall meet you all in our Great Father's house above, and be happy for ever.' This speech was attended with great power to the hearts of the people.

"The next who arose was Hicks, who had become a most temperate and zealous advocate for the Christian religion. His speech was not interpreted entire; but after expressing his gratitude to God for what he then felt, and hoped to enjoy, he exhorted his Indian brethren to be much engaged for a blessing, and enforced his exhortation in the following manner:-- 'When I was a boy, my parents used to send me on errands, and sometimes I saw so many new things to attract my attention, I would say, By and by I will ask, until I would forget what I was sent for, and have to go home without it. So it may be with you. You have come here to get a blessing, but if you do not ask

for it you will have to go home without it, and the wicked Indians will laugh at you for coming so far for nothing. Now seek, now ask, and if you get the blessing you will be happy, and go home light, and then be strong to resist evil and to do good.' He concluded by imploring a blessing upon his brethren.

"Scuteash next arose, and, with a smiling and serene countenance, said, 'I have been a great sinner, and such a drunkard as made me commit many great sins, and the Great Spirit was very mad with me, so that in here -- pointing to his breast -- 'always sick -- no sleep -- no eat -- walk -- walk--drink whisky. Then I pray to the Great Spirit to help me to quit getting drunk, and to forgive me all my sins; and God did do something for me -- I do not know from whence it comes nor where it goes, but it came all over me'--Here he cried out, 'Waugh! Waugh!' as if shocked with electricity -- 'Now me no more sick. Me sleep, eat, and no more get drunk -- no more drink whisky -- no more bad man. Me cry -- me meet you all in our Great Father's house, and be happy for ever.'

At the conclusion of the love-feast there were not less than three hundred white people assembled from the neighboring frontier settlements, to whom Mr. Finley preached with great effect. The manifest attention in the appearance and general deportment of the Indian converts, together with the preaching, had a most salutary effect upon the audience.

"The next evening, at the earnest request of the natives, the meeting was resumed. After an exhortation from Mr. Finley, Mononcue arose and exhorted his brethren to look for the blessing they sought now. He then addressed the white brethren as follows:--

" 'Fathers and brethren, I am happy this night before the Great Spirit that made all men, both red, white, and black, that he has favored us with good weather for our meeting, and brought us together that we may help one another to get good and do good. The Great Spirit has taught you and us both in one thing, that we should love one another, and fear and obey him. Us Indians he has taught by his Spirit; and you, white men, he has taught by your good book, which is all one. But your book teaches you, and us by you, more plainly than we were taught before, what is for our good. To be sure we served our Great Father sincerely, (before we were told by the good book the way,) by our feasts, rattles, and sacrifices, and dances, which we now see were not all right. Now some of our nation are trying to do better; but we have many hindrances, some of which I mean to tell. The white men tell us they love us, and we believe some do, and wish us well; but a great many do not, for they will bring us whisky, which has been the ruin of our people. I can compare whisky to nothing but the devil; for it brings with it all kinds of evil -- it destroys our happiness; it makes Indians poor; strips our squaws and children of their clothes and food; makes us lie, steal, and kill one another. All these and many other evils it brings among us; therefore you ought not to bring it among us. Now you white people make it, you know its strength and use, Indians do not. Now this whisky is a curse to yourselves why not quit making it? This is one argument used by wicked Indians against the good book; If it is so good; why do not white men all do good? Another hindrance is, white men cheat Indians, take away their money and skins for nothing. Now you tell us your good book forbids all this; why not then do what it tells you? then Indians do right too. Again, you say our Great Father loves all men, white, black, and red men, that do right; then why do you look at Indians as below you, and treat them as if they were not brothers? Does your good book tell you so? I am sure it does not. Now, brothers, let us all do right; then our Great Father

will be pleased, and will make us happy in this world, and when we die then we shall all live together in his house above, and always be happy.' "

At the Ohio conference, which was held this year, 1820, in Chillicothe, the chiefs of the Wyandots presented a petition to the conference for a regular missionary to be appointed over them.

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## HIGHLIGHT #35

File: hdm0010

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 23

SUBJECT: JOHN STEWART, HIS CHARACTER, HIS DEATH

Among others who departed to another world this year was John Stewart, who first carried the gospel to the Wyandot Indians. Of his early life we have seen something in our account of the Wyandot mission. He seems to have been peculiarly fitted for his work. Sincere, simple-hearted, much devoted to the cause in which he had engaged, he adapted himself with a ready and willing mind to the condition and circumstances of those people, won their confidence and affection by his honest simplicity, and, by the blessing of God on his exertions, conducted them away from the absurdities of heathenism by the charms of gospel truth and love.

His entire devotion to the interests of the mission, his intense application to meet its spiritual wants, and the privations to which he was subjected in his early residence among them, so wore upon his constitution, that in the course of this year it became manifest that his health was fast declining, and that the days of his pilgrimage were near their end.

When so exhausted in his physical powers as to be unable to labor for his support, his temporal wants were provided for by his friends, about fifty acres of land, on which was built a cabin for his accommodation, being secured to him in fee-simple. Here he lived the remainder of his days, and on his demise the property was inherited by his brother. In this place, loved and honored by those who had been benefited by his evangelical labors, he lingered along the shores of mortality until December the 17th, 1823, when he fell asleep in Jesus, in the thirty-seventh year of his age, and the seventh of his labors in the missionary field. On his death-bed he gave the most consoling evidence of his faith in Christ and hope of immortality, exhorting his affectionate wife to faithfulness to her Lord and Master, and testifying with his latest breath to the goodness of God.

In the contemplation of such a man, we cannot but admire the wisdom of God in the selection of means to accomplish his designs of mercy toward the outcasts of men. Born in humble life, destitute of the advantages of education, unauthorized and unprotected by any body of Christians when he first entered upon his enterprise, influenced solely by the impulses of his own

mind, produced, as he believed, and as the event proved, by the dictates of the Holy Spirit, Steward sets off on an errand of mercy to the meandering savages of the wilderness. Here he arrives, a stranger among a strange people; and opens his mission by a simple narration of the experience of divine grace upon his heart, and of the motives which prompted him to forsake home and kindred, and devote himself to their spiritual interests, Having gained their attention, he explains to them, in the simplest language of truth, the fundamental doctrines of Jesus Christ, contrasting them with the absurdities of heathenism and the innumeries of a corrupted form of Christianity. \*[11] No sooner does the word take effect, than a violent opposition arises against this humble and unpretending servant of Jesus Christ, which he meets with Christian courage, and bears with the fortitude of a well-trained soldier of the cross. By the strength of God resting upon him, he manfully buffets the storms of persecution which raged around him, and calmly guides his little bark over the threatening billows until it is conducted into a harbor of peace and safety. Seeking for the wisdom that cometh from above, he is enabled to unravel the sophistry of error, to refute the calumnies of falsehood, to silence the cavilings of captious witlings, and to establish firmly the truth as it is in Jesus. Did not God "choose the weak things of the world to confound the things which are mighty?"

Who does not look on with a trembling anxiety for the result, while the umpire was deliberating upon his fate, at that memorable time when he submitted his Bible and Hymn Book to the inspection of Mr. Walker, that he might determine whether or not they were genuine! And who can forbear participating in the general shout of exultation when the momentous question was decided in his favor! During these anxious moments the heart of Steward must have beat high amidst hopes and fears, while the fate of his mission apparently hung poised upon the decision of a question which involved the dearest interests of the nation for whose welfare he had risked his all! But the God whom he served pleaded his cause, silenced the clamor of his enemies, disappointed the machinations of the wicked, and gave a signal triumph to the virtues of honesty, simplicity, and godly sincerity. \*[12] In this triumph was fulfilled the inspired and inspiring declaration, "One shall chase a thousand, and two shall put ten thousand to flight."

In all the subsequent conduct of Steward we behold a combination of those excellences which the Spirit of God alone can engraft and nourish in the human heart. "The excellency of the power," therefore, which was conspicuous in the life and conduct of Steward, reflected the rays of Him who had most evidently made him "a chosen vessel to bear his name unto the Gentiles" in the American wilds. Humble and unpretending as he was, his name will ever be associated with those men of God who had the high honor of first carrying the light of divine truth to the darkened tribes of our forests. And this record is made as a just tribute of respect to the memory of one whom God delighted to honor as the evangelical pioneer to the Methodist Episcopal Church in her career of usefulness among the long neglected children of our own wide domain.

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HIGHLIGHT #36

File: hdm0010

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church  
From: Part 23

SUBJECT: W. P. CHANDLER, HIS TRIUMPHANT PASSING

A strong testimony is given in favor of these devoted men of God, that in their last days they maintained their integrity, triumphing in the hour of dissolution, and died in hope of the glory of God.

Dr. Chandler was appointed the presiding elder on the Delaware district in 1801, about the time the camp meetings were introduced into that part of the country, and his talents were peculiarly adapted to promote their objects. His zeal in the cause of Christ was ardent, and his talents as a preacher were more than ordinary, and often the most astonishing effects were produced under his powerful appeals to the consciences of his hearers. In consequence of his devotion to the cause, and the character of his talents, he exerted a commanding influence upon his district, winning the affections and inspiring the confidence of the people committed to his charge. The ardency of his zeal and intensity of his labors so exhausted his physical strength that in 1808 he was returned superannuated. In 1813 he received a location; but his warm attachments to his brethren in the traveling ministry led him back to the Philadelphia conference in May, 1822, where he remained in the relation of a superannuated preacher until his death.

While preaching the gospel of the Son of God in the Ebenezer church, in the city of Philadelphia, on the first sabbath of May, 1820, he was suddenly prostrated by a paralytic stroke in his left side. Though he partially recovered from this, yet while at the island of St. Eustatia, whither he had gone for the benefit of his health, a second stroke deprived him of the use of his right side also, which took from him and his friends all hope of his recovery. He returned home, however, and lingered for about twelve weeks, when he exchanged a world of labor and suffering for a world of rest and reward. His expressions upon his death-bed were no less consolatory to his friends than they were satisfactory to himself. On being told by a friend that it was Sunday, he replied, "Go then to the meeting, and tell them that I am dying, shouting the praises of God!" Then, turning to his wife, he said, "My dear Mary, open the window, and let me proclaim to the people in the streets the goodness of God!"

The following testimony is from an affectionate brother, a physician, who attended him much in his last sickness:

"I visited Dr. Chandler daily during his last illness, which was of long continuance. His disease was an almost universal paralysis. The attack had at first been confined to one side, and after a partial recovery only of that side, the other became affected in like manner with the first. His mind as well as his body felt the effects of the disease, which at times caused a considerable derangement of intellect: but notwithstanding the confusion that was apparent in his mental operations, his constant theme was his God and the salvation of his soul; and on these subjects it was truly surprising to hear him converse. Although Dr. Chandler seemed incapable of rational reflection on other subjects, yet on that of religion, at intervals; he never conversed with more fluency, correctness, and feeling at any period of his life. He appeared to be exceedingly jealous of himself; and occasionally laboring under fear lest he might have deceived himself; and that he

should finally become a cast-away; but of these apprehensions he was generally relieved whenever we approached a throne of grace, which we were in the habit of doing on almost every visit. In this state he remained until within a few days of his death, when the Lord was graciously pleased, in a most extraordinary manner, to pour out his Spirit upon his servant; and although his body was fast sinking, his mind, for two days, was restored to perfect vigor and correctness. During this time he seemed to be in the borders of the heavenly inheritance. He spoke of the glories, the joys, and the inhabitants of heaven as though he had been in the midst of them. He remarked to me, at the time, that he felt that his soul had begun to dissolve its connection with the body; and that there was a freedom, a clearness, and ease in its views and operations that was entirely new to him, and that he had never before formed a conception of -- 'in fact,' said he, 'I know not whether I am in the body or out of it.' Soon after this he sunk into a stupor, in which he remained to the last. On the sabbath following his funeral sermon was preached, by the author of these lines, to a large and deeply affected congregation, from these fine words of the apostle: 'But I would not have you to be ignorant, brethren, Concerning them that are asleep, and that ye sorrow not even as others which have no hope.' "

The account of his death concludes in the following words:--

"As a Christian, and as a Christian minister, W. P. Chandler was a man of no ordinary grade. In his deportment, dignity and humility, fervor and gentleness, plainness and brotherly kindness, with uniform piety, were strikingly exemplified. In the pulpit his soul was in his eloquence, his Saviour was his theme, and the divine unction that rested upon him, and the evangelical energy of his sermons, gave a success to his labors that has been exceeded by few. He studied to show himself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth: and how good a proficient he was in this study, thousands who were blessed under his ministry can heartily testify, many of whom are living witnesses of the happy effects of his labors, while he is now reaping his eternal reward."

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HIGHLIGHT #37

File: hdm0010

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 25

SUBJECT: PETER JONES, TRANSFORMATIONS AMONG THE MISSISSAUGA INDIANS

A work of grace commenced this year [1825] among the Mississauga Indians in Upper Canada. These were among the most degraded of all the Indian tribes in that country. From their habits of intercourse among the depraved whites, they had bartered away their land for intoxicating liquor, had debased themselves by intemperance, and were consequently lazy, idle, poor, and filthy to a most disgusting degree. They seemed, indeed, to be abandoned to a most cruel fate.

Among others who had embraced the Lord Jesus during the work among the Mohawks was Peter Jones, a half-breed, his mother being a Mississauga and his father an Englishman. Mr. Jones, Peter's father, had been the king's surveyor, and his occupation leading him much among the Indians, during the days of his vanity he formed an intimacy with two Indian women, the one a Mohawk princess and the other a Mississauga woman. About the year 1801, Mr. Jones, under the Methodist ministry, was awakened and converted to God. He then felt it his duty to repudiate one of his women, and he separated himself from the mother of Peter, the Mississauga, and married the other, who also embraced religion, and became a pious member of the Church. Peter followed his mother into the woods, and remained with his tribe until he was about twelve years of age, when his father brought him from the wilderness and sent him to an English school. While here, through the preaching of the gospel, he also was brought from darkness to light; and, understanding both languages, he was at first employed as an interpreter, and finally became eminently useful as a minister of the Lord Jesus.

Feeling, after his conversion, for the salvation of his wretched tribe, he hastened away to them, and told them what great things God had done for his soul. This had a powerful effect upon their minds, and led them to attend the meetings on the Grand river.

A relative of Peter Jones, one of their chiefs, while attending these meetings, was led to the Lord Jesus for salvation, and his family soon followed his steps. Others followed their example, and, through the pious exertions of this converted chief and Peter Jones, a reformation was effected this year among these degraded Mississaugas, of such a character, so thorough and genuine, that all who beheld it were astonished, and could not but acknowledge the hand of God. They abandoned the use of intoxicating liquor, forsook their heathenish and immoral practices, were baptized and received into the communion of the Church, and demonstrated, by their subsequent conduct, that the work was indeed the work of God. A white man, who had made his house the resort for drunken whites and Indians, seeing the visible change in the temper and conduct of these Indians, could but acknowledge the finger of God, was struck under conviction, became a sincere convert, banished from his house his drunken companions, became sober and industrious, and devoted both himself and his house to the service of God. The whole number converted at this time was fifty-four, seven of whom were whites...

