

From the Close of the General Conference of 1832 to the Beginning of the General Conference of 1836

by Nathan Bangs

Nathan Bangs' sermon highlights the challenges and triumphs of the Methodist mission in Liberia from 1832 to 1836, focusing on the dedication of missionaries like Melville B. Cox.

Scripture: Proverbs 16:3, 1 Corinthians 9:24, 1 Corinthians 15:58, Philippians 1:21, 2 Timothy 2:15, 2 Timothy 4:7, Hebrews 6:10, Revelation 14:13

Topics: "Church Growth", "Missionary Work"

Description

Nathan Bangs preaches about the expansion of the Methodist Episcopal Church through the establishment of new missions, colleges, and academies, as well as the successful resuscitation of struggling institutions. The sermon highlights the dedication and sacrifices of missionaries like Melville B. Cox, who laid the foundation for a missionary establishment in Liberia despite facing challenges and succumbing to the African fever. The sermon also honors the memory of dedicated preachers like Lemuel Green, William Phoebus, and Nathaniel Porter, who served the Church with integrity, piety, and devotion, leaving behind a legacy of faith and service.

Transcript

We had now six bishops, and twenty-two annual conferences to be attended in the course of twelve months. But as the health of Bishop McKendree was fast declining, no dependence could be placed on him for effective service, and accordingly the General Conference, as we have seen, released him from that responsibility. The effective labor, therefore, devolved upon the remaining five bishops, who accordingly had each four conferences and a fraction to attend every year, besides the duty of ranging through their respective districts of labor -- as far and as frequently as practicable.

The unanimity and energy with which the late General Conference entered into the missionary cause, gave it a new impulse, and inspired its friends with courage to persevere in their exertions to urge it forward.

Liberia had, for several years, been selected by the managers of our Missionary Society as a suitable place for missionary enterprise, and much had been said and written in favor of sending laborers into that

distant and destitute field. Hitherto, however, the bishops had not been able to select such a man for the work as they considered suitable. Some had offered and been rejected, and those who were considered best qualified, were unwilling to go. At the late General Conference the subject was pressed upon its attention with renewed zeal, and the bishops were then, particularly by a committee from the Young Men's Missionary Society of New York, who pledged money for its support., to use their influence to send one missionary or more to this inviting field of labor.

That the reader may understand the high demands which this place had upon the exertions and benevolence of our Church, for a supply of its spiritual wants, the following particulars respecting the settlement, and present state and prospects of Liberia are given.

Slavery in the United States may be considered the remote, and Christian philanthropy the proximate, cause of establishing the colony in Africa, now known as Liberia, under the auspices of the American Colonization Society. This society was formed in 1816, by some benevolent individuals, with a view to transport to Africa such free people of color from the United States as might consent to emigrate, and establish them as a colony, with all the rights and privileges of freemen. Though at first the society was viewed with suspicion by some, fearing it was designed chiefly to rivet the chains of slavery yet tighter on the slave, by removing the free colored people out of the land; yet as its character was gradually developed, the public confidence was acquired, and its friends and supporters were daily increased. The first experiment, however, to establish a colony on the coast of Africa proved unpropitious. The society was unfortunate in the selection of the site for this important colony. This was at the mouth of the Sherbro river, which separates the country of Sierra Leone from the Grain coast, on the western shores of Africa, latitude seven north, in the province of Guiana. The country is generally flat, exposed to the most intense heat from October to March, when violent and almost uninterrupted rains descend until the month of June, when the heat again commences and continues until July, and this is followed by rain until October. An atmosphere created by such physical causes must be extremely unhealthy to either Europeans or Americans, and so it proved in the present instance.

