

# From 1787 to 1791 Inclusive

by Nathan Bangs

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*The sermon discusses the significant developments in the Methodist Church from 1787 to 1791, focusing on governance, revivals, and community engagement.*

**Scripture:** Matthew 5:10, Matthew 10:22, Acts 4:13, Acts 5:41, Romans 8:18, 1 Corinthians 1:27, 2 Corinthians 12:10, 2 Timothy 3:12, 1 Peter 3:14, 1 Peter 4:14

**Topics:** "Church History", "Holy Spirit"

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## Description

Dr. Coke and Bishop Asbury faced challenges and opposition as they spread Methodism in America, encountering dissatisfaction and misconceptions among American brethren. Despite controversies over titles and authority, they worked diligently to establish Methodist societies and circuits, facing ridicule and persecution from those who misunderstood their mission. Revivals of religion, marked by powerful conversions and manifestations of the Holy Spirit, spread through Baltimore and Maryland, leading many to experience profound spiritual transformations. The Methodist preachers persevered through ignorance, opposition, and ridicule, continuing to preach the Gospel and establish Methodist churches in New England, where they faced resistance from established Congregationalist beliefs.

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## Transcript

Three conferences were held this year; one in Salisbury, in North Carolina, on the 17th of March; another at Rough Creek Church, in Virginia, April 19th; and the third in Baltimore on the first day of May. Ten new circuits were added, namely, one in Georgia, the old circuit being divided, the two new ones being called Burke and Augusta: Cainhoy and Edisto, in South Carolina; Greenbrier, Bath, and Ohio, in Virginia; Clarksburgh, Nollechuckie, and Cumberland; and New Rochelle in New York.

Dr. Coke arrived on the continent just in time to attend the first conference in North Carolina, whence he traveled extensively through different parts of the country, preaching to large congregations, and was very useful in his labors. It seems, however, that when he came to the conference in Baltimore, some dissatisfaction was manifested toward him, because, while in Europe, he had, as was contended, so far transcended his powers as to alter the time and place for the conference to meet after they had been fixed by the conference itself. This, with some other complaints of a trifling character, drew from Dr. Coke, with a view to allay all apprehensions of his American brethren hereafter, the following certificate: --

The Certificate of Dr. Coke to the Conference.

"I do solemnly engage by this instrument that I never will, by virtue of my office, as superintendent of the Methodist Church, during my absence from the United States of America, exercise any government whatever in said Methodist Church during my absence from the United States. And I do also engage, that I will exercise no privilege in the said Church when present in the United States, except that of ordaining according to the regulations and laws already existing or hereafter to be made in said Church, and that of presiding when present in conference, and lastly that of traveling at large. Given under my hand the second day of May in the year 1787.

"Thomas Coke.

"Witnesses: "John Tunnel, "John Hagerty, "Nelson Reed."

And with a view to guard, as much as possible, against similar infringements of their rights in future, the following question and answer were entered on the minutes: --

Question Who are the superintendents of our Church in these United States?

"Answers Thomas Coke (when present in the States) and Francis Asbury."

These things are recorded because they belong to the history of the times, and show the vigilance with which the conference watched over their rights. They show likewise the Christian spirit by which Dr. Coke was actuated in his intercourse with his American brethren; the respect he entertained for Bishop Asbury, his junior in office, in yielding to him, on account of his more intimate acquaintance with the preachers and people, the power of stationing the preachers; as well as his readiness to conciliate all by a frank acknowledgment of his error in the assumption of power which did not belong to him -- an act which was certainly more meritorious as it involved a greater sacrifice of feeling than that of the conference in passing a decree of oblivion for what had passed. Dr. Coke was, like all other men, too fallible not to err, and too good to persist in an error after being made sensible of it.

At this conference it was proposed that Mr. Freeborn Garrettson be elected and ordained a superintendent for the societies in Nova Scotia and the West Indies. This was done in compliance with the express wishes of Mr. Wesley and Dr. Coke, as well as those of many of the preachers in Nova Scotia. To this, however, Mr. Garrettson objected, until he might go and visit the brethren for one year, and then, if there should be a general wish for him to take the oversight of them in the character of a superintendent, he would comply.<sup>1</sup> With this proposition Dr. Coke expressed his satisfaction, and there the business ended; for, on account of some unexplained reason, Mr. Garrettson, contrary to his expectations, was appointed a presiding elder in the peninsula, on the eastern shore of Maryland.

Mr. Wesley also signified his wish to have Mr. Richard Whatcoat ordained a joint superintendent with Bishop Asbury; but to this the conference objected, assigning, among other reasons, that they feared, should he be elected and consecrated, Mr. Wesley would call Bishop Asbury home; which shows the high estimation in which he was held by his brethren.

This was the year in which the title of bishop, instead of superintendent, was used in the new edition of the Discipline, and has ever since been in use to designate that highest officer in the Church. Seeing that this change of name, perfectly innocent in itself, has given rise to so much controversy, by the fastidiousness of disaffected individuals, and those who have sought a pretext to impugn the motives of our first bishops and others, it were almost to be wished that it had never been taken. The fact, however, may have its use,

as it has been the occasion of furnishing the friends of the Church with arguments in its defense, of which they might otherwise have never availed themselves.