The great change which had been wrought among the Mississauga Indians, heretofore related, was followed by the most blessed results on other fragments of the same tribe. An additional number of twenty-two, who professed faith in Christ, were baptized this year [1826] and formed into a class in Bellville, in Upper Canada. They were placed under the care of two of their principal men, Captain William Beaver and John Sunday, who had before given evidence of a sound conversion, and who now acted as class leaders. Nothing could furnish a more convincing evidence of the thorough change which had been effected in the hearts of these people, than was evinced by their forsaking entirely their the heathenish habits, and banishing from among them the use of all intoxicating liquors, becoming thereby sober and industrious. Infidelity itself was constrained to bow before the majesty of truth, and to confess, however reluctantly, that nothing short of divine power could produce a reformation so thorough and permanent.

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## HIGHLIGHT #38

File: hdm0010

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 25

### SUBJECT: TRANSFORMATIONS AMONG THE CHIPPEWAYS

About the same time [1825] that this good work was going on so gloriously among the Mississaugas, a similar work commenced among a branch of the Delawares and Chippeways, who were settled at Muncytown, on the river Thames. This work began through the instrumentality of a Mohawk by the name of Jacob, who had raised himself to respectability among them by his sober and industrious habits. Until he heard the truths of the gospel he thought himself a very good and happy man, and was so considered by his brethren; but when the light of divine truth shone upon his mind he saw himself a sinner against God, his fancied goodness and happiness fled, and he rested not until he found peace with God through faith in the Lord Jesus. No sooner did this great change take place in Jacob's heart than he went among his brethren, who were wallowing in the mire of iniquity and heathenish practices, addressing them from one cabin to another, warning them, in the most affectionate manner, of the danger to which they were exposed, and beseeching them to be reconciled to God. "The Great Spirit," said he, in imperfect English, "is angry. You must die. Now consider where the wicked man must go. We must be born new men. Our heart new. His Spirit make us new heart. Then, O! much peace, much joy."

Another among the first converts was an Indian of a very different character, and therefore the change was the more apparent and convincing. He was so given up to intoxication that he would barter any thing he had for vile whisky. At one time he offered his bullock for whisky, and, because his neighbors would not purchase it, in a violent rage he attempted to destroy the creature. At another time, having sold his clothes from his back for whisky, he stole from his wife the seed corn she had carefully preserved for planting, and offered it for the "fire waters," but was prevented from thus robbing his wife of the means of future subsistence by one of our friends, who purchased it and returned it to the squaw, upon whose labor in the field the family chiefly depended for bread. But even this man, vile as he was, who, in his drunken fits, was one of the most quarrelsome wretches that could haunt a human habitation, became reformed by the power of the gospel. That his reformation was thorough, was evidenced by the soberness, piety, and industriousness of his subsequent life. The conversion of two such men had a most powerful effect upon the whole tribe. Many of them embraced the gospel, and a school was soon established for the education of their children and youth.

The labors of Peter Jones were highly useful in conducting these missions. He interpreted for the missionaries, and often addressed his Indian brethren, from the fulness of his own heart, with great effect.

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## HIGHLIGHT #39

File: hdm0010

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 25

### SUBJECT: JOSEPH TOY AND HIS PUNCTUALITY

Another aged veteran, Joseph Toy, was taken from the walls of our Jerusalem to his resting place above. He was brought from darkness to light under the preaching of Captain Webb, who was one of the first Methodist preachers in America, and was at that time preaching in Burlington, New Jersey. This was in the year 1770, and Joseph was then in the twenty-second year of his age. After receiving license to preach, he labored as a local preacher until 1801, when he entered the itinerancy, in which he continued, faithfully discharging its duties, to the end of his life.

In 1819, in consequence of debility, he was returned superannuated, and he settled in the city of Baltimore, where he preached occasionally, and was beloved and respected by all who knew him. Having filled up the measure of his days in obedience to the will of God, he died in great peace, on the 28th day of January, 1826, in the seventy-ninth year of his age.

One of the excellences of brother Toy was the punctuality with which he filled his engagements. At the age of seventy he was heard to say that for twenty years he had not disappointed a congregation -- a practice worthy of the imitation of all. Although, in the latter part of his life, his sight so failed him that it was difficult for him to walk the streets without help, yet he continued to preach almost every sabbath, and sometimes twice, and was finally conducted from the pulpit to his dying bed, on which he manifested a perfect submission to the divine will, expressing his firm reliance upon the promise of eternal life.

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## HIGHLIGHT #40

File: hdm0010

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 25

### SUBJECT: JOHN P. FINLEY, SKETCH OF HIS LIFE AND CHARACTER

"John P. Finley was born in North Carolina, June 13th, 1783. From childhood he was marked as possessing no common share of intellect. He was early placed at school, and while in his abecedarian [beginning -- DVM] course he evinced an aptitude to learn that induced his father, a distinguished Presbyterian clergyman, (who is now, at the age of seventy, a Methodist traveling

preacher,) to give him a classical education. Owing to his habits of industry and perseverance, he soon acquired a competent knowledge of the sciences, and a reputable acquaintance with the learned languages. Of the English language he was a perfect master, and taught its proper use with almost unrivaled success. From the age of twelve or fourteen years he was often deeply affected with a sense of sin, and the importance of repentance and faith; but his mind was so much perplexed with the doctrines of absolute personal predestination, of which his father was then a strenuous and able assertor, that he came to no decision on the subject of religious opinions until he reached the years of manhood. About the age of twenty-one he married, and soon after was brought to the knowledge of salvation by the remission of his sins. Early after his conversion he was convinced that a 'dispensation of the gospel' had been committed to him. He weighed well the impressions and convictions of his mind and heart in relation to the fearful and responsible business of a Christian minister; but, when finally and fully convinced of his duty, he did not hesitate. There were, indeed, many reasons why he should confer with flesh and blood, but with his characteristic firmness he rejected them all, and took the pulpit, I think, in 1811. At the time of his conversion he resided in Highland county, Ohio. His ministerial career was commenced during a residence in Union, Greene county, Ohio, whither he had been called to take charge of a seminary. At the head of this institution he continued about six years, living and preaching the religion of Christ in its native simplicity and power.

"From Union he removed to Dayton, distant only about thirty miles, and conducted an academy in this place for two years. It was here our acquaintance and intimacy commenced, which ended only with his useful life. He left Dayton, beloved and regretted of all, and accepted a call to superintend a respectable seminary in Steubenville, Ohio. In this place he continued not quite two years. In his ministerial exertions he was 'instant in season and out of season,' and labored with more than ordinary success. His next remove was to Piqua, Ohio, where he continued as principal of an academy for four years. In all these places his pulpit efforts were highly acceptable; his social intercourse seasoned with dignity and piety, and his residence a blessing to all about him. From this place he made his last remove to Augusta, Kentucky. Here he taught a classical school for some time, and was afterward appointed principal of Augusta College, in which relation he continued until the time of his death. In these several places his labors in the pulpit were considerable and extensively useful. All who knew him esteemed him as a man of talents and irreproachable Christian character. He was indeed, all in all, one of the most amiable, guileless men I ever knew: never did I know a man more perfectly under the influence of moral and religious principle. His uniform course was one of high and unbending rectitude. One error, as reported in the 'Minutes,' respecting his conversion, I must beg leave to correct. I do it upon his own authority (when living) and that of his brother, the Rev. James B. Finley, superintendent of the Wyandot mission. There is something rather remarkable in the manner in which these worthy ministers were first brought to reflect with more than ordinary concern upon their latter end. John and James were amusing themselves in the forest with their guns; and as John was sitting carelessly upon his horse, James's gun accidentally went off, and the contents came very near entering John's head. The brothers were mutually alarmed, humbled, and thankful; they were more than ever struck with the melancholy truth, that 'in the midst of life we are in death;' they reflected upon their unpreparedness to meet death and appear in judgment. Each promised the other he would reform; and the result was, they were both led to seek religion, as the only preparation for eternity. Both the brothers agree in stating that this circumstance was the means, in the hand of God, of their awakening and conversion, as neither of them was in the habit of attending the preaching of the gospel before the

inquietude and alarm created by this occasion. I have been thus minute in detailing the immediate means of his conversion, at the request of a surviving brother, in whose estimation the apparent incompetency of the means magnifies the grace of God in this singular dispensation of blended mercy and providence.

"John P. Finley was in the ministry about fifteen years. He was ordained deacon by Bishop Asbury, on the 17th of September, 1815. He received ordination as elder at the hands of Bishop Roberts, July 2, 1820. At the time of his death he was a member of the Kentucky annual conference -- actively dividing his time and energies between the business of collegiate instruction and the labor of the pulpit.

"As a man, the subject of these recollections was engagingly amiable, ingenuous, and agreeable; equally removed from affectation and reserve, the circle in which he moved felt the presence of a friend and the influence of a Christian and minister.

"As a teacher his excellence was acknowledged by all who were competent to decide upon his claims; and though he gloried most in being found a pupil in the school of Christ, yet he was no stranger to the academy and lyceum.

"As a husband, there is one living whose tears have been his eulogy, and to whom, with his orphan children, friendship inscribes these lines. As a father, he was worthy of his children, and in pointing them to another and better world he was always careful to leave the way himself.

"As a friend, he was warm, ardent, and confiding, and not less generous than constant; his intimate friends, however, were few and well selected.

"As a minister, in the pulpit, he was able, impressive, and overwhelming. The cross of his redemption was his theme, and in life and death it became to him the 'emphasis of every joy.' In all these relations knew him well, and can therefore speak from the confidence of personal knowledge and accredited information.

"The last time I saw him I preached a sermon, at his request, on the 'Inspiration of the Scriptures.' When I had retired to my room, he called on me, in company with a friend, and in his usual frank manner embraced me, and observed, 'H\_\_\_\_, I thank you for that sermon, and I expect to repeat my gratitude in heaven.' Little did I think, at this interview, I was gazing on my friend for the last time, and that in eighteen months his ripened virtues were to receive the rewards of the heavenly world! But so it was, and I, less fit to die, am spared another and another year.

"He died on the 8th of May, 1825, in the forty-second year of his age and sixteenth of his ministry; and at the same time that his bereaved family wept upon his grave, the sadness of the Church told that she had lost one of her brightest ornaments. Just before his triumphant spirit rose to sink and sigh no more, he was asked how he felt, and what were his prospects upon entering the dark valley and shadow of death. He replied, in language worthy of immortality, 'Not the shadow of a doubt; I have Christ within, the hope of glory -- that comprehends all;' and then, with the proto-martyr, he 'fell asleep.'

"Such is a very imperfect sketch of the life, character, and death of John P. Finley. God grant, reader, that you and I may share the glory that gilded the last hours of his toil."

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#### HIGHLIGHT #41

File: hdm0010

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 25

SUBJECT: "BETWEEN-THE-LOGS," HIS LIFE SKETCH, TRIUMPHANT PASSING

This year [1827], however, the Wyandot mission suffered a great loss in the death of Between-the-logs, one of their most eminent chiefs, and an eloquent and able advocate of Christianity. And as he was a chief man among them, and, after his conversion, had exerted a powerful influence in favor of the mission, it is presumed that the reader will be pleased with the following particulars of his life and death, which the author of the History of the Missions under the care of the Methodist Episcopal Church prepared for and published in that work.

"He was born, it is said, in the neighborhood of Lower Sandusky, about the year 1780. \*[3] His father was of the Seneca, and his mother a Wyandot of the Bear tribe, from whom he derived his name, Between-the-logs, the name which they give to a bear, signifying to crouch between the logs, because this animal, under peculiar circumstances, lies down between logs; hence the name Between-the-logs, a literal translation of the Bear tribe, was a distinctive appellation of the tribe to which he belonged, and of which he became a chief.

"As he acted a conspicuous part in the nation, and finally became very eminently useful in the cause of Christianity, the following brief account of his life and death will doubtless be acceptable to the reader. When about nine years of age his father and mother separated, and Between-the-logs remained with his father until the death of the latter, when he returned to his mother among the Wyandots. Soon after this he joined the Indian warriors who were defeated by General Wayne. His prompt obedience to the chief, his enterprising disposition, and the faithful discharge of his duties, called him into public notice, and finally raised him to be a chief of the nation; and the soundness of his judgment, his good memory, and his great powers of eloquence, procured for him the office of chief speaker, and the confidential adviser of the head chief.

"When about twenty-five years of age, he was sent to ascertain the doctrines and pretensions of a reputed Seneca prophet, whose imposture he soon detected, and some years after he went on a similar errand to a noted Shawnee prophet, a brother of the famous Tecumseh, with whom he stayed nearly a year; and being fully convinced himself, he was enabled to convince others, that their pretensions to the spirit of prophecy were all a deception.

"At the commencement of hostilities between this country and Great Britain, in 1812, in company with the head chief of the nation, he attended a great council of the northern Indians, collected to deliberate on the question whether they should join the British against the Americans. Here, although powerfully opposed, and even threatened with death if he did not join them, Between-the-logs utterly refused to take up arms against his American brethren, and exerted all his powers to dissuade the Wyandots from involving themselves in this quarrel. Soon after, he and the majority of the warriors belonging to the Wyandots joined the American standard, and accompanied General Harrison in his invasion of Upper Canada. At the conclusion of the war he settled with his brother at Upper Sandusky, and, like most of the savages, indulged himself in intemperance. In one of his fits of intoxication he unfortunately murdered his wife; but, on coming to himself, the recollection of this horrid deed made such an impression on his mind, that he almost entirely abandoned the use of ardent spirits ever afterward.

"In 1817 Between-the logs had an opportunity of displaying his love of justice in behalf of his nation. The Wyandots being persuaded by intriguing men to sign a treaty for the sale of their lands, contrary to his earnest expostulations, he, in company with some others, undertook a journey to Washington on their own responsibility, without consulting any one. When introduced to the secretary of war, the secretary observed to them that he had received no notice of their coming from any of the government agents. To this Between-the logs replied, with noble freedom, 'We got up and came of ourselves -- we believed the great road was free to us.' He plead the cause of the Indians with such forcible eloquence before the heads of departments at Washington, that they obtained an enlargement of territory, and an increase of their annuities.

"Of his having embraced the gospel, and the aid he rendered to the missionaries to extend its influence among his people, an account has already been given. His understanding being enlightened by divine truth, and his heart moved with compassion for the salvation of his countrymen, he exerted all his powers to bring them to the knowledge of the truth; and such was the success of his efforts, that his brethren gave him license, first to exhort, and then to preach. Some of his speeches before the Ohio conference, which he attended several times, did honor equally to his head and heart, and powerfully enlisted the feelings of the conference in behalf of the mission.

"In the year 1826, he and Mononcue accompanied Mr. Finley on a visit from Sandusky to New York, where they attended several meetings, and among others the anniversary of the Female Missionary Society of New York. Here Between-the-logs spoke with great fire and animation, relating his own experience of divine things, and gave a brief narrative of the work of God among his people. Though he addressed the audience through an interpreter who spoke the English language but imperfectly, yet his speech had a powerful effect upon those who heard him. His voice was musical, his gestures graceful, significant, and dignified, and his whole demeanor bespoke a soul full of lofty ideas and full of God. On one occasion he remarked, that when at home he had been accustomed to be addressed by his brethren, but that since he had come here he had heard nothing that he understood, and added, 'I wonder if the people understand one another', for I see but little effect produced by what is said.' After a few words spoken in reply to this remark, by way of explanation and apology, he kneeled down and offered a most fervent prayer to Almighty God. In this journey, as they passed through the country, they visited Philadelphia, Baltimore, and several of the intervening villages, and held meetings, and took up collections for the benefit of the mission. This tended to excite a missionary spirit among the people, and everywhere

Between-the-logs was hailed as a monument of divine mercy and grace, and as a powerful advocate for the cause of Christianity; and he, together with those who accompanied him, left a most favorable impression behind them of the good effects of the gospel on the savage mind and heart.