In 1818, a number of emigrants sailed from the port of New York, in the ship Elizabeth, accompanied by that eminent philanthropist and Christian minister, the Rev. Mr. Bacon, whose commendable zeal in the cause of African colonization led him to embark in this hazardous undertaking, as the principal agent of the society. Many of these voluntary exiles from their country were truly pious, some of whom were members of our Church. The fate of this infant colony is well known. The place selected, as before said, for their residence proved insalubrious, and the poisonous malaria soon swept them from the face of the earth and among the dead was the pious and self sacrificing Bacon himself. This spread a temporary gloom over the prospects of this society, and furnished its enemies with renewed arguments against the enterprise. Opposition, however, awakened new energies in its behalf, and led to more vigorous measures to insure its success. New resources were called into existence, men and means were multiplied, and a more powerful pulsation was felt in the American community in favor of the sons and daughters of Africa.

To avoid the results of the former experiment, another and a more salubrious site was selected for the colony in contemplation. In 1821 the society purchased of the native chiefs a district of country on the western coast of Africa, two hundred and eighty miles in length, and from twenty to thirty miles in breadth, on the Grain coast, in about six degrees north latitude, including the cape of Montserado. A site for a town was laid out between the Mesurado and St. Paul's rivers, both of which empty into the Montserado bay, which opens into the Atlantic Ocean. Here a settlement was commenced under favorable circumstances, and the town was called, in honor of the popular chief magistrate who then occupied the presidential chair,

Monrovia. These emigrants were accompanied and headed by the pious and lamented Ashman, who finally fell a victim to his zeal in striving to build up a colony in this place.

The prosperity which attended this second attempt at African colonization, strengthened and fortified the hearts of its friends and patrons, at the same time that it disarmed its opponents of many of their arguments against the enterprise. Hence it was patronized by some of the most benevolent spirits of the age, by most of the ecclesiastical bodies in the Union, and by many of the state legislatures, and therefore seemed to promise a most happy issue. The colonists were generally happy and contented, and invited their brethren in America to come over and join them. Hence many masters liberated their slaves on condition of their emigrating to Liberia, and others, already free, accompanied them to this home of their fathers.

Nor were the churches inattentive to these movements. Even foreigners were attracted by the spirit of Christian philanthropy to this place, and several Swiss missionaries had already laid their bones in the soil of Liberia, while attempting to convey to the inhabitants the glad tidings of salvation.

As before said, our Missionary Society had not been an indifferent spectator to the spiritual wants of these people. They had gone from our shores; many of them were members of our Church, some local preachers of reputable standing; and they all sent a cry to us for help. The subject had been before the General Conference from time to time, and the board of managers had passed resolutions at several different times in favor of establishing a mission in Liberia. At length our hopes were realized by the offering of the Rev. Melville B. Cox, at the late General Conference, as a missionary to Africa, and his services were accepted by the bishops. After making the needful preparation, on the 6th of October, 1832, Mr. Cox set sail in the ship Jupiter, from Norfolk, Va., and after a long and tedious voyage, in which he stopped at St. Jago, the Cape of Good hope, and at Sierra Leone, he arrived in Liberia on the 8th of March, 1833, and was most cordially received by the acting governor, Mr. Williams, who was a member of our Church, and a local preacher of reputable character in the colony.

The heart of brother Cox seemed to be set upon Liberia from the hour of his appointment, and he accordingly records his great joy at finding himself safely landed upon its shores, and was much delighted at the prospect before him. But alas! he scarcely had time to mature his plans for future usefulness, before the fatal malaria of the place infused its poison into his system, and he soon fell a victim to the ravages of the African fever.

That he was eminently qualified for his station, so far as mental and spiritual attainments are concerned, is abundantly attested by his intimate friends, and by the monuments of his talents and piety which he has left behind. I say so far as mental and spiritual attainments are concerned, for his physical constitution had been much weakened by disease before he embarked on this mission, and he was, therefore, by no means able to withstand the shocks of an African climate.

