Methodism and the Second Great Awakening

by Joseph A. Thacker

Methodism came relatively late to the North American continent, beginning with the work of Robert Strawbridge in Maryland and that of Philip Embury and Captain Thomas Webb in New York and Philadelphia during the 1760's. In a very real sense the middle Atlantic states may be called the cradle of American Methodism. The area included in the middle Atlantic states concerned with Methodism was that of the present states of New York, Pennsylvania, New Jersey, Delaware, and Maryland. However, due to the geographical and territorial organization of the districts and conferences of the Methodist Church during the period of the Second Awakening, the eastern part of Ohio, northwestern West Virginia, and south central Canada must be included.

The first official conference of the Methodist Societies in America convened in Philadelphia on July 4, 1773, and reported a total of 1160 members and ten ministers. Of this total, 560 were found in New York, Philadelphia, and New Jersey; Maryland alone had 500, and 100 were in Virginia. From 1773 to 1783, the year the Treaty of Paris ended the Revolution, American Methodism increased to 13,746 members and 82 ministers. This was a gain of 1,375 members per year, in spite of the Revolution and the distrust and suspicion toward many Methodists. To be sure, the middle Atlantic states suffered losses during this period due to the British occupation of several areas and the disappearance statistically of New York from the official minutes in 1778 until 1784. Yet the middle Atlantic states had 7,812 of the 13,746 members, or 57 percent in 1783.

This steady growth was due in a large measure to revival movements during this period. A widespread awakening occurred under the ministry of Devereau Jarret, rector of Bath in Dinwiddie

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County, Virginia, in 1755 that lasted well into 1776. The Methodists very definitely profited from this movement, particularly in the southern states and in Maryland. Revivals also occurred in Delaware and New Jersey in 1781 that increased membership of the Methodist Societies.

At the end of the Revolutionary War the Methodists found themselves facing an open door of opportunity. With the return of all the English Methodist ministers to England, with the one exception of Francis Asbury, the way was clear for the establishment of an independent church. This was accomplished at the Christmas Conference held in Baltimore in 1784. The new church was called the Methodist Episcopal Church.

The period from 1783 to 1800 saw times of exciting growth for the newborn church in America. From a total membership of 13,746 in 1783, the church increased to 64,894 by 1800. The number of ministers had grown from 82 to 287 during the same period. Actually, the membership had increased to 67,643 by 1793; however the years 1794, 1795, and 1796, showed a decline in membership of some 10,979. This decline in a large measure resulted from the James O’Kelly schism, which was most influential from 1793-1795. However, there were extensive revivals in 1787 in Virginia and Maryland. Jesse Lee believed it to be greater than that of 1776. Extensive revivals occurred the following year in the northern and western parts of New York state and along the eastern and western shores of Maryland. A most remarkable revival occurred at the Baltimore Annual Conference on Sunday, September 14, 1788, which resulted in the addition of some 300 new members to the church. Many of the preachers attending the conference had their hearts set aflame, and they carried the revival spirit back to their circuits. Seventeen eighty-nine found the Baltimore revival continuing and spreading in several directions. The outpouring of the Holy Spirit moved into Ashgrove and Long Island.

There were also a number of powerful revival movements in 1790. Nathan Bangs writes that an increase of 14,367 for the year “shows the happy effects of the revival…” However, with the exception of New England, the revival “cooled” in 1791. The first General Conference of the Methodist Episcopal Church met in Baltimore in November, 1792. During this conference the O’Kelly schism occurred, and the decline of 1793-96 took place. Bangs believed that the “deistical writings” of Thomas Paine were partly responsible for
the low ebb of revival in 1795-96. However, the middle Atlantic states did not fare so badly between 1792 and 1796. At the close of this period the church numbered 24,016 in this area, or 42 percent of the total Methodist Episcopal Church membership in the United States.

The years from 1796 to 1804 were very important to American Methodist history. The Methodist Episcopal Church in the middle Atlantic states shared in a revival movement that extended from Maine to Tennessee and from Georgia to Canada. "In Baltimore it prevailed mightily" and extended all through Maryland and Delaware. Upper Canada also experienced a revival beginning in 1799, when revival became even more widespread.