"It was very evident to all who beheld him that he could not long continue an inhabitant of this world. Already the consumption was making fearful inroads upon his constitution, and his continual labors in the gospel contributed to hasten its progress to its fatal termination. Very soon after his return to his nation he was confined to his bed. Being asked respecting the foundation of his hope, he replied, 'It is in the mercy of God in Christ.' 'I asked him,' says Mr. Gilruth, who was at this time the missionary, 'of his evidence;' he said, 'It is the comfort of the Spirit.' 'I asked him if he was afraid to die;' he said, 'I am not.' 'Are you resigned to go?' He cried, 'I have felt some desires of the world, but they are all gone, and I now feel willing to die or live, as God sees best.' The day before he died he was visited by Mr. Finley, to whom he expressed his unshaken confidence in God, and a firm hope, through Jesus Christ, of eternal life. He finally died in peace, leaving his nation to mourn the loss of a chief and a minister of Jesus Christ to whom they felt themselves much indebted for his many exertions both for their temporal and spiritual prosperity."

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## HIGHLIGHT #42

File: hdm0010

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 25

## SUBJECT: FREEBORN GARRETTSON, CHARACTER SKETCH OF

The name of Freeborn Garrettson is familiar to most of my readers. Of the early days of his ministry, and of the sufferings he endured in the cause of his Divine Master, as well as his success in winning souls to Christ, an ample account has been given in the preceding volumes of this History; and those who wish to see these things in a more full and minute detail, are referred to his biography, which has been published and extensively circulated.

He may be said to have been one of the early pioneers of Methodism in this country, for he joined the itinerant connection in 1775, when only twenty-three years of age, and was employed for many years in forming new circuits and districts, in which he was eminently useful. At the time of his admission into the itinerant ranks, in 1775, the number of preachers was only 19, and members in the societies 3,145; and at the time of his death, in 1827, these had increased to 1,642 preachers, and Church members 421,105; and perhaps no individual preacher contributed more, if indeed as much, to promote this spread of the work, than the Rev. Freeborn Garrettson. Young, vigorous, unreservedly devoted to God, and exceedingly zealous for the salvation of souls, wherever he went he carried the flame of divine love with him, breathing it out in the most pointed and earnest appeals to the consciences of sinners, and in the soothing words of promise and

encouragement to mourning penitents. Nor was he less earnest in pressing believers forward in the path of humble obedience, that they might attain the heights and depths of redeeming love.

From his entrance upon this work until 1784 he traveled extensively through the states of North and South Carolina, Virginia, Maryland -- his native state -- Delaware, Pennsylvania, and New Jersey; and in all these states he preached the word with peculiar success, thousands hanging upon his lips with eager attention, and hundreds also bearing witness to the truths he delivered by the reformation which was effected in their hearts and lives through his instrumentality. And though his enemies thought to confine him in the prisons to which they committed him "for the testimony of Jesus," they were disappointed in their expectation by the overruling providence of God, so that even their wrath "was made to praise him." In those places where he so labored and suffered, the name of Freeborn Garrettson was long remembered by many of the first generation of Methodists, associated with the grateful recollection that he was their spiritual father; and on his subsequent visits, when time had wrinkled his brows and they had grown old in the service of their Lord and Master, the fires of their first love were enkindled afresh, and they mingled their songs of thanksgiving together for the "former and the latter rains" of divine grace. How sweet were these recollections!

He was one of the little veteran band that so nobly withstood the innovators upon Wesleyan Methodism in 1778 and 1779, when it required all the united wisdom, prudence, forbearance, and cautious foresight of Asbury and his associates, who stood by him, to check the froward zeal of those who would run before they were sent, to lay on hands suddenly, and to administer the ordinances without proper authority. He stood firm to his purpose, and assisted in keeping the ship to her moorings, until the Christmas conference furnished her with suitable rigging, and set her afloat, properly manned and officered, with well-authenticated certificates of their character and authority to act as her commanders and conductors.

Garrettson was also among those memorable men to whom Dr. Coke first unfolded the plan devised by Wesley for the organization of the Methodist societies in America into a church. At the request of Asbury and Coke, he "went," says the latter, "like an arrow," to call the preachers together in the city of Baltimore on the 25th of December, 1754, where they matured those plans and adopted those measures which have proved such a lasting blessing to the Methodist community in this country. In the midst of this assembly, which, though few in numbers, was composed of some of the choicest spirits of the age, stood Garrettson, young, ardent, full of zeal for God, and giving his counsel in favor of the system of rules, orders, and ordinances submitted to them by Coke, under the sanction of Wesley. With Asbury, Dickens, Reed, Gill, Pedicord, Ware, Tunnell, Phoebus, and others, of precious memory, fathers in our Israel, he commingled his prayers and counsels, and thus contributed to lay, deep and wide, the foundation of that spiritual edifice which, by the blessing of God on their labors, even he lived to see neared in beauty and glory, and under whose roof many a wanderer has sought shelter and rest.

He was also the first Methodist preacher in this country who went on a foreign mission. Having received the order of an elder at the Christmas conference, and being solicited by Dr. Coke to embark on a mission to Nova Scotia, he cheerfully relinquished home and kindred, and went to that distant province of the British empire to carry the glad tidings of salvation to the lost. Here, amid summer's heat and winter's cold, and sometimes hunger and thirst, he continued about two

years, traveling extensively, preaching the word with diligence, and rejoicing over penitent sinners who were returning to God; and such was their affection and respect for his character, that, had they won his consent, they would most gladly have retained him as their permanent superintendent, and that, too, under the sanction of both Wesley and Coke.

But his Lord had other work for him to do. Not long after his return from Nova Scotia, namely, in 1755, Mr. Garrettson penetrated through the country north of the city of New York, on both sides the Hudson river, where the voice of a Methodist preacher was never before heard. Here, in the character of a presiding elder, he gave direction to the labors of several young preachers, who spread themselves through the country, north and south, reaching even to Vermont, proclaiming, in all places where they went, the unsearchable riches of Christ. By these labors a foundation was laid for that work of God in those more northern states of the confederacy which has since spread so gloriously among the people.

But we cannot follow him in all his useful movements, from one year to another, through the different parts of the country. Suffice it to say here, that he continued with unabated ardor and diligence in his Master's work until the year 1817, when, contrary to his wishes, for he seemed loath to believe himself unable to perform efficient service, he was returned a supernumerary. This, however, by no means abridged his labors. Though cut loose from the regular work, he still pursued the path of usefulness, making occasional excursions east and west, north and south, exhibiting the same fervor of spirit, the same breathing after immortality and eternal life, by which he had ever been characterized.

In 1791 Mr. Garrettson saw fit to exchange the single for a married life, and his choice fell upon a woman, Miss Catharine Livingston, of Rhinebeck, N.Y., who was every way fitted, both from education and piety, to assist him in the grand work in which he had engaged. This also furnished him with means to preach the gospel without fee or reward, as well as to exhibit the hospitalities of a liberal mind, and thereby to fulfill the apostolic precept, "For a bishop" (or elder) "must be given to hospitality." From the time of his settlement at Rhinebeck, where he located his family, his house and heart were open to receive and welcome the messengers of God; and around his hospitable board have they often, from year to year, mingled their friendly souls in conversation, prayer, and praise; nor could these guests depart without carrying with them grateful recollections of the gospel simplicity, courtesy, and liberality with which they had been entertained.

But the time at last arrived when this man of God, one of the patriarchs of American Methodism, must resign up his breath to God who gave it. In the seventy-sixth year of his age, and fifty-second of his ministry, he ended his days in peace, surrounded by his friends, and consoled by the hope of everlasting life.

In contemplating the character of Mr. Garrettson, we may behold a cluster of those excellences which dignify and adorn the man and the minister, and which qualify him for usefulness in the world. But that which eminently distinguished him, both in public and private, was the simplicity, or singleness of heart, with which he deported himself on all occasions. This sterling virtue kept him at an equal distance from the corrodings of jealousy and the repinings of suspicion. A single desire to know the good and the right way, to walk in it himself, and induce

others to follow his example, most evidently characterized his mind, and guided him in all his proceedings.

This singleness of heart, which had its seat in pure love to God and man, first led him forth in search of the lost sheep of the house of Israel, sustained him under his labors and trials, kept him humble in the midst of his prosperity, and in seasons of popularity among the friends of the cause in which he was engaged. No one could be long in his company, nor often hear him preach, without perceiving this honest simplicity of intention shining out among the other graces of his mind, guiding and actuating the entire man in all his movements. And this arose from the purity of his heart and the sanctity of his life. For no man, I presume to say, ever gave more irrefutable evidence of the holiness of his heart and the blamelessness of his life, from the time of his entrance on his Christian course; about fifty-two years of which were spent as a public ambassador of Christ, than Freeborn Garrettson. What a living and speaking comment this upon the pure doctrines of Jesus Christ!

His action in the pulpit was not graceful, though it was solemn and impressive. His sermons were sometimes enlivened by anecdotes of a character calculated to illustrate the points he was aiming to establish. He was likewise deficient in systematic arrangement and logical precision. This deficiency, however, was more than made up by the pointedness of his appeals to the conscience, the aptness of his illustrations from Scripture, the manner in which he explained and enforced the depth of Christian experience, and the holy fervor of spirit with which he delivered himself on all occasions. Like most other extemporaneous speakers, his mind sometimes seemed barren, and he failed, apparently for want of words, to express that on which his understanding appeared to be laboring. At other times his heart appeared full, his mind luminous, and he would pour forth a stream of gospel truth which abundantly refreshed the souls of God's people with the "living waters." And although his gesticulations were somewhat awkward, and his voice at times unmusical, especially when raised to a high key, there was that in his manner and matter which always rendered his preaching entertaining and useful; and seldom did the hearer tire under his administration of the word of life -- point, pathos, and variety generally characterizing all his discourses.

Mr. Garrettson was a great friend to all our institutions, literary and religious. To the American Bible Society, and to our missionary and tract societies, he was a liberal contributor and a firm advocate. Nor were the worn-out preachers, their widows and orphans, forgotten in his benefactions. When acting in the capacity of a presiding elder, I have known him receive, and then give away to some poor preacher, his wife, or some dependent widow, his share of the quarterly allowance, as well as make special efforts among our more wealthy members and friends to replenish the funds instituted for these needy and deserving objects.

But he has gone to his reward; and this record is made as a small tribute of respect to one who is dear in the recollections of many, in whose friendship the writer had the honor and happiness of sharing, whose example he would remember to imitate and transmit to others, that they may profit by calling it to recollection when he who now writes shall mingle his ashes with all that remains earthly of Garrettson, and his spirit, redeemed and purified by the blood of the Lamb, shall mingle -- O, may it be so! -- with his around the throne of God for ever.

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## HIGHLIGHT #43

File: hdm0011

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 27

SUBJECT: "PROTRACTED MEETINGS" FIRST CONDUCTED BY JOHN LORD

About this time [1828] the general work was much aided by means of what were first called "four days' meetings," and have since been known as "protracted meetings," because they were appointed to be held at first for four days, and afterward for an indefinite length of time, to be determined by the probabilities of effecting good to the souls of the people. Such meetings, to be sure, were not new among us. We have before recorded several instances, in seasons of great revivals, when meetings of this character were held from three to sixteen days, while the camp meetings were always continued from four to eight days in succession. But at this time they were introduced in a more formal manner, and instead of inviting people from abroad, they were held from one neighborhood to another, with a view to awaken a more general and individual attention to the concerns of eternity.

They were commenced by the Rev. John Lord, of the New England conference, in the month of September, in the year 1827; and such were their good effects, that they soon spread through the country, even among other denominations, particularly the Presbyterians, Congregationalists, and Baptists. They are generally conducted in the following manner:-- Meetings are held morning, afternoon, and evening, opened with a sermon, and closed with a prayer meeting, during which penitent sinners are invited to come to the altar, to receive the benefit of prayer and exhortation; and they are continued from three to ten, and even twenty days, according to the nature and strength of religious excitement which may be produced; though generally, when they are lengthened out beyond four days, the exercises are confined chiefly to the afternoon and evening. These meetings, in some places, have nearly superseded camp meetings, and probably will, if continued, in many other places. That in some instances they have run into excesses, is no more than what might be expected, constituted as human nature is; but this is no more an argument against their continuance, than it would be to infer that any other good thing should be laid aside because of its abuse. As a means of awakening sinners to a sense of their sinfulness, and leading them to Jesus Christ for life and salvation, they have been abundantly blessed and owned of God, and should therefore be kept up so long as they are productive of these results.

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## HIGHLIGHT #44

File: hdm0011

Author: Nathan Bangs  
Title: A History of the Methodist Episcopal Church  
From: Part 29

SUBJECT: WILLIAM MCKENDREE, 1ST AMERICAN-BORN M. E. BISHOP

The Church was this year [1835] called to mourn over the death of two of her bishops, namely, William McKendree, the senior, and John Emory, the junior bishop, both of whom had filled their office with dignity and usefulness, the one for about twenty-seven years, and the other only about two years and six months.

Of the former, Bishop McKendree, we have already spoken when giving an account of his election in 1808. Of his early history, therefore, and of his labors in the ministry up to the time he entered upon the duties of the episcopal office, it is needless to say any thing here and nothing more than a sketch of his character and of his subsequent labors will now be attempted, nor indeed could more be accomplished, as the public have not yet been gratified with any published account of his life and death, except what is contained in his funeral sermon by Bishop Soule.

From the time of his entrance upon the arduous duties of his office until his death, he labored most assiduously to fulfill his high trust in such a manner as to preserve the unity, the purity, and integrity of the Church, and thereby to promote the cause of God among his fellow-men. In some of the first years of his labors as an itinerating superintendent of the Methodist Episcopal Church, he was in the habit of traveling from one end of the continent to the other on horseback, frequently exposed to the hardships and privations incident to the new countries, and to the fatigues of preaching every day, besides giving attention to the numerous calls arising out of his official relation to the Church. His perpetual labor so wore upon his constitution, which had indeed been severely tried by his great exertions in the western country previous to his election, that even at the end of four years, when he was deprived of the able counsel and services of Bishop Asbury, he was scarcely adequate to the duties of his station. He, however, so far recovered as to pursue his calling with his accustomed diligence and fervor until the General Conference of 1820, when he was released from the responsibility of discharging regularly the duties of a general superintendent; but only "so far as his health would prudently admit of it," he was affectionately requested to "exercise his episcopal functions and superintending care." In conformity with this request, he moved from one annual conference to another, as his strength would permit, presiding in the conferences occasionally, assisted in stationing the preachers, and gave his counsel on all matters pertaining to the welfare of the Church. Such, however, was the character of his complaints, a rheumatic affection, with frequent attacks of the asthma, attended with great prostration of strength, that he traveled often with great pain, passed sleepless nights and wearisome days; but he was borne up by a consciousness of the divine approbation, cheered by the affectionate greetings of his friends, and the prospect of that ample reward which awaited him in another world.