But though he thus fell a martyr to the work of introducing the gospel into that part of Africa, yet he laid the foundation for a missionary establishment in Liberia, on which his successors have reared a noble superstructure, to the glory of the God of missions. The letters which he transmitted to the managers, describing the state and prospects of the colony, were of such an encouraging character, that a new impulse was given to the holy cause in which he had embarked, and inspired its friends with renewed zeal to prosecute it with more vigorous exertions. And the inspiring language of Cox to a friend on the eve of his departure for Liberia, operated as a charm upon the hearts of all who were engaged in this work. Being

asked what should be written upon his tombstone, should he die in Africa, he replied, 'Let thousands fall before Africa be given up!' This noble declaration when repeated to the congregation at time his funeral discourse was preached in the John Street church thrilled through every heart, and no doubt inspired others to enter the ranks which had been weakened by the death of Cox.

Though his death occurred in 1833, it may be as well to say all that is necessary of brother Cox in this place. On his arrival in Liberia, he set himself immediately at work, of preparing for preaching the gospel to the colonists, and establishing a church according to the regulations of the Methodist discipline. He was much aided and cheered in his work by the Rev. Mr. Pinney, a Presbyterian minister, who had preceded him in the service of the American Colonization Society, as the governor of the colony. Finding missionary premises at Monrovia, prepared by the Swiss missionaries before mentioned, but which were now vacated by their death, Mr. Cox made a purchase of them for five hundred dollars, which was afterward sanctioned by the board of managers. The house he occupied both for domestic purposes and for holding meetings.

It has been already remarked that there were in Liberia members of our Church, and others, who, though not of our communion, held to our doctrines, and dissented only on some points of Church polity. These were convened by Mr. Cox to when he presented his credentials, and he was nearly unanimously acknowledged in his proper character, and on the ninth day of April, 1833, the following articles of agreement were adopted as the basis of their future action: --

"Whereas the Methodist Church in Liberia, West Africa, is yet in its infancy, poor and in need of aid, inexperienced and in need of counsel; and whereas, by our direction a correspondence was opened with the Young Men's Missionary Society of New York, and a missionary desired to be sent over to our help from the Methodist Episcopal Church in the United States of America, which we ever wish to acknowledge as our parent church; -- and whereas the said Methodist Episcopal Church has kindly sent to our aid a man whom they have adjudged to be fitted for the work, therefore: --

Resolved,

That we resign the superintendency of all our churches in Liberia to the care of the said missionary, and that we will do all in our power to aid him in promoting the work of God among ourselves, and in extending the interests of his mission among those around us. That we will adopt the "Articles of Religion," the "General Rules," and the moral discipline in general of the Methodist Episcopal Church in the United States of America; and that we will follow its "spiritual" and "temporal economy," both to the letter and the spirit, as far as our changed circumstances will possibly allow us so to do.

That, though we regret exceedingly that the said missionary has not come out properly authorized to ordain and set apart others to the office of deacons and elders in the church of God, we will nevertheless patiently wait until Providence shall bring us this great blessing, and that hereafter none of us will administer the sacraments unless we have been, or until we shall have been properly authorized so to do by the regular episcopacy of the parent Church in America. That we acknowledge the authority of the General Conference of the said Methodist Episcopal Church and that, considering our isolated situation, the wide distance between us and them, and the rapid accession that we confidently hope will attend the growth of our ministry here, we desire, as soon as may be, to be acknowledged by it as one of its annual conferences but that we will leave it entirely with the General Conference to say whether we shall be considered as a missionary station, as an annual conference, or as an independent Methodist Episcopal church in Africa.

That in view of the hazard of life which always must attend a change of our climate for another -- of the mortality which has attended most of the white missionaries who have nobly come to our aid, and of the fact that we have not in our church a single regularly ordained colored elder in the colony, we earnestly request any one of our bishops, and they are hereby requested, to ordain to the offices of deacon and elder our brother, A. D. Williams; a man whom we judge to be well qualified for said offices, and who has been duly elected to these offices by our conference, and who, moreover, has been well acclimated and a long resident in the colony.