When revival was taking place throughout the more settled areas of the United States and Canada, the so-called "Western Revival" began. The western phase of the Second Great Awakening is important to American Methodist history because it introduced Methodism to the camp meeting movement, which became an important institution in the spread and growth of that denomination.

The western phase of the Second Great Awakening began in the Cumberland region of Kentucky and Tennessee. The principle leaders in this movement were James McGready, William Hodge, William McGee, and Barton Stone — Presbyterians; John McGee (brother to William), William Burke, and William McKendree — Methodists; and Moses Bledsoe and Louis and Elijah Craig — Baptists. McGready, Stone, and the McGee brothers were all originally from the same region in North Carolina.

James McGready, the harbinger of the western phase, was born in Pennsylvania about 1760, and while he was quite young his parents moved to Guilford County, North Carolina. Having a deep interest in religion, he accompanied an uncle to western Pennsylvania where he studied literature and theology under Joseph Smith and John McMillan. Upon completion of his studies, the Redstone Presbytery licensed him to preach on August 13, 1788. After serving for a time as a supply preacher, McGready, in the fall or winter of 1789, decided to return to North Carolina. On his way there he stopped for a while with John Blair Smith at Hampden-Sidney College in Virginia, where a great revival was in progress. There McGready was profoundly influenced by what he observed, and the value of evangelistic preaching made an everlasting impression on him.
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McGready's preaching in Orange County, North Carolina, was fruitful. Among his converts were twelve young men who entered the ministry. One of these was Barton W. Stone, who was to play a dominant role in the Cane Ridge camp meetings. However, McGready's preaching also split his church into two factions, his avid supporters and his bitter enemies. McGready's enemies "went so far as to tear away and burn his pulpit and send a threatening letter written in blood." Partly because of the opposition and "partly because he wished to follow his converts in their migration over the mountains, McGready came to Kentucky in 1796," Cleveland notes. He became the pastor of three churches located in Logan County on the Gasper, Red, and Muddy rivers in 1797. The Logan County revival began in May 19, 1797, in the Gasper River congregation. However, it did not reach its peak until a sacramental service held at the Red River Church in June of 1800. Present at the Red River meeting were William Hodge and John Rankin, who later aided McGready. Also present were the McGee brothers, on a journey to Ohio, who had stopped to share in and observe the services in McGready's church. The Red River meeting began on the Friday of the third week in June and was to end the following Monday. From the very first the meeting was moved upon by the Holy Spirit, and by the Sabbath had reached the highest pitch of spiritual fervor. The resulting revival attracted some four to five hundred persons at one time or another, and they in turn spread the news throughout Kentucky and Tennessee.

Hoping for even a greater outpouring of the Holy Spirit, McGready announced a sacramental meeting to be held the last week in July at the Gasper River Church. Notices were sent out, and in response a great crowd gathered from as far away as 100 miles. Among the notable ministers were the McGee brothers, John Page, a Methodist on the Cumberland Circuit, and Barton Stone, pastor of the Cane Ridge Presbyterian Church. This was the first meeting to be held with the planned purpose of camping out. Charles Johnson believes that "in the staging of this sacrament, the fiery Presbyterian leader espoused what was in all probability, the first planned 'camp meeting' in the United States, if not the world." The revival spirit attending the Gasper River camp meeting was even more intense than that of Red River. The result was the staging of similar meetings of all denominations throughout Kentucky and Tennessee. During the year 1800, at least ten such meetings were held in the Cumberland
and Green River areas, and “between May and August, 1801, in upper Kentucky no less than six camp meetings were held, continuing from four days to a week each.”

The culmination of the first phase of the western revival was the general sacramental meeting which began on August 6, 1801, at Barton W. Stone’s church at Cane Ridge, near Paris, Kentucky. This meeting has been the best described, most widely discussed, and perhaps most misunderstood of all those of the Second Great Awakening in the west. Charles A. Johnson writes:

Cane Ridge is important not only as a turning point in the history of the camp meeting but as a phenomenon of the Second Great Awakening. In many ways atypical, it has been the model many critics have used to create their lurid pictures of the outdoor revival. Cane Ridge was, in all probability, the most disorderly, the most hysterical, and the largest ever held in early day America.