After the close of the General Conference of 1824, his constitution seemed to rally, and he went forward in the discharge of his duties with greater ease and cheerfulness, traveling extensively, preaching often at the conferences, attending camp and Quarterly meetings, and

everywhere exhibiting an example of patience, diligence, and fortitude to all who beheld his perseverance in the work assigned him. To those unacquainted with the peculiar work of an itinerating superintendent of the Methodist Episcopal Church, it might seem strange that a man enfeebled by disease, oppressed by an accumulation of cares and labors, should, nevertheless, constantly move about from one part of the continent to another, cross and recross the Allegheny mountains, descend the valleys of the eastern rivers, preach to a few hearers in log cabins, to thousands under the foliage of the trees at camp meetings, and then visit the populous cities and villages, and make the pulpits sound with the voice of mercy and glad tidings. Yet such was the mode of life of Bishop McKendree. Habit had, indeed, rendered it necessary to life and comfort. So much so, that the very thought of being confined to one place was painful, and whenever such an event seemed inevitable, you might see the strugglings of a soul anxious to avert what he considered a calamity.

At the General Conference of 1828, which was held in Pittsburgh, Pa., though unable to preside, he was present in some of its sittings, and assisted by his counsel in those difficult questions which were then agitated, and finally adjusted in the manner heretofore related. To a man ever active to the interests of the Church, and who had devoted more than forty years of his best energies to promote its welfare, sharing alike in its weal or woe, it must have been highly gratifying to behold the issue of that convulsive struggle which so long agitated our Zion, and which, at one time, threatened a dissolution of its union. Bishop McKendree lived to see the portentous storm, which had been gathering in the heavens for about eight years, pass off without material injury, and to behold peace and harmony serenely pervade the horizon, illuminated as it was by the mild beams from the "Sun of righteousness" which now shone out with renewed splendor upon the spacious fields which were whitening for the harvest.

From this time to the General Conference of 1832, which assembled that year in the city of Philadelphia, he continued his itinerary tours, often in the midst of such debility that he had to be assisted in and out of his carriage by his faithful traveling companion, through various parts of the continent, mostly in the south and west, enlivening the hearts of his friends by his cheerful submission to the divine will amidst the pains and afflictions of life, and receiving every favor showed him by the smile of gratitude and the embrace of paternal affection. At this conference he seemed to be tottering under the infirmities of age, and withering under the corroding influence of protracted disease, while his soul exerted its wonted energies in devising or approving of plans for the prosperity of the Church. Like a patriarch in the midst of his family, with his head silvered over by the frost of seventy-five winters and a countenance beaming with intelligence and good will, he delivered his valedictory remarks, which are remembered with lively emotions. Rising from his seat to take his departure from the conference the day before it adjourned he halted for a moment, leaning upon his staff; with faltering lips, but with eyes swimming in tears, he said, "My brethren and children, love one another. Let all things be done without strife or vainglory, and strive to keep the unity of the Spirit in the bonds of peace." He then spread forth his trembling hands, and lifting his eyes toward the heavens, pronounced with faltering and affectionate accents the apostolic benediction.

This was his last interview with the delegates of the annual conferences in General Conference assembled, for at the next General Conference in 1836 his funeral sermon was preached by one of his surviving colleagues, Bishop Soule, who had attended him much for

several of the last years of his life. He gives the following account of the last hours of Bishop McKendree:--

"In the spring of 1834 he returned to Nashville, visited and preached in different places through the summer, and in the fall attended the Tennessee conference. He preached for the last time in the new church in Nashville, on Sabbath, the 23d of November, 1834. Here ended the pulpit labors of this venerable minister of the gospel of Jesus Christ, who had traveled and preached for almost half a century. Here that penetrating, yet pleasant voice, which had been heard with delight by listening thousands, in almost all the populous cities of these United States, and which had sounded forth the glad tidings of salvation in the cabins of the poor on the remote frontiers, or to numerous multitudes gathered together in the forests of the western territories, and which savage tribes had heard proclaiming to them the unsearchable riches of Christ, died away to be heard no more. Here he finished the ministration of the words of eternal life, and closed his public testimony for the truth of the revelation of God. In the latter part of December he removed from Nashville to his brother's, which was his last travel. From this time it was obvious that he was gradually sinking to the repose of the tomb. But he had one more conflict before the warfare was accomplished. From the time that Bishop McKendree became unable to perform the entire effective work of a general superintendent of the Methodist Episcopal Church, his mind was frequently deeply exercised with the apprehension that he might become unprofitable in the vineyard of his Lord. And it would seem as if he sometimes thought nothing was done, unless he could compass the whole work, as he had been accustomed to do in the days of his strength and vigor. He had for many years moved with the foremost in activity and perseverance, and the idea of following in the rear, and being left behind, was painful to him, and frequently drew tears from his eyes. And this sentiment often led him to exertions and labors far beyond his strength. This fear that he should outlive his usefulness in the Church of God, and become unprofitable to his fellow-creatures, was the last afflicting exercise of mind through which he passed; and from this he was speedily and happily delivered by the prayer of faith. He sunk patiently and sweetly into all his heavenly Fathers will, and waited in lively hope and abiding peace for the hour of his departure. The inward conflict had ceased; his confidence in God was unshaken; faith, strong and unwavering stretched across the Jordan of death, and surveyed the heavenly country. With such sentiments, and in such a peaceful and happy frame of mind, the dying McKendree proclaimed in his last hours, 'All is Well.' In this emphatical sentence he comprehended what St. Paul expressed in view of his departure from the world and exaltation to an eternal inheritance: 'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.' The last connected sentences which ever dropped from the lips of this aged and devoted servant of God, who for almost half a century had made Jesus Christ, the same yesterday, and today, and for ever, the end of his conversation, were 'All is well for time, or for eternity. I live by faith in the Son of God. For me to live is Christ; to die is gain.

"Not a cloud doth arise to darken my skies,  
Or hide for a moment my Lord from my eyes." '

In this calm and triumphant state of mind he continued till he sweetly 'slept in Jesus,' at 5 o'clock, P. M., March 5th, 1835, in the seventy-eight year of his age."

Thus closed the life and labors of this man of God. And though his death had been anticipated by his friends for some time, yet it seemed to create a vacancy in the Church not easily to be filled. He had gone in and out among us as a general superintendent for about twenty-seven years, as the immediate successor of the venerated Asbury, with whom he had labored as a colleague for about eight years, and from whose example of devotion and diligence he had learned the art of government, as well as the necessity of an active and vigilant oversight of the entire Church.

A brief sketch of his character will close what we have to say respecting him. And,

1. Bishop McKendree gave unequivocal evidence of deep piety, and of a mind and heart thoroughly imbued with gospel truth. This evidence is found in his entire life, in his words and actions.

2. Having devoted the early days of his ministry chiefly to the new countries west of the Alleghenies, he had neither the time nor the means of acquiring much information from the study of books, though it was evident that he had stored his understanding with a variety of the most useful branches of knowledge for a minister of Jesus Christ. Had he been favored with the opportunity of a thorough education in his youth, and pursued the path of science in after years, he might have shone in the galaxy of literature and science; for he had an understanding sufficiently strong and acute to enable him to grapple with any subject within the range of the human intellect, and equal to the acquirement of any branch of human knowledge.

This was evident to all who were intimate with him and could duly appreciate his worth. His mind, indeed, was capable of the nicest distinctions, of the most critical researches, and of the widest expansion. How often did he, by a well-timed and pointed remark, unravel the sophistry of the sciolist and confound the pedantic pretender to wisdom and science! As if by a sudden inspiration of thought, he could make a ray of light flash upon a subject, and then render that clear and intelligible which before was obscure and perplexed. It was once remarked by a preacher of no mean attainments, who was on intimate terms with the bishop, that he had often felt himself mortified and chagrined, when, endeavoring to let him into the secret of something of importance, he found that the bishop was already in possession of the facts in the case, and could therefore give more information than the other could impart.

His constant intercourse with all sorts of company in his various peregrinations through the country, enabled him to treasure up much useful knowledge from actual observation, and to suit himself, with an admirable adaptation, to the variety of classes and circumstances of the people with whom he came in contact. This also gave him a clear insight into the human character, and a comprehensive view of that character in all its variety of shades and distinctions. And though he did not "affect the gentleman" by an apish imitation of the fopperies of fashion, he was easy and polite in his manners, while he at all times maintained the dignity and gravity of the Christian minister. His perfect knowledge of the human character enabled him to wield with good effect the weapon of truth, and to apply it with admirable facility and exactness to the various cases which came up for consideration.

3. As a preacher of the gospel he was plain and pointed, and his sermons consisted chiefly in explaining and enforcing experimental and practical godliness. Though possessed of a mind extremely acute, which, had he been trained to metaphysical researches, would have been competent to the most abstruse subjects, yet he seldom entertained an audience with dry and monotonous disquisitions, but entered directly into the heart, laid open the secret springs of human action, and applied the truths of God's word to the understanding and conscience with powerful effect.

There was, indeed, great variety in the character of his sermons. Though he seldom failed to "make out what he took in hand," yet he sometimes sunk rather below mediocrity, while at other times he soared, and expanded, and astonished you with irradiations of light, and with the power and eloquence with which he delivered the tremendous truths of God. On these occasions, assisted, as he most evidently was, by the Holy Spirit, he would carry you away with him on the eagle wings of truth, and then, having gently seated you on its firm foundation, melt you into the tenderest emotions by the sweet and gentle accents of affectionate entreaty, which poured from his lips in the most pathetic streams of gospel simplicity, truth, and love.

It was a sermon of this character which he preached before the General Conference in 1808, a few days previous to his election to the episcopal office, and which, no doubt, contributed much to his elevation to the station, more especially by securing the votes of those who were not personally acquainted with him. To give as fair a representation of this sermon and its effects as I am able, I will simply relate what passed in my own mind on that occasion.

It was the first General Conference I had ever attended, and the name of William McKendree was unknown to me, and I believe also to many other junior members of the conference. He was appointed to preach in the Light Street church on sabbath morning. The house was crowded with people in every part, above and below, eager to hear the stranger and among others most of the members of the General Conference were present, besides a number of colored people, who occupied a second gallery in the front end of the church. Bishop McKendree entered the pulpit at the hour for commencing the services, clothed in very coarse and homely garments, which he had worn in the woods of the west; and after singing, he kneeled in prayer. As was often the case with him when he commenced his prayer, he seemed to falter in his speech, clipping some of his words at the end, and hanging upon a syllable as if it were difficult for him to pronounce the word. I looked at him not without some feelings of distrust, thinking to myself, "I wonder what awkward backwoodsman they have put into the pulpit this morning, to disgrace us with his mawkish manners and uncouth phraseology." This feeling of distrust did not forsake me until some minutes after he had announced his text, which contained the following words:-- "For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead; is there no physician there? Why, then, is not the health of the daughter of my people recovered?" Jer. viii, 21, 22.

His introduction appeared tame, his sentences broken and disjointed, and his elocution very defective. He at length introduced his main subject, which was to show the spiritual disease of the Jewish church, and of the human family generally; and then he entered upon his second proposition, which was to analyze the feelings which such a state of things awakened in the souls of God's faithful ambassadors; but when he came to speak of the blessed effects, upon the heart, of

the balm which God had provided for the "healing of the nations," he seemed to enter fully into the element in which his soul delighted to move and have its being, and he soon carried the whole congregation away with him into the regions of experimental religion.

Remarking upon the objections which some would make to the expression of the feeling realized by a person fully restored to health by an application of the "sovereign balm for every wound," he referred to the shouts of applause so often heard upon our national jubilee, in commemoration of our emancipation from political thralldom, and then said, "How much more cause has an immortal soul to rejoice and give glory to God for its spiritual deliverance from the bondage of sin!" This was spoken with such an emphasis, with a soul overflowing with the most hallowed and exalted feelings, that it was like the sudden bursting of a cloud surcharged with water, and the congregation was instantly overwhelmed with a shower of divine grace from the upper world. At first sudden shrieks, as of persons in distress, were heard in different parts of the house; then shouts of praise, and in every direction sobs and groans, and eyes overflowing with tears, while many were prostrated upon the floor, or lay helpless upon the seats. A very large, athletic-looking preacher, who was sitting by my side, suddenly fell upon his seat as if pierced by a bullet; and I felt my heart melting under sensations which I could not well resist.

After this sudden shower the clouds were disparded, and the Sun of righteousness shone out most serenely and delightfully, producing upon all present a consciousness of the divine approbation; and when the preacher descended from the pulpit, all were filled with admiration of his talents, and were ready to "magnify the grace of God in him," as a chosen messenger of good tidings to the lost, saying in their hearts, "This is the man whom God delights to honor." "This sermon," Bishop Asbury was heard to exclaim, "will make him a bishop."

This was a mighty effort, without any effort at all -- for all seemed artless, simple, plain, and energetic, without any attempt at display or studied design to produce effect. An attempt, therefore, to imitate it would be a greater failure than has been my essay to describe it, and it would unquestionably very much lower the man's character who should hazard the attempt, unless when under the influence of corresponding feelings and circumstances.

It has been already remarked, that sometimes he fell below himself, when his mind appeared to be barren and unfruitful. Though this was the case, yet he always exhibited the powers of a "master workman," even when these powers seemed to be cramped apparently for want of some internal energy to put them in vigorous motion, and make them play with ease and effect. But what added much to the force of the truths which he uttered, was his commanding appearance, the gravity of his demeanor, the sprightliness of his manner, the fire which shot from an eye which bespoke kindness and intelligence, and the natural gracefulness of his action in the pulpit. His voice was clear and musical, and the words which dropped from his lips fell upon the ear with delight, producing a harmony between the outward voice and the inward sensation.

His rhetoric was faulty. Either from an impediment in his speech, or from a habit induced from early usage, as before hinted, he would sometimes hang upon an unaccented syllable, as in the use of the word continually, on the penultima he would rest thus, al -- ly, as if unable to add the final syllable to the word. At other times he would clip a word in the middle or end, and leave it half enounced probably from some imperfection in the organs of speech. These however, are little

things, like black specks in a diamond, which set off its beauties by contrast and were lost sight of whenever he so entered into his subject as he generally did, as to make you forget every thing but the truth he uttered, and the God he proclaimed.

There was also, at times, the appearance of affectation in his manner, and the modulation of his voice, which detracted, so far as it was apparent, from the reverence one wishes to feel for an ambassador of the Most High. Those, however, who may have observed this defect, -- and it is certainly a great defect wherever it is discovered, -- may have misjudged and taken that for art which arose mostly from the variety of emotions produced by the ebbings and flowings of a full heart, and the several aspects of the subjects occupying the speakers mind and tongue.

But whatever defects the eye of candid criticism might detect in Bishop McKendree as a public speaker, or as a sermonizer, judging from the rules of strict propriety, take him all in all as a preacher of righteousness, sent of God to instruct mankind in the pure and sublime doctrines of the gospel, he was a star of the first magnitude, and as such he diffused the hallowing and mellowing light of divine truth all around him wherever he went, and whenever he preached. In the west especially, whence he returned surrounded with a halo of glory which had been gathering around his character for several years, in the midst of the shakings and tremblings produced by the camp and other meetings, thousands could say that his preaching was not with the enticing words of man's wisdom, "but in power, and in much assurance, and in the Holy Ghost." Nor were his labors in the pulpit unappreciated in the Atlantic states, after he passed through them in the character of a general superintendent, and had an opportunity to show himself to his brethren "as a workman that needed not to be ashamed." His zeal rose with the dignity of his subject, and his mind expanded as he ranged through the spacious and prolific field of theological truth, while he chained and charmed his hearers with the melody of his voice, and penetrated their hearts by the energy with which he spoke in the name of God, and the directness of his appeals to the understanding and conscience. Such was Bishop McKendree in the pulpit.