But as many specious objections have been preferred against our Church organization, arising partly from this circumstance, and partly from an opinion which has been expressed by malignant individuals, that fraudulent means were resorted to in order to effect it, I shall here state some of these objections, together with such answers as may be considered necessary to obviate them.

As to the name itself, it is descriptive, when rightly understood, of the same official work as that of superintendent, the latter being derived from the Latin *super* and *intendere*, to oversee, and the former from the German, *bishop*, and both of the same signification with the Greek *Episcopos*, an overseer. The simple name, therefore, is perfectly harmless.

It is objected that Mr. Wesley was opposed to the thing, and reprov'd Bishop Asbury for assuming the title of bishop. To the assumption of the title simply, I allow Mr. Wesley was opposed, but not to the thing signified by it; for,

He ordained Dr. Coke to this very office; and,

He sent him with a prayer-book prepared by himself, and with orders to consecrate Mr. Asbury to this office, with power to ordain others, and exercise functions which appertained not to a simple presbyter.<sup>2</sup>

A surreptitious taking of this title is not, in truth, chargeable upon either Dr. Coke or Bishop Asbury; for though they affixed it to their names in the edition of the Discipline without a formal vote of the conference, in 1786, Mr. Lee says, that at the ensuing conference, when the subject was submitted to them, a majority of them approved of the act, and it was accordingly inserted in the minutes for 1787, in the following words: --

"We have constituted ourselves into an Episcopal Church, under the direction of bishops, elders, deacons, and preachers, according to the form of ordination annexed to our prayer-book, and the regulations laid down in this form of discipline." Hence we find in the minutes for 1788 this question and answer: --

Question Who are the bishops for our Church in the United States?

"Answers Thomas Coke, Francis Asbury."

Here, therefore, was an open avowal of the whole business in the official document of the Church, which all could read and understand. There was, therefore, neither secrecy, collusion, nor underhandedness of any sort in this transaction.

The following questions and answers show the deep interest felt for the colored population, and for the rising generation: --

Question 17. What directions shall we give for the promotion of the spiritual welfare of the colored people?

Answers We conjure all our ministers and preachers by the love of God, and the salvation of souls, and do require them, by all the authority that is invested in us, to leave nothing undone for the spiritual benefit and salvation of them, within their respective circuits or districts; and for this purpose to embrace every opportunity of inquiring into the state of their souls, and to unite in society those who appear to have a real desire of fleeing from the wrath to come, to meet such in class, and to exercise the whole Methodist

discipline among them.

Question 19. Shall any directions be given concerning the register-books?

Answers Let register-books be provided by all the societies that the elders and deacons may enter the marriages and baptisms regularly in them; and let every such register book be kept in the hands of the steward or any other proper person of each society respectively. Let one general register-book be also kept in the hands of the general steward of every circuit, in which the contents of all the private register-books in the circuit may be inserted at convenient times.

Question 20. What can we do for the rising generation?

Answers Let the elders, deacons, and helpers class the children of our friends in proper classes, as far as it is practicable, meet them as often as possible, and commit them, during their absence, to the care of proper persons, who may meet them at least weekly; and if any of them be truly awakened, let them be admitted into society.

Hitherto there had been no conference held north of Philadelphia, and, since the commencement of the Revolutionary War, north of Baltimore; but this year we find Bishop Asbury, in pursuance of his grand design of spreading the gospel over these lands, in company with Dr. Coke, coming to New York, where he says "the doctor preached with great energy and acceptance." He then says, "I rode twenty miles on Long Island, to Hempstead harbor, and preached with some liberty in the evening. I am now out of the city, and have time to reflect: my soul returns to its rest, and to its labor for souls, in which I can live more by rule."

This, indeed, seemed to be the element of his soul, to be in prayer, in which he was mighty, and in calling sinners to repentance; and having, as above related, visited this part of the country, he turned his face toward the south, traversing all the middle states, and everywhere sowing the "good seed of the kingdom." In Virginia he passed through the east end of the "Dismal Swamp," and thence into North Carolina, where he says, "I found we had to go twelve miles by water, and send the horses another way. O what a world of swamps, and rivers, and islands, we live in here!"

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.

"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."

John Robertson and James Foster located this year.

Richard Owings had died. In the notice of his death, it is said that he was "one of the first local preachers on the continent." Before he entered the traveling ministry, which he did about two years before his death, he labored much in the back settlements; and, being a plain, honest, and good man, was very useful. He died at Leesburgh, Virginia, and no doubt rested from his labors.

The success of this year's labor may be seen in the following account of the Numbers in the Church.

Whites This Year, 21,949, Last Year, 18,791, Increase, 3,158; Colored This Year, 3,893, Last Year, 1,890, Increase, 1,003; Total This Year, 25,842, Last Year, 20,681, Increase 5,161; Preachers This Year, 133, Last Year, 117, Increase 16. 1788.

This year there were seven conferences, as follows: -- Charleston, South Carolina, March the 12th; Georgia, on the 9th of April; in Holstein, on the 19th of May; Amelia county, Virginia, on the 17th of June; in Uniontown, on the 22d of July; in Baltimore, on the 10th of September; in Philadelphia, on the 25th of September.