That, in view of the great responsibility of the ministerial office, and of the loud and increasing calls for constant labor in the churches and among the pagans around us, we will, as soon and as fast as the wants of our families will justify it, leave the service of tables, and give ourselves wholly to the work of the ministry." The reasons for the third article. In the above agreement are, that some of the colored preachers in Liberia had taken upon themselves the right of administering the ordinances without having been regularly ordained for that work.

Unwilling at first to relinquish the exercise of this right, and Mr. Cox refusing to acknowledge it, or to recognize them as regularly ordained ministers, there was danger at the interest of unhappy collision among the few who were desirous of worshipping God in the spirit, and of building up a pure church in Liberia. This breach, however, was thus prevented, as all, both preachers and people, set their names to the above articles of agreement. On beholding this happy result of their proceedings, Mr. Cox exclaimed, with pious gratitude, "The Lord has done it -- the Lord has done it -- Satan is disappointed, and the church of God triumphs."

Having thus arranged matters to the mutual satisfaction of all concerned, Mr. Cox set himself to work in the most ardent manner for the enlargement of the field of labor in different parts of the colony. On the 9th of March, he held at Caldwell the first camp meeting ever attended on the continent of Africa; called the brethren together for mutual consultation and prayer; appointed days of fasting and thanksgiving, and planned several missions in other places contiguous to Monrovia and finally on the 6th of April he opened a sabbath school, consisting of seventy children.

These active labors, however, were destined soon to be interrupted, for on the 12th of April he was seized with the African fever, which raged to such a degree that he was soon so prostrated, that for twelve days he was confined to his bed. And, although he so far recovered from this severe attack as to be able to walk around his room, and to record in his journal his uninterrupted peace with God, and his firm hope of eternal life, yet he soon suffered a relapse, which, from the violence of its character, cut off all hopes of recovery. He lingered in great pain and weakness, sometimes reviving, and then again sinking, until the 21st of July, 1833, when he sunk into the arms of death, in the full hope of immortality, aged thirty-three years.

This sketch of his proceedings fully shows the predominant disposition of his mind, and evinces the most ardent spirit of devotion to the best of all causes. From the moment he had consecrated himself to this mission, his whole soul seemed to be absorbed in the contemplation of Africa, and he bent all his energies to make his mission prosperous. Aided as he was by the managers of the Missionary Society, and cheered on by the prayers and benedictions of the Church, he threw himself into the arms of divine Providence, determining to hazard all upon the altar of his God, whether for life or death, if he could only be the honored instrument of planting the gospel in the soil of Africa. At a missionary meeting held in the city of New York, on the eve of his departure, he remarked, in substance, that having embarked in this

enterprise, the thought of treading upon the shores of Africa, even though it might be at the sacrifice of his life, was the most sweet and delightful of any thing else he could possibly contemplate. In this self-sacrificing spirit, he went -- he fought -- he sickened -- he died. And in his death, so peaceful and triumphant, he reared a monument in Monrovia which has apprised all future travelers to that sacred spot, that the founder of the Methodist missions in Western Africa "counted all things but loss, for the excellency of the knowledge of Jesus Christ," and for the rewards of a life devoted to so holy and glorious a cause.

In Melville B. Cox were united a firmness of purpose, with a meekness of disposition and amiability of manners. which at once endeared him to his friends, and commanded the respect and confidence of all who knew him. Nor were his talents small. "The Sketches of Western Africa," which he wrote, show the pen of a ready writer, and a mind accustomed to close and accurate observation. These, united with genuine, deep piety, and a disposition naturally amiable, and rendered much more mild and meek by the refining influence of divine grace, qualified him to be eminently useful in that department of labor which he had chosen for himself, and which was evidently designated to him by the Head of the church.