4. He was an ardent friend and active promoter of all the institutions of the Church. When the Missionary Society was formed, he entered immediately into its spirit and design, gave it his hearty support, and defended its objects both by word of mouth and by his pen, as well as by liberal contributions. And after our aboriginal missions were begun with so much success, he visited them personally, preached to the natives, and held interviews with the chiefs and counselors with a view to obviate difficulties, and promote their welfare in every way within his power.

5. Let us now view him as a ruler in the Church. As has been already seen, he constantly set an example to his brethren in the ministry of unreserved devotion to the cause in which he was engaged, and of indefatigable labor, so long as his strength would sustain him, in the pursuit of good. This enabled him to silence the clamors of such as might be tempted to believe that in the exercise of his executive powers as the president of a conference, he was guilty of laying burdens upon others which he was unwilling to bear himself; and the writer of this article had frequent opportunities, during the five years in which he held the office of presiding elder under Bishop McKendree's administration, as well as at other times, to watch his proceedings, and though sometimes so placed as to have strong temptations to find just cause of censure, yet truth compels me to say, that I believe he was always actuated by the purest motives, and an enlightened desire to

act impartially in all cases which came before him for decision. Whatever partialities he might feel for one in preference to another, arising out of personal friendship or otherwise, there is good reason to believe that he never willingly allowed these things to bias his judgment in the execution of his trust, or in the distribution of the preachers to their several stations and tasks. And who that understands any thing of the complicated machinery of Methodism but must know the extreme delicacy and perplexing difficulty of fixing so many men, some old and infirm, some young and inexperienced, others of mature age, judgment, knowledge, and influence, in their several stations, so as to meet, as nearly and justly as may be, the claims of all, and not disappoint the expectations of any, either among preachers or people! Such a man must be more than mortal. And hence the assiduity with which a conscientious bishop must needs apply himself to this difficult task, even to satisfy the dictates of his own judgment.

During some periods of his administration, Bishop McKendree had to encounter no small amount of prejudice, -- I trust honestly engendered -- in arising out of the presiding elder question, as he was strongly opposed to any innovation in this respect. On this account it was thought by some that he was actuated by a love of power, and that he sought to sustain himself in his position under the promptings of unjustifiable ambition. There was created for a time some uneasiness in my own breast, and dissatisfaction in the breasts of those who opposed him, which subjected his administration to a severe test, more especially in some of the northern conferences. Time, however, and more mature reflection, have softened whatever of asperities may have arisen out of these conflicting opinions, no doubt honestly entertained on both sides, and removed whatever erroneous views may have been imbibed regarding either the motives or conduct of Bishop McKendree. Indeed, even in the midst of the lengthened and sometimes wire-drawn discussions on the subject in controversy, most of those who stood opposed to the bishop's theory, whenever they spoke or wrote of him, such a strong hold had he upon their affections and veneration, that they called him the beloved, or the venerated bishop, for indeed he was affectionately loved and truly venerated by all who knew him, and by those most who knew him best. And there is little reason now to question that the present order of things is best adapted to preserve inviolate the unity, usefulness, and energy of the system, however heavily it may press upon either the episcopacy or the itinerancy to sustain and keep it in harmonious action.

As a general superintendent, therefore, Bishop McKendree was wise and discreet, pure and energetic, infusing into the general system of the itinerancy life and activity, and setting such an example to all, both preachers and people, as to acquire and maintain their affection and confidence.

6. Viewed as a man of God, he had many excellences and but few defects. He was naturally, as all men of genius are, of a warm temperament, his passions were easily moved, and he sometimes manifested a severity in his disposition and expressions which detracted from the general amiableness and dignity of his character, and sometimes wounded the feelings of his friends. Yet with these strong feelings to grapple with, self-knowledge was so deep, and grace predominated so powerfully, that he generally possessed his soul in patience, and even in the midst of conflicting sentiments and arguments, he had that perfect command of himself, or control over his feelings, that he seldom betrayed any thing inconsistent with the Christian bishop, evincing a philosophic gravity which indicated a soul calm and serene, while the storm might be raging around him. And with the exception of these slight aberrations from perfect equanimity of

temperament, no one could exceed him in the kind and frank manner in which he treated his friends, "rendering to all their due," and making every one feel easy and at home in his presence.

In the social circle he was free and accessible, often enlivening conversation with instructive anecdotes illustrative of the topics under consideration. In these seasons of relaxation from the severe duties of his station, he appeared indeed "gentle and easy to be entreated," manifesting a suitable deference to others, frequently drawing out their opinions by respectful inquiries, and modestly proposing his doubts, that they might be solved. And in all these movements he never forgot his obligations as a Christian bishop, often taking pains to distinguish between the respect paid to him because the Church had honored him with his high office, and what was due to him merely as a man, thus throwing upon others the honor which seemed to be given to himself. While religious conversations seasoned and sanctified these social interviews, they were generally concluded with a few words of advice suited to the occasion, and an invocation to God for his blessing upon all present.

7. When compared with Bishop Asbury, in the performance of his official duties in consecrating men to the work of the ministry, the contrast was obvious. Though equally fervent, and at times manifesting much more of the "unction of the Holy One," yet he fell much below his venerable predecessor in the dignity and solemnity of his manner, and in the authoritative manner in which he administered the holy ordinance. Equally impressed, however, with the imposing obligations of the sacred office, and of its weighty responsibilities, he neglected no convenient opportunity to impress both the one and the other upon all who took upon themselves the vows of their God. And sometimes, under the impulse of a sudden inspiration, he would offer up to God a fervent intercession for blessings to rest upon them and their labors, and conclude with a short and pithy admonition or exhortation suited to the occasion.

8. In presiding in the conferences, impartiality guided his decisions, and he introduced a more orderly manner of doing business than had heretofore characterized their proceedings. Bishop Asbury used to say, as an apology for the desultory manner in which he sometimes allowed the affairs of a conference to be conducted, "I was with you in weakness, and at first I had to be president secretary, and almost every thing; but now the days of your childhood are passed; you have a president who has grown up in the midst of you, and who therefore, understands your wants; let him, then, lead you forth as men of mature age, under the dictation of those rules of order you may mutually devise for youth regulation." In conformity with this patriarchal counsel, under the advisement of Bishop McKendree, a set of by-laws were introduced and adopted for the more orderly manner of conducting the business of an annual conference. This wise arrangement prevented the appearance of arbitrary power on the one hand, and the irregularities of independent action on the other.

In the exercise of his prerogatives as president of the conferences, he was sometimes called upon to check the forwardness of some, to correct the wanderings of others, as well as to encourage all to a just and diligent performance of their respective duties. In administering admonition or rebuke, he sometimes did it with the keenness of a razor, and yet seemingly with the mildness of the dove. I remember, on a certain occasion, a young preacher of more confidence than prudence, who had left some small business to become an itinerant, was boasting of the great sacrifices he had made for the cause, when Bishop McKendree checked him by asking, in his

peculiarly soft and mild manner, "Brother, have you made greater sacrifices than St. Paul resolved to do when he said, If meat make my brother to offend, I will eat no more meat while the world standeth? Or than those which said, We have left all for thy sake?" I need not say, that a sense of shame sat on the countenance of this vain boaster.

But however mild and yielding he might appear in his general administration, there were times in which he thought the circumstances called for it when he could show all the firmness of a despot without any of his haughty and domineering feelings. A debate once arose in the New York conference respecting electing a man to elders orders, who had been a traveling deacon only one year, because he had traveled for several years in connection with the Wesleyan conference in England, and he was finally elected. In the course of the debate, one of the speakers averse to the proposed election pleaded, that if elected, the presiding bishop would be compelled to assume the character of a pope, and refuse to ordain him. After the question was decided, the bishop arose and informed the conference, in mild but firm tones, that with all his respect for the decision of conference, he must decline to ordain the brother; "But," said he, "in doing this I deny the imputation that I assume the character of the pope, for I act according to your laws, by which I am forbidden to consecrate a person to the office of an elder until he shall have traveled two years as a deacon, unless in case of missionaries, and this brother does not appear in the character of a missionary. Were I, therefore to ordain him according to your vote, I might be impeached at the next General Conference for an unconstitutional act, for which I could offer no reasonable excuse. Hence it is not an assumption of unauthorized power in imitation of the pope of Rome, in defiance of law and order, by which I refuse to comply with your request, but it is a deference I feel for constitutional law, made and sanctioned by yourselves, and from the infraction of which I am bound by my office, alike to protect both you and myself. Repeal your law, and make a different regulation, and I will bow to it with all readiness; but while the law exists I am bound to obey it, and to see that it is obeyed by others."

This sensible appeal induced the conference to reconsider its vote, and the motion to elect was withdrawn. Thus the good sense of the bishop, united with such a commendable firmness, saved both him and the conference from perpetrating an unconstitutional act.

9. He was extremely sensitive, and acutely felt the slightest insult, while he would bear it without resentment. His discriminating mind enabled him to detect the slightest impropriety in the words or conduct of others, whether manifested toward himself or another person; and nothing seemed to give him more pain of mind or severe mortification than the exhibition of those weaknesses of human nature growing out of an ignorance of the common civilities and proprieties of life. To these, in his intercourse with his fellow-men, he was strictly attentive, considering it as much his duty to treat every person according to the claims which age, station, or office might give him, as it was to exact similar treatment from others. He thus gave a practical comment upon the maxims, "Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." And in the discharge of the relative duties of life, he set an example worthy the imitation of all, and rebuked especially those uninstructed and inexperienced youth, whose raw notions of independence led them to make no discrimination between the old and the young, the officer, the citizen, the minister and others.

10. I need hardly add, that all his actions were the result of a heart deeply experienced in the things of God. He lived, indeed, "as seeing him who is invisible," and he was most evidently moved forward in the discharge of his various duties, whether official or otherwise, under the dictation of that Spirit which "searcheth all things, even the deep things of God." This directed and sanctified his labors in the best of all causes, and gave a beauty and finish to his work in general. Having been thus "created anew unto good works," and persevering under the influence of those holy feelings which were enlivened and purified by the blood of the covenant, he halted not in the day of trial, nor ceased his work until his divine Master said, "It is enough: come up higher."

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#### HIGHLIGHT #45

File: hdm0011

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 29

SUBJECT: BISHOP JOHN EMORY, HIS CHARACTER, HIS SUDDEN DEATH

John Emory, the junior bishop, had also taken his departure to another world during the year; and his death produced the greater sensation on account of the sudden and unexpected manner in which it was brought about.

He was born in the state of Maryland, in the year 1788. He was destined by his parents for the profession of the law, and received an education accordingly. But God had other work for him to do. At the age of seventeen he was made a partaker of justification by faith in Jesus Christ, joined the Methodist Episcopal Church, and soon gave evidence of those talents by which he was afterward so eminently characterized. In the twenty-second year of his age, in the year 1810, he entered the traveling ministry in the Philadelphia conference, of which he became, in due course of trial, a distinguished member, filling the stations assigned him with ability and usefulness. Though but a junior member of the conference, in 1816 he was elected as a delegate of the General Conference of that year, and was an active and intelligent promoter of its measures and objects.

When it was resolved, at the General Conference of 1820, to open a more direct intercourse with the Wesleyan Methodist conference in England, by a personal interchange of delegates, Mr. Emory was chosen as our representative to that elder branch of the Methodist family, and he accordingly visited England in that capacity. By his Christian and gentlemanly deportment, and the ability with which he conducted the mission, he won the affection and esteem of all with whom he had intercourse, and brought to an amicable adjustment the perplexing difficulties which had arisen in Upper Canada between the two connections.

In 1824 he was elected assistant book agent, and in 1828 the principal. While in this station, though his physical strength would not allow him, during some portions of the time, to perform much active service, yet he was wise in counsel, judicious in his arrangements of plans

for carrying on that extensive establishment with energy and system, and he applied himself with diligence and success to accomplish its benevolent objects. But as all these things will doubtless be presented to the public in his biography now in press, I need not enter into particulars.

At the end of his term of service in this institution in 1832, he was, as has been intimated, elected a bishop of the Methodist Episcopal Church. He entered upon the labors of this station with an enlightened zeal, attending to its peculiar and onerous duties with diligence, with a sound judgment, and a discriminating mind; and had he lived to the common age of man, he might have infused into the system a spirit and energy highly beneficial to the present and future generations; for he was a warm friend and the advocate of all our institutions, those peculiarly Methodistic, as well as those relating to education, missionary, and Sunday school operations, likewise to the publication and circulation of books and general intelligence. But ere he had time fully to enter upon his high and holy duties, and to develop the energies of his mind upon these momentous subjects, he was suddenly called, by one of those mysterious providences not easily solved by human intellects, to give an account of his stewardship.

Early on the morning of Wednesday, December 16, 1835, he left home in a one horse carriage, for the purpose of visiting Baltimore on business connected with his episcopal office. His horse ran away with him, and he was violently thrown from the carriage, and received such a severe wound in the head, that he expired about seven o'clock of the same day. His death was the more melancholy to his friends because his fall, and the wound he received, deprived him of his senses, so that he was unable to converse with those who stood around his dying bed, though he was heard to respond an amen to one of the many prayers which were offered up in his behalf in this hour of trial and affliction. No one doubted, however, of his preparedness to meet his fate, and to enter into the joy of his Lord. He died in the forty-eighth year of his age.

Though the Church was thus deprived of the labors of him to whom she had awarded one of the highest offices in her gift, ere he had an opportunity of fully unfolding his capabilities to serve her interests in the capacity of a ruler, yet he had lived long enough to convince all with whom he had held intercourse, of the strength of his mind, the acuteness of his intellect, and of his ability to defend the doctrines and institutions of the Church of his choice. Hence the mournful tones of sorrow which were heard almost universally when the news of his sudden and unexpected death was announced, and the deep and heartfelt grief which was uttered by his surviving friends.

Bishop Emory possessed an acute and discriminating mind, a sound and comprehensive judgment. Having received a thorough education in his youth, and devoting some time of his more mature and vigorous days to the study of the law, his understanding had become accustomed to close thought and accurate research, and he could therefore quickly and easily distinguish between truth and error, between right and wrong, while his heart forsook the one and cleaved to the other.

During his connection with the Book Concern he was frequently called upon to exert his intellectual powers in defense of what he considered to be truth and duty. After he became the principal, in 1828, he conducted the editorial department of the Methodist Magazine and Quarterly Review, in doing which his abilities as a writer were fully tested, and the masterly manner in which he defended the doctrines, institutions, and usages of the Church against powerful, and, in some instances, malignant assailants, proved his competency to the task assigned him, as well as

his love of the truth, as developed in the articles and General economy of the denomination to which he belonged. Though his writings are not numerous, yet they have reared for their author a lasting reputation for the accuracy of his researches, for his depth of thought, the soundness of his views, and for the conclusive manner in which he could wield an argument.

These same eminent qualities were equally displayed in the pulpit. Owing to physical debility, brought on perhaps by too much exertion in the early days of his ministry, at some periods of his public life he was compelled to remit the regular duties of an itinerant preacher; but whenever he did appear before the public as an ambassador of Christ, he always evinced a mind thoroughly imbued with his subject, familiar with the truth, and well trained to the exercise of its powers in weighing evidence and balancing the claims of the various subjects which might be presented for consideration. And the acuteness of his intellectual powers were in no instances more strikingly illustrated than in his capacity to distinguish the nicest shades of truth, to detect the smallest intrusions of error, and so to analyze a subject as to view it in all its parts, and then so to combine it as to grasp it in his mind as one undivided whole.