Many of the denominations which first participated in the general camp meetings soon drew away because of fear of the excesses of emotionalism. The Methodists, however, recognized their value as a useful institution for uniting their congregations and gaining new converts. As Peter Mode points out, it offered the “most practical solution of the urgent needs” of the time. “It readily fitted into the itinerant system of Methodism” and enabled a mere handful of preachers to distribute their services over a vast area.

The use of the camp meeting by the Methodists spread rapidly from Kentucky and Tennessee to Ohio, Georgia, Virginia, North and South Carolina, and into Maryland, Pennsylvania, Delaware, and New York. By 1812, at least 400 camp meetings were being held annually in the United States. Bishop Francis Asbury, in a letter to Thornton Fleming, presiding elder of the Pittsburgh District, wrote:

The camp meetings are extraordinary in North and South Carolina and Georgia as they have been in Cumberland and Kentucky; hundreds have fallen, and many have been soundly converted.

I wish you would also hold camp meetings; they have never been tried without success. To collect such a number of God’s people together to pray, and the ministers to
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preach, and the longer they stay, generally, the better — this is field fighting, this is fishing with a large net.\textsuperscript{35}

While Methodist preachers did not object to shouts of joy or the groans of persons under conviction during preaching or testimony meetings, they deplored the extravagances associated with some of the western camp meetings. Peter Cartwright stated, “The Methodist preachers generally preached against this extravagant wildness. I did it uniformly in my little ministrations, and sometimes gave great offense.”\textsuperscript{36} James B. Finley referred to the extravagances as “the chaff of the work.”\textsuperscript{37} Bishop Asbury believed that everything should be done decently and in order and communicated this constantly to his preachers. In fact, very early the Methodists established rules governing camps, and some states passed laws protecting them from the more rowdy elements.

As the camp meeting moved into the middle Atlantic states, the preachers were very much aware of the dangers of “wildfire,” and report after report emphasized the good order that prevailed. For example, a reporter writing under the pseudonym of “Evangelus” describing a great camp meeting at Cow-Harbour, Long Island, in August of 1818, summed up his report by admitting that he had been against camp meeting, but now believed that he “should praise God in eternity for this campmeeting.” He was impressed with the order and regularity that prevailed with no confusion and all under God’s control.\textsuperscript{38}

While many authors have described the huge crowds at the western camp meetings, particularly the one at Cane Ridge, on the average, greater crowds attended in the middle Atlantic states. The Cow-Harbour camp meeting referred to above had six to eight thousand persons attending.\textsuperscript{39} Another camp meeting held on Long Island in August of 1821 reported ten thousand persons in attendance.\textsuperscript{40} Ten thousand also attended a camp meeting held at Great Egg Harbour, Gloucester Circuit, in the West Jersey District in July, 1824.\textsuperscript{41} As early as 1803, Bishop Asbury, writing to George Roberts, reported preaching to two thousand persons at a camp meeting about thirty miles from Pittsburgh and indicated that around three thousand were expected.\textsuperscript{42} Perhaps Nathan Bangs best sums up the importance of the camp meeting to Methodism when, writing of the General Conference of 1812, he said:
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It appears from the records of these days that the introduction of the campmeeting 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 campmeetings held in the states of North Carolina, Virginia, Delaware, Pennsylvania, and New York, besides those who were indirectly benefited by these meetings in their various circuits; for generally the preachers and the people returned from the campmeetings with their hearts fired and filled with the love of God.38

Indicative of the impact of the camp meeting upon the Methodists of the middle Atlantic States is the report of some thirty-eight camp meetings in the Methodist Magazine from 1818 to 1826. The descriptions of these camp meetings show that they set the scene for revival movements throughout the area. For example, in a report to the Methodist Magazine of three camp meetings held August through September on the Northumberland District, the reporter writes concerning the results that the last held at Greenwood Township witnessed eighty to one hundred converts and that the revival spread to the circuits in the district. He writes:

By way of conclusion, I beg liberty to remark, that the blessed results of campmeetings, do fully justify the wisdom and piety which first led to their adoption, and also of those who still lend them their zealous and persevering support. Thousands in heaven and thousands on earth are now, I believe, enjoying the happy effects of these meetings. Every objection to them, which has come to my knowledge, is easily traced to ignorance, to skepticism, or bigotry.44