By the division of some of the old circuits, and the addition of new ones, there were added to the list nineteen this year, making in all eighty-five; but as the names of the circuits were undergoing changes almost every year, and new ones added, it is thought not advisable to swell this history with every new name, noticing those only which were formed in new parts of the work. Two new circuits were added in North Carolina, called Seleuda and Waxsaws, and one in South Carolina, called Anson; French-Broad, and West River, in the back settlements, among the mountains of Virginia; Buckingham, Gloucester, and Rockingham, below the mountains. In Maryland, Annapolis, Harford, and Cecil were formed; Bristol and Pittsburgh in Pennsylvania; Dutchess, Shoreham, New City, Cambridge, and Lake Champlain, in New York conference.

This year was also distinguished by very extensive revivals of religion, some of the most remarkable of which will be noticed. As may be seen by the preceding chapters, the Lord had raised up a number of zealous young men, who had entered the field of itinerancy with hearts fired and filled with love to God and the souls of men. Several of these were placed under the charge of Mr. Garrettson, who was requested by Bishop Asbury to penetrate the country north of the city of New York, and form as many circuits as he could.

A great portion of this country was entirely destitute of religious instruction, more especially the northern and western parts of New York state, and the state of Vermont. There were, to be sure, some small scattered congregations of Lutherans, and Dutch Reformed, along the banks of the Hudson River, and some Congregationalists and Baptists in Vermont. It is manifest, however, that experimental and practical religion was at a very low ebb; and in most of the places, particularly in the new settlements on the west side of the Hudson River, where not even the forms of it were to be found. The following is Mr. Garrettson's own account of the manner in which he was led in this holy enterprise: --

"I was very uneasy in my mind, being unacquainted with the country, an entire stranger to its inhabitants, there being no Methodist societies farther north than Westchester; but I gave myself to earnest prayer for direction. I knew that the Lord was with me. In the night season, in a dream, it seemed as if the whole country up the North River, as far as Lake Champlain, east and west was open to my view.

"After conference adjourned, I requested the young men to meet me. Light seemed so reflected on my path that I gave them directions where to begin, and which way to form their circuits. I also appointed a

time for each quarterly meeting, requested them to take up a collection in every place where they preached, and told them I should go up the North River to the extreme parts of the work, visiting the towns and cities in the way, and on my return, I should visit them all, and hold their quarterly meetings. I had no doubt but that the Lord would do wonders, for the young men were pious, zealous, and laborious."

This plan, so wisely conceived, was carried into execution, and the result was as anticipated. Many houses and hearts were opened to these men of God; and although they suffered some persecution from those who understood not their character and motives, God wrought by their hands in a wonderful manner, so that in the minutes for the next year upward of six hundred were returned as members of the Church on those circuits.

As an instance of the infatuation under which some persons labored respecting the character and objects of the Methodist preachers in that day, take the following, which is related on the authority of Mr. Garrettson: -- A gentleman from Vermont, on his way down the country, informed the people that these preachers were spread all over those parts through which he had come, and that some one had circulated a report, which many, it seems, believed, "that the king of England had sent them to disaffect the people toward their own government; and they doubted not but they would be instrumental of producing another war." Others, however, not quite as sagacious in political science, but better versed, as they thought, in theology, gave it, as their opinion, that these itinerants were a flying army of the false prophets spoken of by our Saviour, who should come in the last days, and deceive, if it were possible, the very elect! And then, again, the settled clergy were alarmed by an apprehension that they would break up their congregations, and thus deprive them of their "livings." These things, however, moved not those heralds of mercy from their steadfastness, nor turned them aside from their course.

This year Bishop Asbury crossed the Allegheny Mountains; and as it will give the reader a correct perception of the manner in which he performed his duties in those days, and the privations to which he and his companions were often subjected, as well as the reflections of a pious and observant mind, I will give his own account of this journey.

"Thursday 10. We had to cross the Allegheny Mountain again, at a bad passage. Our course lay over mountains and through valleys, and the mud and mire was such as might scarcely be expected in December. We came to an old forsaken habitation in Tygers' Valley: here our horses grazed about while we boiled our meat: midnight brought us up at Jones's, after riding forty, or perhaps fifty miles. The old man, our host, was kind enough to wake us up at four o'clock in the morning. We journeyed on through devious lonely wilds, where no food might he found, except what grew in the woods, or was carried with us. We met with two women who were going to see their friends, and to attend the quarterly meeting at Clarksburg. Near midnight we stopped at A\_\_\_\_\_'s, who hissed his dogs at us: but the women were determined to get to quarterly meeting, so we went in. Our supper was tea. Brothers Phoebus and Cook took to the woods; old \_\_\_\_\_ gave up his bed to the women. I lay along the floor on a few deerskins with the fleas. That night our poor horses got no corn; and the next morning they had to swim across the Monongahela: after a twenty miles' ride we came to Clarksburg, and man and beast were so outdone that it took us ten hours to accomplish it. I lodged with Col. Jackson. Our meeting was held in a long close room belonging to the Baptists: our use of the house, it seems, gave offense. There attended about seven hundred people, to whom I preached with freedom; and I believe the Lord's power reached the hearts of some. After administering the sacrament, I was well satisfied to take my leave. We rode thirty miles to Father Haymond's, after three o'clock, Sunday afternoon, and made it nearly eleven before we came in; about midnight we went to rest, and rose at five o'clock next morning. My mind has been severely tried

under the great fatigue endured both by myself and horse. O, how glad should I be of a plain, clean plank to lie on, as preferable to most of the beds; and where the beds are in a bad state, the floors are worse. The gnats are almost as troublesome here as the mosquitoes in the lowlands of the seaboard. This country will require much work to make it tolerable. The people are, many of them, of the boldest cast of adventurers, and with some the decencies of civilized society are scarcely regarded, two instances of which I myself witnessed. The great landholders who are industrious will soon show the effects of the aristocracy of wealth, by lording it over their poorer neighbors, and by securing to themselves all the offices of profit or honor: on the one hand savage warfare teaches them to be cruel; and on the other the preaching of Antinomians poisons them with error in doctrine: good moralists they are not, and good Christians they cannot be, unless they are better taught."