It is the easiest thing in the world to generalize, to dogmatize, and to denounce in strong terms of disapprobation any supposed error in theory and conduct; but it requires a well-informed and a well-balanced mind to enter into detail, to discriminate between one thing and another, to trace parallels, to mark contrasts or resemblances, and when a multitude of subjects come up for consideration, to select the best, the most fit, and then to follow out a thought by a regular induction of arguments from particular facts. Who may not say that truth is preferable to error? -- that the righteous shall be rewarded and the wicked punished? All this is easy. But it requires a mind accustomed to close thought to ascertain where the truth lies, to disentangle it from the knotty threads of error in which it often lies concealed, and to place it so plainly, and pointedly, and perspicuously before the reader or hearer that it may be seen and felt. Nor does it require less assiduity of mind and quickness of perception to trace out the windings of the human heart, to detect the characteristics of the sinner, to prove him guilty, and then to urge home upon him the tremendous consequences of his criminal conduct: yet Bishop Emory was fully equal to this task, and much more. He could, with all the ease imaginable, fix upon an antagonist the very point in which he erred, trace it in all its windings and shiftings, and then bring the whole weight of his powerful intellect to bear upon him with a force, collected by a regular course of argument, which he could not well resist.

But though thus furnished with material for a sound judgment, he was very far from possessing an overwhelming confidence in himself. He was in the habit of collecting information from every source within his reach, of consulting with his friends on all important occasions, and then following the best light afforded him. He did not, therefore, imitate those weak but self-confident persons who seem conscious that neither their productions nor opinions can bear the light of investigation, and therefore thrust that before thousands which they seem unwilling to submit to the inspection of a select few. Not so Bishop Emory. He generally strove either to strengthen his own opinions by the concurrence of others, or to have his errors corrected before they should be exposed to the multitude for indiscriminate condemnation. And such was his good sense, that he was always ready to hearken to all that could be said against as well as in favor of any of his positions, and it was by no means difficult to convince a man of his discernment of an error, should he have incidentally embraced one.

His education, refined as it was by the fire of Christianity, taught him how to estimate the relative claims of his fellow-men, and to yield to each his due, whatever might be his station or character. Though he was extremely sensitive, and could quickly perceive the slightest aberrations from the rules of strict propriety, he knew equally well how to make due allowance for human frailties, and to apologize for these faults in others which seemed the unavoidable result of either ignorance or inattention. Nor could he retain a spirit of resentment toward any man after discovering the slightest emotion of repentance; and he was as ready to make atonement for an offense as he was to accept it.

For many years he was the intimate friend, and for some time the traveling companion of Bishop McKendree, and I believe one of his most confidential advisers. It so happened, however, that in the midst of the controversy respecting the appointment and powers of the presiding elders, I think in the year 1822, brother Emory felt it his duty to call in question some of the positions of the bishop, which he had submitted to the annual conferences, and he did it in such a way as to wound the delicate feelings of friendship, and for some time thereafter an estrangement took the place of their former familiar intercourse. This, however, though painful to both, did not destroy mutual confidence and respect, a proof that a long intimacy had not detected in either any want of Christian integrity; and it is mentioned here merely for the purpose of illustrating that trait of character now under consideration; for the course of events restored mutual affection and confidence long before death introduced the spirits, first of the senior, and then, in about nine months, of the junior bishop, to each other in that world of glory where all these imperfections are remembered only to heighten the efficacy of that atoning blood which washes and fits the redeemed to "sing the song of Moses and the Lamb for ever and ever."

The commanding talents of Bishop Emory, and his comprehensive judgment, gave him an influential position, more especially after his election to the episcopal office, which, had he lived in the faithful discharge of its duties, would have been extensively felt, and highly appreciated. But that God who "sees the end from the beginning," saw fit to call him home ere he had time to mature his plans for future usefulness, and he no doubt "rests from his labors," enjoying the rewards of his "work of faith and labor of love," in the everlasting kingdom of God.

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#### HIGHLIGHT #46

File: hdm0011

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 31

SUBJECT: CHRISTOPHER FRY, READY, WHEN DEATH STRUCK

Christopher Fry, of the Baltimore conference, was a minister of considerable age and standing, having joined the traveling connection in 1802.

Though not possessed of brilliant talents as a preacher, he was among the most useful, being deeply read in the Holy Scriptures, and always enforcing the truths which he uttered by the fervency of his piety, and the godliness of his example. Apt to teach, and wise to govern, he was selected to fill the office of presiding elder, and he much endeared himself to his brethren by the gentleness of his manners, by his diligence in his calling, and his strict regard to the discipline of his Church.

Though his death was sudden and unexpected to his friends, it did not find him unprepared. On the sabbath before his death, in an address which he delivered to the people, he dwelt, with great fervor of spirit and solemnity of manner, upon Christian experience, and then adverting to his own, he testified to the knowledge he had of the love of God in his heart, and the many years he had enjoyed the witness of his acceptance in the sight of God. "For this faith," he remarked with emphasis, "I would be willing to burn at the stake." Two days after this, while attending to the operations of a threshing machine, it caught his leg, and ere he could be extricated from his perilous condition, his thigh bone was broken, his knee crushed, and nearly the entire limb severely injured. He survived these injuries only about three hours. In the midst of his exquisite sufferings he said, in answer to a question by his beloved and weeping wife, "My whole body is in tumult, but my soul is calm and stayed on God." After a short interval, in answer to a friend who inquired the state of his mind, he said, "My body is in an agony of pain, but my soul is happy, happy, happy!" With these words faltering upon his lips, he ceased to suffer and to breathe, and no doubt went to Abraham's bosom.

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HIGHLIGHT #47

File: hdm0011

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 31

SUBJECT: SAMUEL MERWIN'S SUCCESS IN RAISING OFFERINGS

I remember well that, when stationed in the city of New York, in 1830, [Samuel Merwin] was called upon to preach a sermon in the Forsyth Street church, on the 4th of July, and a proposition to take up a collection in favor of the American Colonization Society had been declined by the trustees; -- on this occasion brother Merwin, warming with his subject, rising with the importance and grandeur of his theme, now soared away into the regions of bold thought and vivid imagination, and then melting into the tenderest strains of pathetic and impassioned eloquence, his hearers were alternately raised with expanded and elevated views of truth and duty, and overwhelmed with deep and softened emotions of joy, love, and gratitude. Such, indeed, was the power which he exerted over his audience, that he had them under complete command, and taking advantage of this state of feeling, he suddenly turned from his subject, and asked, "Shall we take a collection for the American Colonization Society?" The appeal was irresistible. "Yes! yes!"

responded from every part of the house, and the trustees were compelled to reverse their own decision, and present the plates to receive the free-will offerings of the people, whose hearts had been made generous by the powerful appeals of the orator of the day. An acquaintance of mine, not a member of the Church, who was present, came to me and asked me to lend him a dollar; as he had no money with him, that he might put it in the plate. All were filled with rapture, and the more pleased for having an opportunity to let their alms accompany their prayers and praises. The amount of the collection told the rest.

Brother Merwin was a great friend and powerful advocate of all our institutions, such as missionary, Sunday school, and other charitable societies; and, while filling the office of a presiding elder on the New York district, exerted an effective influence in their favor by attending their respective boards of management, and otherwise promoting their benevolent objects. At their anniversaries he was often called to speak in their behalf, and he pleaded their cause with most powerful effect, and was always successful; by the playful manner in which he did it, in drawing money from the pockets of the people in their support.

I remember on one occasion, at an anniversary of the Missionary Society within the bounds of the Philadelphia conference, held in the city of Philadelphia during the session of the General Conference of 1832, he delivered an address, after two or three others had spoken, which electrified the congregation by one of those sudden bursts of eloquence for which he was famous, accompanied with a humorous allusion to the collection which was about to be made, and which might have been more highly appreciated had it been a little more grave. These sallies of wit, however, suited him better than they would others of a different turn of mind, because they seemed to come unsought, as the spontaneous effusions of a heart overflowing with feelings of kindness and brotherly affection.

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HIGHLIGHT #48

File: hdm0011

Author: Nathan Bangs

Title: A History of the Methodist Episcopal Church

From: Part 33

SUBJECT: THE BURNING OF THE M. E. BOOK CONCERN AND AN UNUSUAL LAMENT

Immediately after the adjournment of the conference of 1832, the new agents went to work, and erected the front building in Mulberry Street; and, in the month of September, in 1833, the entire establishment was removed into the new buildings. Not being able to dispose of the property in Crosby Street, the old edifice was taken down, and four neat dwelling houses were erected in its place, the rent of which is worth to the Concern from twelve hundred to two thousand dollars a year. They are intended as residences for the editors and agents; and if they do not choose to occupy them, they are at liberty to rent them, and take the avails toward defraying the expense of other houses. Thus the premises which were at first procured as a site for the Wesleyan seminary,

an institution designed for the religious as well as secular education of youth, has become the permanent property of the Methodist Book Concern, and is therefore still devoted to scientific, religious, and literary purposes. May it never be otherwise employed!

In this new and commodious building, with diligent and efficient agents and editors at work, every thing seemed to be going on prosperously and harmoniously, when, lo and behold, the entire property was consumed by fire! In this disastrous conflagration, the Methodist Church lost not less than two hundred and fifty thousand dollars. The buildings, all the printing and binding materials, a vast quantity of books, bound and in sheets, a valuable library, which the editor had been collecting for several years, were in a few hours consumed

It is impossible to describe the sensations which were produced by this calamitous and mournful event. It was on a very cold night in the month of February, 1836, but a short time after the great fire in the city of New York, which destroyed about twenty million dollars' worth of property. I was awakened about four o'clock, A. M., by a ringing at my door, and a voice which apprised me that the Book Room was on fire! I sprung from my bed, dressed, called my two sons who were at home, and repaired with all possible speed to the scene of conflagration. I hoped, at least, to save the library. But the smoke was already issuing from the windows of my office, and the flames from other parts of the house! Here I found the agents, who were on the spot before me. The hydrants were frozen, and the waters were thrown but feebly, though all exerted themselves to their utmost. We saw that all was gone. Suddenly, and with a tremendous crash, the roof fell in! The flames seemed to ascend in curling eddies to the heavens, carrying with them fragments of books and papers, which the winds swept over the city to the eastward, as if to carry the news of the sad disaster to our distant friends. Indeed, a leaf of a Bible was found about three miles from the place, on which the following verse was but just legible:-- "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste," Isa. lxiv, 11.

While standing upon the smoking ruins, about ten o'clock in the morning, a minister of the Protestant Episcopal Church informed me that this leaf had been picked up in the city of Brooklyn, and that it was in the possession of a gentleman in the lower part of the city, a bookseller, in Pearl Street. I requested a friend to call and ascertain the fact, and if possible to obtain the relic, which seemed precious in my estimation. He accordingly called, and found it was even so; but the gentleman, wishing to preserve it as a memento of this disastrous event, and as an evidence of the truth of his own statement, declined to surrender it to another.

Our "beautiful house," and all our "pleasant things," our books and printing and binding apparatus -- were indeed "burned up with fire!" But the fire-proof vault had, by the skillful management of the firemen, preserved the account books, and most of the registry books for subscribers were saved by the timely exertions of the clerk of that department. The rest was gone, except about three hundred dollars' worth of books, and some of the iron work, stone, and brick about the building.

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HIGHLIGHT #49

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 1

SUBJECT: FREEBORN GARRETTSON'S EARLY SPIRITUAL IMPRESSIONS

[About Highlights From The Garrettson Biography:-- "The Life of Freeborn Garrettson," by Nathan Bangs contains so many events, one after another, that could be used as "Highlights" that the problem is choosing which ones to use. One could go through the book, and practically, if not actually, categorize and organize the whole of its content into a book of interesting and usable Illustrations. I will present in this volume of Highlights, only some among many from this work. -- DVM]

One day when I was about nine years of age, as I was walking alone in the field, it was strongly impressed on my mind, as if I had heard a voice, 'Ask, and it shall be given you.' I was immediately desirous to know what it meant, and it occurred, to my mind, that this was a Scriptural promise. But I, having no ideas of spiritual things, immediately ran to the house and told my elder brother it was revealed to me that I should be very rich. Shortly after this I was by myself and it was suggested to me, 'Do you know what a saint is?' I paused a while in my mind, and answered, there are no saints in this our day on earth. The suggestion continued, 'A saint is one that is wholly given up to God.' And immediately in idea I saw such a person who, appeared the most beautiful of any I had ever beheld. I was affected, and prayed to the Lord to make me a saint, and it was strongly impressed upon my mind that I should be one; and a spirit of joy sprung up within me; but I had no one to open to me the way of salvation.

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HIGHLIGHT #50

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 1

SUBJECT: FREEBORN GARRETTSON IS ATTRACTED TO THE METHODISTS

"About this time there began to be much said about the people called Methodists in Baltimore county where I then lived. The following is the manner in which these people commenced their work of love in this country: Mr. Strawbridge, a local preacher from Ireland, came to this province and settled at Pipe creek, in Maryland, and Mr. Williams, another Irish local preacher, came over. These two men traveled, and preached considerably, and did much good. Mr. Strawbridge raised a society at Pipe creek. About the same time Mr. Embury, a local preacher

from Ireland, came over and settled in New York, and raised a society. All this was before Mr. Wesley sent any regular traveling preacher to this country. Mr. [Robert] Strawbridge came to the house of a gentleman near where I lived to stay all night: I had never heard him preach, but as I had a great desire to be in company with a person who had caused so much talk in the country, I went over and sat and heard him converse till nearly midnight, and when I retired, it was with these thoughts, I have never spent a few hours so agreeably in my life. He spent most of the time in explaining Scripture and in giving interesting anecdotes, and perhaps one of them would do to relate here: 'A congregation came together at a certain place, and a gentleman who was hearing thought the preacher had directed his whole sermon to him, and retired home after service in disgust. However, he concluded he would hear him once more, and hide himself behind the people so that the preacher should not see him: it was the old story; his character was delineated. He retired dejected, but concluded possibly the preacher saw me, and I will try him once more: he did so, and hid himself behind a door. The preacher happened to take his text from Isaiah, 'And a man shall be as a hiding place,' &c. In the midst of the sermon the preacher cried out, Sinner, come from your scouting hole! The poor fellow came forward, looked the preacher in the face, and said, you are a wizard, and the devil is in you; I will hear you no more.'

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

"Many," says Mr. Garrettson, "went out to hear them, and I among the rest, but the place was so crowded I could not get into the house: but from what I could understand I thought they preached the truth, and did by no means dare to join in with the multitude in persecuting them; but thought I would let them alone, and keep close to my own church. O! those soul damning sins, pride and unbelief, which kept me from God and his people!

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

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HIGHLIGHT #51

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 1

SUBJECT: A NEAR DROWNING, A HOLY DRAWING

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

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## HIGHLIGHT #52

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 1-2

SUBJECT: FREEBORN GARRETTSON'S CONVERSION IN 1775

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

"In this state I continued till June 1775. The blessed morning I shall never forget! In the night I went to bed as usual, and slept till day break: just as I awoke, I was alarmed by an awful voice, 'Awake, sinner, for you are not prepared to die.' This was as strongly impressed on my mind, as if it had been a human voice as loud as thunder. I was instantly smitten with conviction in a manner I had not been before. I started from my pillow, and cried out, Lord, have mercy on my soul! As it was about the commencement of the late unhappy war, and there was to be a general review that day near my house, I had promised myself much satisfaction; for I was a professed friend to the American cause: however, instead of giving my attendance, I passed the morning in solitude; and in the afternoon went out and heard a Methodist sermon. In sorrow I went, and in sorrow returned; and in sorrow the night passed away. None but those who have experienced the like exercises, can form an idea of what I underwent for several days.