The Second Great Awakening contributed many outstanding ministers to Methodism. For example, the number of ministers increased from 287 in 1800 to 729 by 1815.45 Many of these ministers made outstanding contributions to Methodism in the middle
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Atlantic states, and the following are merely representative. Nathan Bangs was an outstanding early church statesman. He received his license to preach in 1801, and for nearly sixty years preached and worked in the Methodist Episcopal Church. He founded the church's periodical literature, the conference course of ministerial studies, and the first really successful system of Methodist education. Bangs also served as the first missionary secretary appointed by the General Conference, the first clerical editor of the General Conference newspaper press, the first editor of the Quarterly Review, and for many years, the chief editor of the Methodist Magazine and the Conference book publications. He became the historian of the Methodists of his period, and was the founder of the Methodist Missionary Society. 46

Another noted Methodist in the middle Atlantic states was John Emory, who gave up a promising legal career for the ministry. He was converted quite young and rode circuits from 1810 to 1813. His appointments after that became important "stations." He represented American Methodism to the British Conference in 1820. Emory was appointed book agent, along with Nathan Bangs in 1824, and in 1832 was elected a bishop of the Methodist Episcopal Church. 47

Francis Burns, a black man, was born in Albany, New York, in 1809. He was converted at the age of fifteen and after being educated as a teacher, went to Liberia as a missionary teacher. Burns had a distinguished career in Liberia as a teacher in Monrovia Seminary, editor of Africa's Luminary, presiding elder, and president of the conference of the Liberian Methodist Church. In 1858, the Liberian Annual Conference elected him bishop. On October 14, 1858, he was ordained at the Genessee Conference as the first missionary bishop of the Methodist Episcopal Church. 48

The revivals occurring between 1800 and 1830 are most interesting to chart, and had great effect upon the increase in total membership of the Methodist Church, as well as that of Methodism in the middle Atlantic states. However, the real impact of the Second Great Awakening is not to be measured in membership statistics or the number of new churches that it produced, important as these are. Its real significance lies in the changes it wrought in the lives of the people touched by the revival fires. A study of the revival accounts published in newspapers, magazines, periodicals, conference reports, and memoirs, indicates that persons were moved by the Holy Spirit
to help improve the lot of mankind. The period from 1800 to 1850 in American history is sometimes referred to as “Ultraism,” connoting a “passionate idealism usually concentrated on some particular reforming cause. . . .”49 The evidence was a multitude of crusades regarding abolition, temperance, woman’s rights, missionary movements, and education.50 The Second Awakening contributed to these movements through the quickening and sensitizing of the conscience of the people.

The Methodists of the middle Atlantic states shared in the work of spreading the “Good News” in every way. The Methodist Book Concern began in Philadelphia in 1789, and in 1804 moved to New York City.51 Not only were large numbers of books printed for the Methodist membership, but the Concern also published the *Methodist Magazine*, beginning in 1818, and the *Christian Advocate and Journal* in 1826.52 The Sunday School Union was organized to encourage the various districts to form Sunday school auxiliaries in every circuit. The Book Concern also supplied the Union and the auxiliaries with quality literature.53

After numerous failures, Methodist Christian education, motivated to a large extent by the impact of the Second Great Awakening in church colleges and seminaries, began to make headway. Nathan Bangs was instrumental in establishing a college in New York City, which was later moved to White Plains, New York, in 1819.54 Augusta College was also established in 1825, to serve the Ohio and Kentucky Conferences.

Methodism from its inception has been a missionary movement, both domestic and foreign. However, it did not formally organize a foreign missionary society until 1817, when “The Wesleyan Missionary Society” was formed.55 Every circuit was encouraged to form auxiliaries to raise money for the support of missionary work both at home and abroad. For example, the Juvenile Finleyan Missionary Mite Society of Baltimore was organized for the purpose of supporting the education of Indian children at the Wyandot Indian Mission, under the direction of James B. Finley in 1822.56 Melville Cox, the first foreign missionary of American Methodism, organized the Liberian Mission in Africa in 1833.57 From this beginning the Methodist missionary movement spread around the world.