What has God wrought in those western wilds since that period! The above is given as a specimen of the labors of that great and good man. His Journal shows that this year, as usual, he penetrated almost every part of the country, old and new -- the cities, towns, and villages, not neglecting the remote settlements of the woods; thus setting an example to the younger preachers, and to his successors in office, of the labors of a primitive evangelist. In all the conferences he presided jointly with Dr. Coke, when the latter was present; and then he was away, leading on "God's sacramental hosts" to the grand work of saving the souls for whom Christ had died.

The eastern and western shores of Maryland were blessed this year with an outpouring of the Spirit, and many were brought to the knowledge of the truth. But the most remarkable revival of religion was in the city of Baltimore; and as this was somewhat peculiar in those days, in some of its characteristics, it may be well to give it a particular notice.

In imitation of a practice adopted with so much success by Mr. Wesley, the preachers in and about Baltimore went into the fields and in the market-house on Howard's Hill, every Sabbath in the afternoon, after the service in the churches. By this means thousands were brought to hear the word of God, who otherwise, in all probability, would never have been reached by it. Through this instrumentality a number of persons had been awakened and converted before the session of the conference in September; and during the conference many more were brought from darkness to light.

On the afternoon of Sabbath the 14th, Bishop Asbury preached in the church of the Rev. Mr. Otterbein, with whom he always maintained a Christian fellowship; and he remarks, "The Spirit of the Lord came among the people, and sinners cried aloud for mercy. Perhaps not less than twenty souls found the Lord from that time until Tuesday following." The work thus begun went on most rapidly, and in a short time there was such a noise among the people, particularly those who were smitten with conviction for sin, that many, even of the Christians, looked on with astonishment, having never seen things "on this wise;" while others, as if frightened at what they saw and heard, fled precipitately from the house, some making their escape through the windows. This strange scene soon drew multitudes to the church, "to see what these things meant," so that not only the house was filled, but many stood without in silent astonishment. In a short time some of those who were crying for mercy fell helpless upon the floor, or swooned away in the arms of their friends. But this scene soon changed. "Their mourning was turned to joy," and they arose "filled with all the fulness of God," and with joyful lips proclaimed his goodness to their souls. This had its happy effects upon the spectators, and the work continued to spread among the people, and several students in Cokesbury College were subjects of the revival. The consequence of this great work was, that about three hundred were added to the Church in the city of Baltimore.

As this work commenced at the conference, many of the preachers received a new baptism of the Holy Spirit, and went to their several fields of labor "full of faith and the Holy Ghost," and God gave them many seals to their ministry.

Enoch Matson, Adam Cloud, and Thomas S. Chew were entered on the minutes as having desisted from traveling, but they were in fact expelled for improper conduct. Their names were entered in this way probably from tenderness toward them and their friends.

Caleb Boyer, Samuel Dudley, William Cannan, Joseph Wyatt, Michael Ellis, and Ignatius Pigman were returned as having a partial location on account of their families; but who, nevertheless, were subject to the order of the conference. The following had died since the last conference: --

Thomas Curtis, of whom it is said that he was of "upright life, successful in his labors, and triumphant in his death." He had been seven years in the ministry.

John Major, who was an honest, loving man, and who died as he lived, full of faith and the Holy Ghost. He was one of the first missionaries that went to the state of Georgia, and was frequently called, on account of the tenderness of his feelings, "The weeping prophet." He had been ten years in the ministry, and left behind him many witnesses to the blamelessness and usefulness of his life.

Woolman Hickson. He is said to have been a young man of promising abilities as a preacher, of an upright life and blameless conversation; but after traveling seven years he was taken from his labors by the consumption, to his eternal reward. His last labors were chiefly in the vicinity of New York, and he finally died and was buried in that city.

Elijah Ellis. An humble, diligent, and useful man, who, after laboring five years in the ministry, chiefly in Lancaster, Pennsylvania, died in peace.

Numbers in the Church: White, This year, 30,809, Last year, 21,949; Increase, 8,860; Colored, This year, 6,545, Last year, 3,893; Increase, 2,652; Total This year, 37,354, Total Last year, 25,842; Increase, 11,512; Preachers, This year, 166, Last year, 133; Increase, 33.

This large increase shows the blessed effects of the revivals before mentioned, and which exerted an extensive influence upon the surrounding population.

1789. In consequence of the extension of the work in almost every direction, for the convenience of the preachers, and that the general superintendent might perform his work with greater facility and energy, there were eleven conferences this year, as follows: -- March 9th in Georgia; March 17th in Charleston, South Carolina; April 11th at McKnight's meeting house, on the Yadkin River, North Carolina; April 18th at Petersburg, Virginia; April 28th at Leesburgh, Virginia; May 4th at Baltimore, Maryland; May 9th at Cokesbury, Maryland; May 13th at Chestertown; May 18th at Philadelphia, Pennsylvania; May 23d at Trenton, New Jersey; May 28th in the city of New York. These conferences must have been very small, and it is stated that the having so many so near together gave dissatisfaction to many of the preachers, though it is manifestly impolitic for an annual conference to comprehend a very large territory.