"The enmity of my heart seemed to rise higher and higher. On the Tuesday following in the afternoon I heard Mr. Daniel Ruff preach; and was so oppressed that I was scarcely able to support my burden. After preaching I called in with D. R. at Mrs. Gough's, and prayed till about nine o'clock. On my way home, being much distressed, I alighted from my horse in a lonely wood, and bowed my knees before the Lord: I sensibly felt two spirits striving with me. The good Spirit set forth to my inmost mind the beauties of religion; and I seemed almost ready to lay hold on my Saviour. O unbelief, soul damning sin! it kept me from my Jesus. Then would the enemy rise up on the other hand, and dress religion in as odious a garb as possible; yea, he seemed, in a moment of time, to set the world and the things of it in the most brilliant colors before me; telling me, all these things should be mine if I would give up my false notions and serve him. His temptations of a truth might be compared to a sweeping rain. I continued on my knees a considerable time, and at last began to give way to the reasoning of the enemy. My tender feelings abated, and my tears were gone; my heart was hard, but I continued on my knees in a kind of meditation; and at length addressed my Maker thus: Lord, spare me one year more, and by that time I can put my worldly affairs in such a train that I can serve thee. It seemed as if I felt the two spirits with me. The answer was, 'Now is the accepted time.' I then plead for six months, but was denied -- one month, no -- I then asked for one week, the answer was, 'This is the time.' For some time the devil was silent, till I was denied one week in his service; then it was he shot a powerful dart. 'The God,' said he, 'you are attempting to serve is a hard Master; and I would have you to desist from your endeavor.' Carnal people know very little of this kind of exercise: but it was as perceptible to me, as if I had been conversing with two persons face to face. As soon as this powerful temptation came, I felt my heart rise sensibly (I do not say with enmity) against my Maker, and immediately I arose from my knees with these words, 'I will take my own time, and then I will serve thee.' I mounted my horse with a hard unbelieving heart, unwilling to submit to Jesus. O what a good God had I to deal with! I might in justice have been sent to hell.

"I had not rode a quarter of a mile, before the Lord met me powerfully with these words, 'These three years have I come seeking fruit on this fig tree; and find none.' And then the following words were added, 'I have come once more to offer you life and salvation, and it is the last time: choose or refuse.' I was instantly surrounded with a divine power: heaven and hell were disclosed to my view, and life and death were set before me. I do believe if I had rejected this call, mercy would have been for ever taken from me. Man hath power to choose or refuse in religious matters; otherwise God could have no reasonable service from his creatures. I knew the very instant when I submitted to the Lord, and was willing that Christ should reign over me: I likewise knew the two sins which I parted with last, pride and unbelief. I threw the reins of my bridle on my horse's neck, and putting my hands together, cried out, Lord, I submit. I was less than nothing in my own sight; and was now, for the first time, reconciled to the justice of God. The enmity of my heart was slain -- the plan of salvation was opened to me -- I saw a beauty in the perfections of the Deity, and felt that power of faith and love that I had been a stranger to before."

"After I found this pearl of great price, my soul was so exceedingly happy, that I seemed as if I wanted to take wing and fly away to heaven. Although alone in an unfrequented wood, I was constrained to sound forth the praise of my Redeemer. I thought I should not be ashamed to publish it to the ends of the earth. As I drew near to the house the servants heard me, and came to meet me

at the gate in great surprise. The stars seemed as so many seraphs going forth in their Maker's praise. I called the family together for prayer, but my prayer was turned into praise.

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#### HIGHLIGHT #53

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 2

SUBJECT: GARRETTSON FREES HIS SLAVES

I continued reading the Bible till eight, and then under a sense of duty, called the family together for prayer. As I stood with a book in my hand, in the act of giving out a hymn, this thought powerfully struck my mind, 'It is not right for you to keep your fellow creatures in bondage; you must let the oppressed go free.' I knew it to be that same blessed voice which had spoken to me before -- till then I had never suspected that the practice of slave keeping was wrong; I had not read a book on the subject, nor been told so by any -- I paused a minute, and then replied, 'Lord, the oppressed shall go free.' And I was as clear of them in my mind, as if I had never owned one. I told them they did not belong to me, and that I did not desire their services without making them a compensation: I was now at liberty to proceed in worship. After singing I kneeled to pray. Had I the tongue of an angel, I could not fully describe what I felt: all my dejection and that melancholy gloom which preyed upon me vanished in a moment, and a divine sweetness ran through my whole frame.

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#### HIGHLIGHT #54

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 2-3

SUBJECT: GARRETTSON A REVOLUTIONARY WAR CONSCIENTIOUS OBJECTOR

"I was determined I would have nothing to do with the unhappy war [the American Revolutionary War -- DVM]; it was contrary to my mind, and grievous to my conscience, to have any hand in shedding human blood. Accordingly I was brought before the officers at a general muster, because I refused to meet, as usual, to learn the art of war. The general officer called me aside: we sat down together, and he asked me why I refused to muster as I used to do. I told him that a recital of the great things God had lately done for me would, perhaps, be the best answer I

could give him. I then in a plain manner related to him my experience, and the happy state of my mind. Moreover, I told him that it was useless for me to learn a trade which I never intended to follow, and assured him, that it was not from any disaffection to my country's cause, but conscience, and a conviction that there was a greater work for me to engage in. My experience seemed to take some hold on his mind, and he said he did not blame me at all, but he was sorry to lose me from the company, and he could not exempt me; so I was called before the company, and I sat on my horse and exhorted more than a thousand people, while the tears flowed down my cheeks: however a court marshal sat on my case, and laid a fine of twelve dollars and a half yearly, but they never called for the fine, and I have never since been troubled with their military works.

#### Transcriber Endnote

Freeborn Garrettson's itinerant ministry began in 1776, the same year that our national independence was declared on July 4th. While Washington and his troops fought to free our nation from the tyranny of British political dominion, Freeborn Garrettson fought to free those of our nation from the tyranny of sin and Satan. Garrettson had no quarrel with his country, but he demurred personal involvement in the Revolutionary War. He could not, for conscience sake, shed the blood of another human being in such a conflict, nor could he in good conscience take the loyalty oaths being required during that time, which oaths he perceived involved the commitment to take up arms and to kill his fellow human beings. As a result of his "conscientious objector" position during the Revolutionary War, he was misunderstood, suspected, persecuted, and even jailed for a period of time. Nonetheless, while suffering these things, he steadfastly "stuck to his (spiritual) guns." The warfare to which he was divinely called was that in which carnal weapons played no part, and that in which he powerfully employed spiritual weapons to bring about, for multitudes, a much greater deliverance than which was finally won by Washington and his troops. Freeborn Garrettson was a "Revolutionary" prophet whose mighty labors and victories for Christ during Revolutionary War times were truly apostolic in their character and far greater in their import and impact on the future of this nation than that of those who fought with carnal weapons in that war. -- DVM

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#### HIGHLIGHT #55

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: #2ndwork.tex

SUBJECT: FREEBORN GARRETTSON'S ENTIRE SANCTIFICATION

Perhaps some would be profited by examining the statements from this biography which demonstrate the fact that Freeborn Garrettson was sanctified wholly -- the fact that, beyond believing and preaching the doctrine of entire sanctification, he sought and obtained the second

work of grace. Consider the following excerpts which show that the mighty impact of his ministry and his unblemished life and character flowed for years from a heart made pure by the blood of the Lamb in a second work of grace --DVM:

The Year 1777

Garrettson, about 25 years old -- Stirred Up To Seek Perfect Love

"In this circuit I conversed with some deeply experienced Christians, and by their humble walk and heavenly conversation, I was much stirred up to seek a deeper work of grace; especially by the experience of sister B\_\_\_\_\_. I believed there was such a thing as perfect love to be attained in this world; and I likewise knew I was not in possession of it: I saw a beauty in the doctrine, and preached it, but it was at a distance.

"Respecting Christian perfection, I believed such a thing to be attainable in this life; I therefore, both in public and private, contended for it, and had often felt the need of it in my own soul: but I never had such a view of it in my life as while in this circuit. The Lord, in a very powerful and sudden manner, gave me to see and feel the need of this blessed work. Every heart corruption was discovered to me by the blessed Spirit, at the house of that dear afflicted mother in Israel, Mrs. Y. I have had many sweet moments with that precious family; but she has since gone to Abraham's bosom. This discovery was made to me while I was alone in the preachers' room. I expected in a few moments to be in eternity; and the cry of my heart was, Lord, save me from inbred sin. The purity of God, heaven, and the law, with the impurity of my heart, were so disclosed to my view, that I was humbled in the very dust; and expected never to enter into the kingdom of heaven without a greater likeness to my blessed Lord. I rejoiced that the cold hand of death was not upon me. For more than a week an earnest struggle continued in my heart for all the mind which was in Christ. My appointments were made, or I am apprehensive I should have declined preaching so pure a Gospel, till the heart corruptions which I felt were washed away. The enemy strove very hard to rob me of my confidence; but although I was at times brought very low, yet I did not let go my hold of the dear Redeemer, the witness of my justification, &c.

1777 -- Entirely Sanctified, But The Experience Not Claimed

"One day I went to my appointment, and while the people were gathering, I withdrew about a quarter of a mile from the house, and wrestled with the Lord in prayer: I thought I could not meet the congregation, unless I was delivered from my inbred sins. However, after the people had waited about an hour, I went to the house, but my struggle seemed to be at the height. I thought I would pray with the people and dismiss them. After prayer my Lord gave me this text, 'Blessed are the pure in heart, for they shall see God.' Never had I such freedom before that time, to describe, 1st, the impurity of the heart: 2dly, how it is to be purified: and 3dly, the blessing resulting therefrom -- that they shall see God. While I was speaking of the travail of a soul for purity, all my inward distress vanished, and I felt a little heaven on earth. I know that the Lord deepened his work; but I did not claim the witness of 'perfect love;' yet my soul was happy from day to day.

1778 -- A Comfortable Hope That He Was Sanctified Wholly

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

"On Sunday I spoke in Kent preaching house with much liberty, and we had a sweet refreshing season. This was the first Methodist preaching house that was built on this shore. In the evening I was much drawn out in prayer and self-examination; and felt the sweet beams of the blessed Spirit, and experienced the bliss of prayer, with a comfortable hope that my Lord had deepened his work of grace in my heart.

1778 -- Received the Witness --

This excerpt is from a letter to John Wesley:

"The second year I traveled, I was powerfully convinced of the necessity of holiness. For a considerable time I waded through deep, but sweet distress. I had a discovery of the purity of the law, and the impurity of my own heart: being conscious it was my privilege to become pure in heart, I determined not to stop short of it. Sensible I was it came by faith. I was under deep exercises to preach no more, till I received that blessing. There was a time when I had a greater nearness to God, but I did not receive the witness till a twelve-month afterward.

"F. Garrettson."

1789 -- Another Strong Witness to Perfect Love:

July 23, he came to the town of Sharon, in Connecticut, where he found a number of precious souls, to whom he preached in the open air, there being so many assembled that no house could accommodate them ... Many of the inhabitants of the town came in to see me, and my soul was so happy that I was constrained with tears to exhort all that came near. I think I never had so strong a witness of perfect love.

1809 -- Preaches Holiness At A Camp Meeting

"Friday 11. A very rainy day. I preached in a large tent, on the necessity of holiness. Mr. Harris fell under the word, cried for mercy, and found peace. He is not a member of our Church. Brother Chalmers got under such a deep travail of soul for holiness, that he fell under the power of God, and lay for hours; and when he came to, rejoiced in the perfect love of God. I was requested by some of my old friends to call this meeting; among others was Mrs. Bruff and her sister Ward. These holy women are full of the perfect love of God. This meeting held several hours. I likewise called a meeting in the preachers' tent at the same time; -- the tents rang with the praises of God. The poor Blacks seemed almost ready to fly. There is, nevertheless, a probability we shall have a great meeting. Many of our good friends have come from Baltimore. I must leave you. This minute I have been conversing with Mrs. Bruff; -- she tells me, at the above-mentioned meeting three beside Mr. Chalmers were brought out, and several led to feel the necessity of holiness.

## 1819 -- Preached on Christian Perfection -- A Favorite Theme

On Wednesday evening he gave information that as he expected to depart next day, he would preach at sunrise on the doctrine of Christian perfection.

After preaching with much satisfaction in Providence, both in the Methodist church, and by request, in the one occupied by the Rev. Mr. Wilson, a pious Presbyterian clergyman, Mr. Garrettson rode forward to Bristol, where he preached to a large congregation on the doctrine of Christian perfection, a favorite theme with him.

## 1824 -- Reflects on Nearly 50 Years in Perfect Love

...Nearly half a century since I was happy in the perfect love of God ... Unworthy as I feel myself, I would not part with my hope of glory for a million of worlds."

## 1827 -- His Dying Testimony To Nathan Bangs

In the conversation to which I have alluded, he unbosomed himself with great freedom, rehearsed the goodness of God, which had been so abundantly manifested to him through every period of his life; at the same time, as was usual with him, expressed himself in terms of the deepest self-abasement. At one time he would express his admiration of the perfections of God, as manifested in creation, and more especially in the grand system of redemption, and then cry out with holy rapture, "I am filled with the perfect love of God." With much feeling and emphasis he said, "My hope is all founded in the infinite merits of the Lord Jesus; in this hope I enjoy unspeakable consolation." In this way he lingered, sometimes suffering exquisitely, for about five weeks. He did, indeed, pass through the furnace, but he came forth not only unhurt, but abundantly refined; and he died as he had lived, a witness of perfect love.

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## HIGHLIGHT #56

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 3

SUBJECT: GARRETTSON PREACHED INSTANTANEOUS CHRISTIAN PERFECTION

The Presbyterian minister was among the crowd, and most of his congregation came to hear what the babbler had to say. This man with his deacon I met on the road a few days after. 'I was hearing you preach,' said he, 'and I did not like your doctrine.' What was your objection, said I. Why it was a volley of stuff.' Well, I replied, if the Lord makes use of it; to bring souls to himself, I wish to be thankful and satisfied. 'You preach perfection,' said he, 'and that I do not believe to be

attainable in this life.' Then, said I, you do not hold with the doctrine of our Lord and his apostles; our Lord says, 'Be ye perfect even as your Father in heaven is perfect,' and the apostle says, 'The blood of Christ cleanseth from all sin.' When are we to be made perfect? 'Not till death,' said he. Our Lord, said I, came to destroy the works of the devil; and do you suppose he will call death to his assistance? Death in Scripture is called the last enemy, and we learn, that as death leaves us judgment will find us; and that there is no knowledge or work in the grave. And if we die in our sins, where the Lord is we cannot come: I want to know how death is to bring this about. 'Why,' said he, 'at the article of death, sin is done away, and not till then.' The Papists say, we must be refined by the fire of purgatory: the Universalists, that the last farthing will be paid in hell; and you say, Nay, death will do it: but we profess to hold with the Holy Scriptures, which say, that 'his name shall be called Jesus, for he shall save his people from their sins.' Do you not, said I, believe that the Lord is able to wash and cleanse the soul from all sin one minute before death? To this he agreed. And if a minute, why not a day, a month, yea, why not seven years? The apostle saith, 'Behold, now is the accepted time! behold, now is the day of salvation!' How dare any man limit the Holy One of Israel. 'I have done with you,' cried he and his deacon, and so saying turned they their backs upon me.