While therefore his mortal remains repose upon the soil of Africa, his friends may comfort themselves with the reflection that his soul, purified by the fire of the Holy Spirit, is now reaping the ample reward of his labors and sacrifices in the paradise of God. And though he fell an early sacrifice to the cause of missions, his bones have but fattened the soil in which they were entombed, and animated many a weary missionary to diligence and perseverance in his work of faith and labor of love.

Through the influence of the Rev. Mr. Spaulding, who succeeded brother Cox as a missionary to Africa, some generous individuals in Boston contributed a sum for the purpose of erecting a monument over his grave. This was transported to Monrovia, and there it stands, with the following inscription engraven on three sides, in the words prepared by Mr. Spaulding: --

To the Memory of the Rev. MELVILLE B. COX, the first Missionary from the Methodist Episcopal Church in the United States to Liberia, Western Africa. He arrived in Monrovia on the 9th of March, 1833, where, having organized a branch of the same Church, he died in the triumphs of the Christian faith on the 21st of July of the same year, aged 33 years. He was a truly amiable man, a devout Christian, and an able and successful minister of Jesus Christ.

Another important mission was established this year at Green Bay, about five hundred miles from the city of Detroit, in Brown county, in the state of Michigan. This spacious bay is on the west side of Lake Michigan, and the country was inhabited chiefly by Indians, though the United States had established here a military post, and an Indian agency. To this place a number of the converted Indians of the Oneida tribe had removed, and they were very desirous of having the gospel preached to them and to the neighboring tribes; the enterprise was also highly favored by the United States government, particularly by then agent, Mr. Schoolcraft, who resided there.

Good impressions had been already made upon the minds of some of the Indians through the labors of John Sunday, who had been raised up from Heathenism to a preacher of righteousness during the great revival of religion among the aborigines of Upper Canada. He, and some of his brethren, had traveled into the country bordering on Lake Huron, had visited Machinaw, and the neighboring villages, and preached to their native brethren with great power and success, and a considerable number of these degraded people had been brought to the knowledge of the truth. The good work thus begun, had attracted the attention of many of the Indians in that region of country, and as they were accustomed to wander about

from place to place in their hunting excursions, those who embraced the gospel went from tribe to tribe, and told their brethren "what great things the Lord had done for them," and they also believed unto eternal life. In this way the work of reformation spread among the several tribes; and though the Indians in the territory around Green Bay were separated some distance from the immediate scene of John Sunday's labors, yet, by the means already suggested, they had received the impressions of truth, and were in some measure prepared to welcome the missionary of the cross.

The Rev. John Clark, of the New York conference, was appointed a missionary to this region of country. He was received with much affection and respect by Mr. Schoolcraft, by the inhabitants generally, and more especially by those converted natives who had removed from the Oneida mission in the western part of the state of New York. he therefore entered upon his work with a fair prospect of success, and laid his plans for establishing schools by erecting houses, and employing teachers, as well as fixing regular appointments for preaching. And though the mission has not resulted in the conversion of many of the natives, it is to be hoped that a foundation has been laid, which, by addressing gospel truth directly to the understanding and heart, may be productive of their salvation.

Several other missions were commenced this year in the bounds of the Illinois conference, in the new settlements which were filling up with great rapidity. Among these were Rock Island, in Adams county, South Bend, Chicago, Fort Clark, Macoopin, and Fort Wayne. A mission was also established this year in the bounds of the Tennessee conference, in Madison and Limestone counties, for the special benefit of the people of color. All these new fields of labor were cultivated with success, however unpromising they might have been in the beginning.

Somerset and Port Carbon, in the bounds of the Philadelphia conference, embracing destitute settlements which could not be supplied in the ordinary way, were blessed with missionary labor, and supported by the Philadelphia C. M. Society. An effort was also made to establish preaching at West Point, where the military school is located, in the state of New York, and which is quite remote from any circuit, by means of missionary labor. It did not, however, prove successful.