The following new circuits had been formed during the past year: -- Bush River and Little Peedee, in South Carolina; Pamlico, in North Carolina; Greenville and Bottetourt, in Virginia; Baltimore City was this year separated from the circuit, and for the first time a preacher was stationed in the city; Wilmington and Milford, in Delaware; Burlington, in New Jersey; Newburgh, Columbia, Coeyman's Patent, and

Schenectady, in New York; and Stamford, in Connecticut.

At the conference of 1787, in consequence of its having been pleaded by Dr. Coke that the conference was under obligation to receive Mr. Whatcoat for a bishop, because it was the wish of Mr. Wesley, the minute which had been adopted in 1784 declaring that "during the lifetime of the Rev. John Wesley, we acknowledge ourselves his sons in the gospel, ready, in matters of church government, to obey his commands," was so far modified as to leave them at liberty to depart from his advice whenever they might think it incompatible with their rights and privileges as an independent Church. In justification of this proceeding it was said that the minute in question was a voluntary act of their own, and not a formal contract entered into with Mr. Wesley, and therefore without any violation of an agreement, they had a right to act in the premises as they thought proper; and more especially, as Mr. Wesley was in England, three thousand miles distant, he could not judge what was fit and right to be done here as well as those who were on the spot, and had actual knowledge of the state of things. On this account the resolution was rescinded in 1787, and a letter written to Mr. Wesley inviting him to come over and visit his American children, that he might more perfectly understand the state of things here from actual observation.

These proceedings were not agreeable to Mr. Wesley, especially as they seemed to imply an abjuration of his authority, inasmuch as his name was not inserted in the minutes. With a view therefore to remove all unpleasantness from his mind, and to give assurance that they intended no disrespect to him, nor any renunciation of his general authority, the following question and answer were inserted in the minutes for this year: --

"Question Who are the persons that exercise the episcopal office in the Methodist Episcopal Church in Europe and America?"

"Answers John Wesley, Thomas Coke, and Francis Asbury, by regular order and succession."

There appears no little ambiguity in this question and answer. Did they mean to say that these persons exercised a joint superintendency both in Europe and America? Certainly not; for neither Thomas Coke nor Francis Asbury exercised any episcopal powers in Europe. What they meant to say evidently was this, that Thomas Coke and Francis Asbury acted in this country as joint superintendents over the Methodist Episcopal Church, while Mr. Wesley exercised a similar power singly in Europe, and a general superintendence in America. This is farther manifest from the next question and answer, which are in the following words: --

"Question Who have been elected by the unanimous suffrages of the General Conference, to superintend the Methodist connection in America?"

"Answers Thomas Coke and Francis Asbury.<sup>3</sup>

This year was, on several accounts, an important era in these United States. The old federal constitution had been found wanting in those principles which were essential for an efficient government, and was this year superseded by the adoption of that constitution under the operation of which the country has ever since so greatly prospered, and Gen. Washington had been unanimously elected the first president. It was therefore thought advisable by the Methodist conference which sat in the city of New York at the time that the first congress assembled in the same city under the new constitution, for Bishops Coke and Asbury to present a congratulatory address to him as the public organ and head of the government. This was accordingly done. And as the author of a pamphlet quaintly called the "History and Mystery of Methodist

Episcopacy," has seen fit to arraign the authors of this address before the public, and even to impeach their integrity, it is thought to be a duty which we owe to the venerable men who signed the address, as well as to the interests of truth, to set this matter in a fair point of light.

The author above mentioned affirmed that the true date of the address was 1785;4 but as it was published under date of May 29, 1789, he inferred that for some sinister purpose, Bishops Coke and Asbury had altered the date, and thereby practiced a deception upon the public. This subject was fully investigated by the late Bishop Emory in his "Defence of our Fathers," and all the insinuations and false assertions of the above writer fully exposed and refuted. The following letter from the Rev. Thomas Morrell, who has recently gone to his reward, to the Rev. Ezekiel Cooper, dated Elizabethtown, N. J., August 26, 1827, will throw much light on this subject: --

"With regard to the information you request concerning the address to General Washington, I can furnish you with every material circumstance respecting it, having acted as a sub-agent in the transaction, and having a distinct recollection of the whole business. The history of it is, That Mr. Asbury, in the New York conference in 1789, offered for the consideration of the conference the following proposal: -- Whether it would not be proper for us, as a church, to present a congratulatory address to General Washington, who had been lately inaugurated president of the United States, in which should he embodied our approbation of the constitution, and professing our allegiance to the government. The conference unanimously approved, and warmly recommended the measure; and appointed the two bishops, Dr. Coke and Mr. Asbury, to draw up the address. It was finished that day, and read to the conference, who evinced great satisfaction in its recital. Brother Dickens and myself were delegated to wait on the president with a copy of the address, and request him to appoint a day and hour when he would receive the bishops, one of whom was to read it to him, and receive his answer. It was concluded that although Dr. Coke was the senior bishop, yet not being an American citizen, there would be an impropriety in his presenting and reading the address; the duty devolved of course on Bishop Asbury. Mr. Dickens and myself waited on the general; and as I had some personal acquaintance with him, I was desired to present him with the copy, and request his reception of the original by the hands of the bishops. The president appointed the fourth succeeding day, at twelve o'clock, to receive the bishops. They went at the appointed hour, accompanied by Brother Dickens and Thomas Morrell. Mr. Asbury, with great self-possession, read the address in an impressive manner. The president read his reply with fluency and animation. They interchanged their respective addresses; and, after sitting a few minutes, we departed. The address and the answer, in a few days, were inserted in the public prints; and some of the ministers and members of the other churches appeared dissatisfied that the Methodists should take the lead. In a few days the other denominations successively followed our example.