A fascinating aspect of the Second Great Awakening is looking for a pattern in revival movement. One quite certain conclusion that can
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be drawn is that God and the workings of His Holy Spirit cannot be put into a box and labeled. Studying the various revivals in the middle Atlantic states reveals an amazing variety of situations in which God poured out His Holy Spirit.

Any number of revivals began during a sacramental service. This was true of the meetings in the areas where the initial phases of the Second Great Awakening began. W.F.P. Nobel illustrates this in an account of the revivals in the Presbyterian church in western Pennsylvania between 1781 and 1787. He writes: “Within this gracious season there were many sweet, solemn, sacramental occasions” when revival began. In the Methodist Church, revival occurred many times during the love feast, as it did at Troy, New York, in February, 1815. At a fourth quarterly meeting, during the love feast thirty persons came forward and were converted. This resulted in revival spreading throughout the families of the church, the services continued every night for seven or eight weeks. The movement of the Spirit spread among the Baptist and Presbyterian churches of the community. There was very little preaching during this revival. Thomas Spicer, a member, reported:

I believe there were but few instances of awakening under the preaching of the word. The Lord seemed to shew us he could work without us. Many were awakened in their minds at home, while about their work; others perhaps, while walking the streets; but the greater number were awakened in the praying, or conference meetings.

A great revival began at Fell’s-Point during a love feast in 1817, when the pastor proposed fasting and prayer for “a revival of religion in their own souls, in their families, classes, and congregations.” The revival spread into other churches in the Baltimore area and continued through January, 1818. The revival spirit even invaded the penitentiary, and fifty inmates were converted. This awakening became “the talk of the town.” Reverend S.G. Roszel, reporting the results of the revival said:

The Sabbath, instead of being spent (as in many instances it formerly was) in rioting, is regarded generally as a day of religious solemnity, and thousands flock to the house of God, to join in His Holy worship.
In some cases, the work has been progressive, in others instantaneous. Some have drank the wormwood and the gall of repentance for weeks before they found peace. Others have in a few hours found redemption in Jesus, the forgiveness of their sins. God works in his own way; to him may all the glory be given.\textsuperscript{62}

Reference has been made to the many revivals beginning at camp meetings and spreading throughout the circuits when the ministers returned home. A remarkable awakening occurred at a camp meeting at Cow-Harbour on Long Island in August, 1818, and bears describing because it began when the meeting was to end. The reporter of the event, “Evangelus,” writes:

Circumstances dictated that some people from New York and others were to remain on the ground another night.

At six 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: \textit{God who at sundry times and in divers manners, spoke in times past unto the Fathers, by the Prophets, Hath in these last days spoken unto us by His Son}. He was so filled with a sense of the overwhelming presence of God that he could only say, “It is a good time — I feel it is a good time. . .” Not being able to proceed, he simply repeated the text, changing the latter part thus, \textit{hath spoken unto you by His Son}; “and therefore there is no need for me to say anything” — and he sat down bathed in tears. These words were like a two-edged sword — they seemed to penetrate every heart; and tears, sobs, and groans, shaking and trembling were beheld in every direction. A preacher standing near one of the tents, perceiving his situation, went to 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 reach the heavens, and to be carried on the waves of 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.
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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 delightful, the deep and joyful sensations 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 three 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.  

Southhold, Long Island, was the scene of a revival movement resulting from a visiting Baptist preacher preaching at the local Baptist churches in July, 1818. The resultant awakening spilled over into the Methodist Church and the whole town experienced several weeks of revival. A watch night service on December 31, 1818, in Schenectady, New York, was the scene of a revival lasting several days. In West Farms, a community about twelve miles from New York City, a revival occurred in the middle of a preaching service in a home in October, 1818. Quarterly meetings were often the scenes of revival, as illustrated by one such in February, 1820, at Pittsfield, Westport, New York. The people from Canaan, New York, returned home bringing a revival spirit with them that lasted for seven or eight weeks.

An interesting revival occurred in Smyrna, Delaware, in March of 1822, as the result of a few boys being converted at a meeting of black people. The boys testified to their conversion at a class meeting, and others were converted and awakened. The new converts then attended a prayer meeting on a Friday evening, where many were moved by the Holy Spirit. On Saturday the boys gathered with thirty youth in the academy and many were converted, with the result that the revival spread and continued through April.