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#### HIGHLIGHT #57

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 5

#### SUBJECT: GARRETTSON SUFFERS A NEARLY FATAL BEATING

"I went on to Maryland, and had much liberty in preaching to our persecuted friends in Queen Ann. In this place they threatened to imprison me; but as they did not take me in the public congregation, I concluded they did not intend to lay hands on me: however, the next day, as I was going to Kent, John Brown, who was formerly a judge in that county, met me on the road. When I came near him, he made a full stop as if he wanted something; apprehending nothing, I stopped and inquired the distance to Newtown. His reply was, You must go to jail, and he instantly, took hold of my horse's bridle. I desired him in the Lord's name, to take care what he was about to do; assuring him I was on the Lord's errand, and requesting him to show his authority for his proceedings. He immediately alighted from his horse, and taking a large stick that lay in the way, for some time beat me over the head and shoulders. Not being far from his quarter, he called aloud for help. I saw several persons, as I thought, with a rope, running to his assistance. Providentially, at this moment, he let go my bridle: had not this been the case, it is probable they would have put an end to my life; for the beasts of the field seemed to be in the utmost rage. I thought the way was now open for my escape; and being on an excellent horse, I gave him the whip and got a considerable distance before my enemy could mount; but he, knowing the way better than myself, took a nearer route, met me, and as he passed, struck at me with all his might; my horse immediately made a full stop, my saddle turned, and I fell with force upon the ground, with my face

within an inch of a sharp log. The blows I had received, together with my fall and bruises, deprived me of my senses. Providentially, at this time, a woman passed by with a lancet. I was taken into a house, not far distant, and bled; by which means I was restored to my senses, but it was not expected I had many minutes to live. My affliction was good for me; and I can confidently say, nothing induced me to wish to stay any longer in this world, but the thirst I had for the salvation of my fellow creatures. The heavens, in a very glorious manner, seemed to be open; and by faith I saw my Redeemer standing at the right hand of the Father, pleading my cause; and the Father smiling as if reconciled to my poor soul.

"I was so happy I could scarcely contain myself. My enemy was walking to and fro, in great agitation, wishing he had not molested me. I had a heart to pray for him, and desired him to sit down by me and to read such and such chapters. He did so; I told him if he did not experience that blessed work he would surely go to hell. I said, if the Lord should take me away, I had a witness within me that I should go to heaven; that I had suffered purely for the sake of our Lord's blessed Gospel; and that I freely forgave him. I entreated him to seek the salvation of his soul, and never again to persecute the followers of our Lord. The poor unhappy man did not know which way to look. 'I will take you in my carriage,' said he, 'wherever you want to go.' Notwithstanding this, when he perceived I was likely to recover, he went to a magistrate who was nearly as bitter against us as himself, and brought him to me.

"They both appeared as if actuated by the devil. With a stern look the magistrate demanded my name: I told him; and he took out his pen and ink, and began to write a mittimus to commit me to jail. Pray sir, said I, are you a justice of the peace? He replied that he was: why then, said I, do you suffer men to behave in this manner? If such persons are not taken notice of, a stranger can with no degree of safety travel the road. 'You have,' said he, 'broken the law.' How do you know that? answered I; but suppose I have, is this the way to put the law in force against me? I am an inhabitant of this state, and have property in it; and if I mistake not, the law says for the first offense the fine is five pounds, and double for every offense after. The grand crime was preaching the Gospel of the Lord Jesus Christ, in which I greatly rejoice. My enemy, said I, conducted himself more like a highwayman, than a person enforcing the law in a Christian country. Be well assured, this matter will be brought to light, said I, in an awful eternity. He dropped his pen, and made no farther attempt to send me to prison. By this time the woman who bled me came with a carriage; and I found myself able to rise from my bed and give an exhortation to the magistrate, my persecutor, and others who were present.

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

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

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

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

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

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## HIGHLIGHT #58

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 10

## SUBJECT: SANCTIFIED WHOLLY AND A TRIUMPHANT DEATH

"On the evening of the 25th, I preached Prudence Hudson's funeral sermon to about five hundred people. It was three years last winter that I first came into this place, when she, though moral, was with others going on in the way to ruin. When she heard of salvation by faith she was convinced of her undone condition. She followed the preaching night and day. Go where I would, if within eight or ten miles, she was there, and she generally walked to the meetings. For some months she groaned under a spirit of bondage; but God in his own good time delivered her soul from the guilt and power of sin. She received the Spirit of adoption, whereby she was enabled to cry, Abba, Father. I frequently met her in class, where she always seemed to be desirous of loving God supremely. I believe from the time she became religious, she never did any thing to grieve her brethren, or wound the cause of God. She afterward married a pious young man, and after the birth of her first child, she was impressed with an idea that God would take her out of the world. She expressed a fear that she was not cleansed from all sin, and desired her husband to pray for her. Shortly after, as she was lifting up her heart to God, he in great mercy poured his love into her soul in a manner which caused her to cry out, 'Come, Lord Jesus, come quickly, and take my raptured soul away.' To her weeping friends she repeated the goodness of God -- whose grace, she said, had sanctified her wholly, and made her meet for glory. She bid them dry their tears, for she was going to heaven. She embraced her parents and thanked them for their kindness, and exhorted her classmates to faithfulness. Many a time, said she to them, have we walked together to our meetings;

and now I am going to receive my reward. She warned her husband against keeping slaves. Her soul seemed to be so enraptured with the love of God, that she would frequently cry out, 'O death, where is thy sting! O grave, where is thy victory!' Thus she continued some days exhorting all around her, and so fell asleep in the arms of Jesus. O that Christians would bestir themselves to greater faithfulness."

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## HIGHLIGHT #59

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 13

## SUBJECT: GARRETTSON ENCOUNTERS A PERNICIOUS CALVINIST

The following conversation which Mr. Garrettson relates shows the pernicious influence which an erroneous doctrine has over the hearts and practices of some people. "Monday, July 6," he says, "I set out on a journey to the north, and on my way I overtook an old gentleman, who said, 'I expect you are a minister. O! it is a blessed work if you are called to it. I am a follower of Christ, and know my peace made with God.' How, said I, do you know that? 'By the spirit which he has given. me.' Do you, said I, know that your sins are forgiven? 'O yes.' Do you, said I, live in sin? 'Yes, we are all sinners.' Pray, said I, how can you know your sins forgiven, if you live in sin? 'I have the imputed righteousness of Christ, and it is no more I that do it, but sin that dwells in me.' Don't you, said I, swear sometimes? 'Swear, yes, and I have been drunk too, many times since I was made a new creature, but my comfort is, I cannot fall.' What, said I, would become of your soul if you were to die drunk? 'Die drunk! what would you think to see the sun fall? was it ever known that a saint died drunk? Impossible!' Well, said I, according to your doctrine, if you always keep yourself intoxicated with strong liquor, you will never die. Sin made man mortal; but I cannot find from Scripture that drunkenness makes him immortal. 'Sir,' said he, 'I perceive you are a rank Arminian, and I would not go the length of my foot to hear you preach, for you are an accuser of the brethren; and hold out a very uncomfortable doctrine to God's dear children.' Pray, said I, to what denomination do you profess to belong? 'I am an old Englishman, and a convert of Mr. Whitefield's, and a New Light by profession, from the sole of my foot to the crown of my head.' After I endeavored to set his danger before him, I wished him well; and riding thirty miles I found great liberty to preach my dear Lord's Gospel, from the language of the jailer, 'What shall I do to be saved!' "

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## HIGHLIGHT #60

File: hdm0013

Author: Nathan Bangs  
Title: The Life of Freeborn Garrettson  
From: Chapter 13

## SUBJECT: A SWEET WITNESS OF PERFECT LOVE AFTER A PAINFUL MISHAP

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

"I was sweetly drawn out in writing till about two o'clock. As the man of the house was gone out early in the morning, I went into the meadow to catch my horse. He was tied with a long rope to feed in the edge of the meadow, and as I had hold of the rope gathering him to me, he gave a sudden jerk, and by some means the rope got around my arms and body so that in less than half a minute I was thrown, and entirely bereft of my senses. How long I lay in this situation, I know not; for no person was near me. I knew not who I was, nor where I was. After lying for a considerable time, in as much pain as if I had been on a rack or wheel, I suppose rolling from side to side, I made an attempt to lay my head on my hat for a pillow, and saw the two first letters of my name in my hat, and immediately I knew myself, and cried out, Is this poor Garrettson? Where is he, and what is the matter? I received a small degree of knowledge, and arose from the earth, walked to the house, and was laid upon a bed. Providentially a skillful surgeon was at hand, who came to me and found my right shoulder dislocated,\* and my left wrist, thumb, and shoulder, and several fingers, much strained, my body severely bruised, and several contusions on my head. Several assisted, and my shoulder was replaced, blood was let, and my other wounds bound up. Immediately after I was bled I recovered my senses as perfectly as ever, and was enabled to look up by faith to my beloved Saviour, and received a strong confidence in him. Many of the inhabitants of the town came in to see me, and my soul was so happy that I was constrained with tears to exhort all that came near. I think I never had so strong a witness of perfect love. I was enabled to bless God for the affliction, and would not have had it otherwise. I do believe it was rendered a blessing to the place. I desired a person to borrow a carriage; he did, and carried me as far as Oblong, and the next day to Dover, where I received strength to preach to a large congregation in the church, to administer the sacrament to about twenty, and it was a powerful time. The two following days I rode about forty miles across mountains almost impassable for a carriage, and suffered much pain; but my mind was sweetly calm and happy.

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HIGHLIGHT #61

File: hdm0013

Author: Nathan Bangs  
Title: The Life of Freeborn Garrettson  
From: Chapter 13

## SUBJECT: LEADERSHIP OF GOD, A STRIKING EXAMPLE OF

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

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

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

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## HIGHLIGHT #62

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 14

SUBJECT: WARNING FROM GOD, AN EXAMPLE OF

Under date of Saturday 28th, he gives the following remarkable account:-- "On looking back I see the hand of a good God in my preservation last Thursday. I came to Mr. \_\_\_\_\_ weary and thirsty. I asked for something to drink, and my kind friend's wife went to fetch it; after staying about fifteen minutes she returned ... as she advanced toward me I was as sensibly impressed as if some one had told me, That woman is not too good to put poison in the drink. As I was putting it to my lips, the same impression was so strong, that immediately I refused, and put it down on the table untouched. Shortly after dinner was brought on the table; but I could eat very little. The next morning she poisoned her husband and two others with the meat which had been set before me. I was informed not long since that she had said she would put an end to all the d\_\_\_\_\_d Methodists. A skillful physician was at hand, or in all probability they would have lost their lives. She was immediately sent to the jail in Albany."

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## HIGHLIGHT #63

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 19

SUBJECT: THE MISJUDGMENT OF ANOTHER FINALLY DISCERNED

I am here reminded of a saying of the late lamented Bishop George. Speaking of Mr. Garrettson, he remarked, how agreeably disappointed he was in visiting him at his own house. Having only seen Mr. Garrettson occasionally at the general conference, and sometimes being under the necessity of differing from him on some points of ecclesiastical polity, the bishop had formed an idea that Mr. Garrettson was rather austere in his manners, and somewhat bigoted in his views; "but," said the bishop, "when I had the happiness of visiting him under his own roof, and of observing the pious order of his household, the hospitality of his disposition, the kindness and attention with which he treated his friends and visitors, all my prejudices were banished; and I now think that the worth of brother Garrettson has not been duly estimated."

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## HIGHLIGHT #64

File: hdm0013

Author: Nathan Bangs

Title: The Life of Freeborn Garrettson

From: Chapter 19

### SUBJECT: GARRETTSON'S TRIUMPHANT DEATH IN 1827

"On our arrival we were told that the crisis of his disorder had been favorably passed, and that, though lingering, there was every prospect of his ultimate recovery. But though we suffered our judgment to be led captive by our wishes even to the last, no hopes of that kind were implanted in his mind. I believe he knew and felt that his time of departure was at hand. His sufferings at times were unutterable; but through them all were manifested a resignation and fortitude which no agony could destroy. 'I shall be purified as by fire; I shall be made perfect through sufferings:-- it is all right, all right; not a pain too much,' he would often say. Daily, and almost hourly, he was visited by some one or other of his brethren, who added much to his consolation during those seasons when the heart and the flesh fail, but when the religion of Christ is indescribably precious; (the recollection of their kind attentions will never pass from my mind;) and as he descended into the dark valley, his views of the grandeur and efficacy of the atonement became more and more enlarged. His disorder inclined him latterly to slumber, and he was often delirious; but even then the same subject was the theme of his discourse. Toward the last his strength was so much exhausted, that articulation became a painful effort; but he would often, in a languid, feeble voice, say, 'I want to go home; I want to be with Jesus, I want to be with Jesus.' To a friend he said, a short time before his death, 'I feel the perfect love of God in my soul.' A day or two before his departure' I heard him say, 'And I shall see Mr. Wesley too.' It appeared as if he was ruminating on the enjoyment of that world, upon the verge of which he then was:-- enjoyments which he said a Christian could well understand, as they began in his heart before he was disembodied. His mind seemed employed with subjects for the sweetest feelings of love and adoration. When asked how he did, he would answer, 'I feel love and good will to all mankind,' or, 'I see a beauty in all the works of God,' forgetting that the infirmities of his body were the subject of the inquiry. He had resigned his wife and daughter into the hand of God, and so great was his desire to be with Christ, that parting with us was disarmed of its bitterness. His last sentence spoken, even in death, was, 'Holy, holy, holy, Lord God Almighty! Hallelujah! Hallelujah!' After that, though he lingered many hours, he could not speak articulately. Once only, clasping his hands, and raising his eyes to heaven, he uttered, 'Glory! glory!' Many petitions were offered around his dying bed, that he might be permitted to give his last testimony, but they were not granted. For myself, I felt it was not necessary. A holy and laborious life of more than fifty-two years bore ample testimony to the triumph of his soul over its last enemy.

"Never can I hope to give you more than a faint idea of the solemn yet glorious hour when the spirit achieved that last victory, and was ushered into the joy of the Lord. Encircled by his kind

and affectionate friends, by his brethren and his sons in the Gospel, my venerable father lay apparently unconscious of every thing that surrounded him. We felt truly that he was only leaving the Church militant to join the Church triumphant. Just as the period of his departure approached, one of the preachers broke forth into prayer; -- prayer so elevated, so holy, that it seemed to wrap the hearers above all sublunary consideration, and as he commended the dying saint into the hands of God, he prayed that the mantle of the departing patriarch might rest on his surviving brethren. His prayer seemed answered; -- a divine influence pervaded the apartment; two of the preachers almost sunk to the floor, under a glorious sense of His presence who filleth immensity. My dear mother, with clasped hands and streaming eyes, exclaimed, 'Yes, Lord! we give him up freely, freely give him up to thee!'

"The spirit departed, leaving the body impressed with the sweetest expression of peace and tranquillity; an expression which it retained until the moment when it was shrouded from human observation. We could stand beside those dear remains, and imagine that their appearance of renewed youth and happiness was a pledge of that glorious resurrection, when death shall be swallowed up in victory, and the mortal put on immortality; and we could look on the grave as a sure and certain deposit; until that day when it shall give back its precious seed rejoicing."

Thus as a ripe shock of corn was he gathered into the garner of his God, in the 76th year of his age, and the 52d of his itinerant ministry. He ended his useful life and painful suffering at the house of his long-tried friend, George Suckley, Esq., in the city of New York, about 2 o'clock in the morning of the 26th of September, 1827.

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THE END