"The next week a number of questions were published, in the public papers, concerning Dr. Coke's signing the address. Who was he? How came he to be a bishop? Who consecrated him? &c., accompanied with several strictures on the impropriety of a British subject signing an address approving of the government of the United States; charging him with duplicity, and that he was an enemy to the independence of America; for they affirmed he had written, during our Revolutionary War, an inflammatory address to the people of Great Britain, condemning, in bitter language, our efforts to obtain our independence and other charges tending to depreciate the doctor's character, and bringing him into contempt with the people of our country. As I did not believe the assertion of the doctor's writing the address above mentioned, I applied to a gentleman who was in England at the time, to know the truth of the charge; he assured me the doctor had published no such sentiments in England during the Revolutionary War, or at any other period, or he

should have certainly had some knowledge of it. And this was the fact; for the doctor had written no such thing. As there was no other person in New York, at that time, in our connection, who could meet these charges, and satisfactorily answer these queries, I undertook the task, and in my weak manner endeavored to rebut the charges and answer the questions. A second piece appeared, and a second answer was promptly published. No more was written on the subject in New York. The doctor afterward gave me his thanks for defending his character.

"Such are the material circumstances that occurred concerning the address to General Washington, and his reply: which you are at liberty to make use of in any way you think proper, -- and if you judge it necessary may put my name to it. Thomas Morrell.' "

" 'I certify that the above is a true extract of an original letter of the Rev. Thomas Morrell, addressed to me, bearing the above date, and now in my possession.

" 'Ezekiel Cooper. New York, September 7, 1827.' "

"To this we add the following copy of a letter from the Rev. Mr. Sparks, of Boston, to whom the papers of General Washington have been intrusted, for the purpose of making such selections for publication as he shall deem proper; in which important work this gentleman is now engaged. And for this polite and prompt reply to our inquiries, we here tender to Mr. Sparks our most respectful thanks.

" 'Boston, September 1, 1827.

" 'Dear Sir, -- Your favor of the 26th ultimo has been received, and I am happy to be able to furnish you with the information you desire. The "date" of the address presented by Bishops Coke and Asbury to General Washington is May twenty-ninth, 1789. It is proper to inform you, however, that I do not find the original paper on the files, but take the date as it is recorded in one of the volumes of "Addresses." It is barely possible that there may be a mistake in the record, but not at all probable.

" 'It is not likely that any address from any quarter was presented to Washington in 1785. I have never seen any of that year. He was then a private man, wholly employed with his farms.

" 'I am, sir, very respectfully, " 'Your obedient servant,

" 'Jared Sparks.

" 'Mr. J. Emory.' "

That the reader may have all the information desirable in reference to this subject, I have copied the address itself from the Gazette of the United States for June 6, 1789, a file of which is preserved in the New York City Library.<sup>5</sup> It is as follows: --

#### 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 presidentship 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.' "

Though the fact that Dr. Coke signed the above address to Washington exposed him to some keen censure from some of his friends in England, because they contended that it was incompatible with his duty as a subject of the British empire thus to eulogize the American constitution and the president of the republic, yet the act itself originated from the sincerest sentiments of veneration for the excellent

Washington; and the spirit which the address breathes is evidence of the most genuine piety and patriotism. And whatever may be said for or against Dr. Coke on account of the double relation he held to the two bodies of Methodists in England and America, no whisper could be breathed against the propriety of Bishop Asbury's conduct in this affair, as he had become an American citizen, was cordially attached to the constitution and government of his adopted country, was seeking to promote its best interests, and regarded the newly elected president with ardent affection and profound veneration. Nor were the expressions of devotedness to the government and its president less the sentiments of the conference, and the Methodist people generally, than they were of the venerable men who signed it. The high estimation in which Bishop Asbury held Washington may be seen from the following remarks which he made on hearing of the death of that great man. He was then at Charleston, South Carolina, and had just adjourned a conference which had been held in that city, January 1800. He says, --

"Slow moved the northern post on the eve of new year's day, and brought the distressing information of the death of Washington, who departed this life December 14, 1799.

"Washington, the calm, intrepid chief, the disinterested friend, first father, and temporal saviour of his country under divine protection and direction. A universal cloud sat upon the faces of the citizens of Charleston -- the pulpits clothed in black -- the bells muffled -- the paraded soldiery -- the public oration decreed to be delivered on Friday the 14th of this month -- a marble statue to be placed in some proper situation, -- these were the expressions of sorrow, and these the marks of respect paid by his fellow-citizens to this great man. I am disposed to lose sight of all but Washington. Matchless man! At all times he acknowledged the providence of God, and never was he ashamed of his Redeemer. We believe he died not fearing death. In his will he ordered the manumission of his slaves -- a true son of liberty in all points."