Public prayer meetings were also scenes of awakening, as in New Brunswick, New Jersey, in July, 1822 and in Bridgetown, New Jersey, in March of 1825.
The above examples illustrate the infinite variety that the Holy Spirit uses for revivals. However, one thread runs through all the revivals studies — prayer. Christians first prayed for a deeper experience of grace, and for a revival in their souls. Next followed a deep burden, compassion, and prayer for the lost. This is in keeping with the admonition of Scripture, as II Chronicles 7:14 says: “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” In Luke 24:29, Jesus told his disciples, “Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.” He instructed them again in Acts 1:8, “But ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.”

This, then, is the pattern evident in every revival reported in this study. The author of this paper has been privileged to be present at three spontaneous revivals that occurred at Asbury College in Wilmore, Kentucky, in 1950, 1958, and more recently in 1970. In each of these, the key was a period of prayer on the part of God’s people, culmination in a willingness to confess hidden sins and to testify to God’s love and grace. With this, God simply invaded the whole sanctuary with such power that saint and sinner alike knew it and could sense His presence. The result was the compelling need to go and witness; the witness was given, the fire of God’s Holy Spirit would fall afresh. Time seemed to stand still, and a divine urgency settled upon God’s people. No one doubted that this was but a part of a wide movement of the Holy Spirit.

The Second Great Awakening was such a movement, and the middle Atlantic states as well as much of the world became a better place because of it. Russell Blaine Nye writes:

The Second Great Awakening had immediate and lasting effects on North American churches and their place in American society. First of all, it meant that the Methodists and the Baptists became the two most powerful sects. . . . That the United States, despite the shocks of eighteenth-century rationalism and “infidelity,” remained predominantly a religious-minded nation . . . for generations
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to come.79

Peter Mode also sums it up well in commenting:

It is noteworthy that in the contemporary literature of the first forty years of this century [19th] no subject so engrossed the interest of the Christian public as did revivals. During this period, great issues emerged, such as America’s responsibility to foreign missions, the most effective means of organizing for work on the home field, and adjustment of Methodist polity to the demands of American democracy, and the attitude of the churches to Negro enslavement.

Footnotes


2Minutes of the Methodist Conference from 1773 to 1813, vol. 1, New York, 1813, pp. 2-6.

3Ibid., p. 41.


6Sweet, Methodism, p. 97.


8Minutes, Vol. 1, pp. 41, 243.

9Minutes, Vol. 1, pp. 147, 156, 177. There was an error in the printed minutes for 1791, when the black members were counted twice giving a total of 76,153. Bangs corrected this on pages 337-38 of Volume 1 of his history.


11Ibid., pp. 269-73.

12Ibid., pp. 294-98.

13Ibid., p. 320. It is noteworthy here that in the year 1790, more were added to the church than the total membership in 1783.

14Ibid., p. 323.

15Ibid., p. 343.


19Stevens, p. 548.
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21 Charles A. Johnson, The Frontier Camp Meeting, Dallas, Texas, 1955, pp. 32-34.
24 Johnson, The Frontier Camp Meeting, p. 32.
26 Ibid.
29 Ibid., p. 36.
32 Ibid., pp. 62-63.
39 Ibid., p. 356.
40 Ibid., Vol. IV, 1821, p. 387.
41 Ibid., Vol. VII, p. 115.
46 Stevens, Methodism, p. 367.
47 Ibid., p. 443. Emory died of a tragic accident at age 35.
50 Ibid.
51 Stevens, Methodism, p. 531.
52 Ibid., pp. 531-32.
53 Ibid., p. 535.
54 Ibid., p. 538.
55 Ibid., p. 541.
56 James B. Finley, History of the Wyandott Mission at Upper Sandusky, Ohio, under the Direction of the Methodist Episcopal Church, Cincinnati, 1840, pp. 152-53.
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Missions in Liberia,” p. 26. (This is an unpublished manuscript.)


60 Ibid., p. 153.

61 Ibid., pp. 155-57.

62 Ibid., p. 158.


64 Ibid., pp. 474-75.


66 Ibid., p. 199.


68 Ibid., Vol. V, 1822, pp. 277-78.

69 Ibid., Vol. VI, 1823, p. 154.