I have made this quotation, the sentiments of which seem to have been the spontaneous effusion of the writer's heart in respect to this universally beloved and respected man, for the purpose of showing that the above address was not intended as an unmeaning compliment, merely to court the popular favor by a servile fawning at the feet of a great man; but that it contained the genuine feelings of the heart, and was intended as a tribute of gratitude to God for favoring the American people with such a noble monument of his wisdom and goodness in the person of this illustrious chief, and in that admirable constitution which his hands helped to frame, and which he was now called upon, by the unanimous suffrages of a free people, to administer and carry into practical effect.

It was indeed but natural for those who had suffered so many privations through a bloody and protracted war, and had since contended with many sorts of opposition from malignant foes, and not a little low scurrility from the exclusive spirit of sectarian bigotry, to rejoice in beholding the adoption of a constitution which guarantied to all denominations their rights and privileges equally, and to see this constitution committed to the hands of men who had ever manifested an impartial regard for each religious sect, and for the inalienable rights of all mankind.

As this year was the beginning of Methodism in New England, perhaps it may be proper to give some account of the state of that part of our country, that the reader may duly appreciate the difficulties with which it had to contend.

It has already been seen in the introduction that Congregationalism was the prevalent system of Christianity established in this portion of the country. As the early settlers fled here on account of the

persecutions which they endured at home, and built themselves up in a separate community, their religious and civil regulations were interwoven, so that they were made mutually to support each other. Thus churches were built, ministers settled and supported, schools and colleges established according to law; and a tax was laid upon the people, in proportion to their property, to sustain these things in conjunction with their civil institutions. In thus providing by law for their own support, they took care to guard against the introduction of other sects, as far as they consistently could, simply tolerating them in holding their meetings, while they were abridged of many of their rights. According to these regulations all were born members of the Congregation Church, and, when grown maturity, were obliged to pay their proportion toward its support, unless they lodged a certificate in the office of the town clerk that they had attached themselves to some other society.

But the Ideological creed of the country differed in some important particulars from that of the Methodists. I need barely say that the Congregationalists of New England were Calvinist: of the highest order, and, at that time, excessively rigid in their opposition to Arminian or Methodistical doctrines, professing to esteem them as heretical, and dangerous to the souls of the people. And, moreover, as there were very generally ministers established in every parish -- for the whole country was divided into parishes -- they considered it an encroachment upon their rights for a stranger to intermeddle with them. This was the general state of things in New England. Professing a system of religion which had been handed down to them from their Puritan fathers, guarded and supported by their laws, and defended too in the pulpit by men in general well educated, they wanted not motives to resist the intrusions of Methodist itinerants, who could boast little from their human learning and science, though they certainly stood high for their piety, and were by no means inferior to their fellows in their knowledge of divine things.

But with all these advantages -- and surely they were not few -- "pure religion" was not generally pressed upon the people from the pulpit. Among the Baptists, some congregations of whom were found scattered through the country, experimental religion was enforced, and no doubt enjoyed by many. But generally speaking, I believe it may be said that, at the time of which we are now speaking, experimental and practical religion was at a very low ebb throughout the churches of New England and in some portions of the country, particularly in Massachusetts, the Unitarian heresy was beginning to show itself in some of the congregations, more especially in and about the city of Boston. This destructive heresy has since spread itself extensively in Massachusetts, has taken possession of Cambridge College, and infected most of the churches in Boston and its vicinity.

This was the general state of things when the Rev. Jesse Lee entered this field of labor.<sup>6</sup> It was on the 17th of June, 1789, that he preached the first Methodist sermon ever delivered in the state of Connecticut, in the town of Norwalk. Such was the state of feeling in that country that no house could be procured for preaching, all being afraid to open their houses to the stranger. Mr. Lee, therefore, who was not to be intimidated by such discouragements, went into the street, began to sing, and then to pray; and this being heard by a few, a tolerable congregation soon collected, to whom he preached, no one interrupting him. On the 21st of June he preached for the first time in the city of New Haven. He proceeded in his work until he formed a regular circuit, including the towns of Norwalk, Fairfield, Stratford, Milford, Redding, Danbury, and Canaan, with several, intermediate places. The manner of his preaching, without notes, the fervency of his spirit, as well as the doctrines he delivered, so opposite to the Calvinism which they had been accustomed to hear, excited much curiosity and drew multitudes to hear him; and some, he says, were brought to feel the weight of the truths he uttered. But they were by no means mere passive hearers. Priests and people, men, women, and children, from their education and habits of life, were fond of

disputation, and often, after the preaching, would enter into controversy with the preacher, and especially upon those points on which he differed from the prevalent doctrines of the day. Their objections, however, were generally founded upon the erroneous representations, drawn by themselves as an inference from what they had heard, that the Methodists held to salvation by the merit of good works. This they inferred from the denial of the doctrine of irresistible grace, unconditional and personal election and reprobation, and not because that dogma had ever been asserted; for no such doctrine had ever been held or promulgated by Mr. Wesley or any of his preachers. Mr. Lee, however, endeavored to avoid, as much as possible, all thriftless controversy, by striving to direct their attention to the more important inquiry, whether they had ever been "born of the Spirit," and whether, as a consequence, they now enjoyed "peace with God through faith in the Lord Jesus Christ." The silent manner in which these questions were listened to, showed evidently that the disputants were more anxious about "lesser matters," than they were concerning "the things which accompany salvation."

The first Methodist society which was formed in Connecticut was in Stratford, which was on the 26th day of September, and consisted of only three females; but this was a nucleus around which others gathered after much labor and toil, and which has since become a large and flourishing society. The next class was formed in the town of Redding, consisting of a male and female; the former, Aaron Sandford, became a local preacher, and continues such to this day, having lived to see his children, and many of his grand children, members of the Church, with a large and influential society gathered around him; he has a son and a son-in-law in the ministry, and I believe one grand son.

The first Methodist church ever built in New England was on this (Stratford) circuit, in the town of Weston. It was called, in honor of the first Methodist preacher who penetrated into that part of the country, Lee's Chapel. It stood until the year 1813, when it was rebuilt; and the writer of this [Nathan Bangs] preached the dedication sermon in the new house, on "The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts," Hag. ii, 9.

In the month of February, 1790, three preachers, Jacob Brush, George Roberts, and Daniel Smith, were sent by Bishop Asbury to the help of Mr. Lee. They met him in Dantown, where he was holding a quarterly meeting in a house of worship not yet finished -- which was the second built in the country. The coming of these brethren was a great comfort to Mr. Lee, and they strengthened each other's hands in the Lord. During the preaching on Sabbath, the power of the Lord was so manifested that many cried aloud for mercy, a thing so unusual in that part of the country that some were very much alarmed, and fled from the house in consternation, and others who were in the gallery jumped out on the ground. In the midst, however, of the confusion occasioned by these movements, those who had an experience of divine things rejoiced with exceeding great joy.

Notwithstanding the exterior respect which was paid to religion in this "land of steady habits," the coming of the Methodist preachers excited no little opposition. They were generally called by the settled clergy, "wolves in sheep's clothing," the "false prophets who should come in the latter day," &c., and hence the people felt themselves at liberty to ridicule and persecute them in a variety of ways. As many in the pulpit harangued their people in opposition to those "itinerating peddlers of a false doctrine," as they were sometimes called in derision, the people caught the spirit, and echoed back upon them the opprobrious epithet, mingling with their jeers such unruly conduct as often disturbed them in their solemn assemblies. Hence they have been known to roll stones into the houses where they were assembled in the time of worship, and otherwise interrupt their devotions. These things, however, disheartened not these messengers of mercy in their work, nor impeded their progress in their endeavors to evangelize the

people.

The writer of this [Nathan Bangs] remembers perfectly well, when but a boy, of hearing the remarks which were made by some of the people on returning one evening from hearing a Methodist preacher. The wonder was whence they came! They finally concluded, as they had come up from the south, that they were a set of broken merchants, who, having become poor, and being too lazy to work, had taken to this method of preaching to procure a livelihood. I have mentioned this circumstance to show the ignorance which prevailed among the people generally in respect to the character and objects of those primitive Methodist preachers, and as an apology for the treatment they met with from the thoughtless and the gay. Good impressions, however, were made upon many minds, and Bishop Asbury, speaking of the commencement of his work, says, "New England stretcheth out the hand to our ministry, and I trust shortly will feel its influence. My soul shall praise the Lord."

The revival noticed as having begun last year in Baltimore and in some parts of Maryland, went forward with great rapidity this year; and in Baltimore more particularly, Mr. Lee says it exceeded any thing which had been witnessed before. Such was the power which attended the word preached that some of the greatest revilers of the work were constrained to bow to its influence, and to confess that God was indeed in the midst of his people. The following is his own account of this work: --

"Some, were two, three, or four hours on their knees; others were prostrate on the floor, most earnestly agonizing for mercy, till they could rejoice in God their Saviour! "What power! what awe rested on the people!

"Some, after they went home, could not sleep, but wept and prayed all night. The next day was such a time as cannot be sufficiently described.

"Early in the morning, a preacher was sent for to visit a young woman who was under conviction. He exhorted her to believe in the Lord Jesus, and then sung and prayed with her.

"A considerable number of the members of society were collected to supplicate the throne of grace in her behalf. At last the Lord suddenly shed abroad his love in her heart, so that she lifted up her voice with others in loud praises to God.

"This was only a small part of that day's work. About ten in the morning, a company of mourners assembled together at a private house, where the work of conversion began. First one, and then another, entered into the liberty of the children of God. The news spread; the people collected till the house and street were filled with a crowd of believers, and a wondering multitude: and this continued without intermission till night. They then repaired to the church, which was presently filled, and they continued there until two o'clock the next morning before they broke up.

"Some who came there quite careless, and indeed making derision of the whole, were converted before they returned. Many hard-hearted opposers were conquered at last, and earnestly sought salvation.

"At the same time the country circuits throughout Maryland seemed to flame with holy love. On the eastern shore there was a powerful work; hundreds in different parts were turning to God."

Dr. Coke arrived again on the continent this year, and after attending some of the conferences, traveled extensively through different parts of the country, and was made a blessing to many. Speaking of the conference which assembled in North Carolina, Bishop Asbury says, "We opened our conference, and

were blessed with peace and union; our brethren from the west met u

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