The work in general throughout the bound of the several annual conferences, both on the older circuits and stations, and on the mission, was in a prosperous state, and the spirit of revival, and of liberality in support of our various institutions, was evidently rising and prevailing more and more.

For the last two years, through the instrumentality of protracted meetings, there had been a powerful revival in the city of New York. This work commenced in the Allen Street church, and spread more or less in the different congregations in the city; but its most powerful effects were felt and seen in the church in Allen Street, where the meetings were continued for upward of forty days, and in the evenings for nearly three months; so that the "revival in Allen Street" became notorious all over the country, and the increase during the two past years was not less than one thousand four hundred. This extension of the work created the necessity of having an additional number of churches, which eventuated, in the course of a few years, in the erection of seven, making in the whole twelve, in two of which the slips were rented, and three of the old ones were rebuilt.

Our preachers and people more generally began to feel the necessity of building larger and more commodious houses of worship, and of providing parsonages for the married preachers, as well as of contributing more liberally for the support of our infant colleges, missions, and Sunday schools. Indeed, such had been the hallowed an happy influence of these institutions thus far, that opposition to them was

mainly disarmed of its power, and success spoke loudly in their behalf.

Thirteen preachers had died during the last year, one hundred and forty-three were returned superannuated, and seventy-eight supernumerary; sixty-three had located, two had withdrawn, and three been expelled.

Among those whose death are recorded, are two among the oldest preachers in the traveling ministry, namely, Lemuel Green, of the Philadelphia, and William Phoebus, of the New York conference.

The former, Lemuel Green, was born in Maryland, about fourteen miles from the city of Baltimore, in the year 1751. When about twenty-five years of age, in the year 1776, while war was raging in our country, he was made a partaker of justification by faith in Jesus Christ, and immediately attached himself to a Methodist society. At that time the Methodists were but few, numbering only four thousand nine hundred and twenty-one, and there were but twenty-four preachers. At what time he commenced preaching we have no means of ascertaining; but in 1783 we find his name on the Minutes of conference, and he was stationed on the Yadkin circuit, and in 1785 we find him in the Allegheny circuit, at that time a new region of country, but rapidly filling up with inhabitants. he was, therefore, among the pioneers of Methodism in that new country, and he continued his labors in various places, sometimes filling the office of presiding elder, until 1800, when he located, and settled in the city of Philadelphia, and entered into mercantile business, by which means he acquired considerable wealth. While in this relation he continued to preach occasionally, generally every Sabbath, and by his example to aid the cause of religion. His heart and house were ever open to receive his brethren, and he always made them welcome to his hospitable table.

In 1823 he was readmitted into the Philadelphia conference in the relation of a supernumerary, in which he continued until his death, which was peaceful and triumphant. His preaching is said to have been characterized by clearness and soundness, and attended with the energies of the holy Spirit. Had he continued exclusively devoted to the work of the ministry, instead of departing from it "to serve tables," he doubtless would have shone much brighter, and diffused his light much more extensively among his fellow-men. But having become the head of a family, and hence feeling the pressure so common to itinerant ministers in those days, arising from the scanty support afforded them, he thought it his duty to exchange a traveling for a located ministry; and though he acquired a competency for a season, yet, by adverse circumstances, he was, a few years before his death, reduced to poverty, so that his declining days were overcast with temporal affliction. But whether in prosperity or adversity, he maintained his integrity, and bowed submissively to the will of his heavenly Father, exemplifying the virtues of humility and patience in an eminent degree.

This short record is made as a memento of that Christian friendship and fellowship which the writer enjoyed with his deceased brother, and in the hope of sharing with him in the blessedness of immortality and eternal life.

William Phoebus was also a native of Maryland, and was born in Somerset county, in the month of August, 1754. Though the exact time and means of his conversion are unknown to us, yet it appears from the record that he was brought to the knowledge of the truth in the early days of Methodism, became a member of its society and in 1783 he was admitted on trial in the traveling ministry. His first appointment was on Frederick circuit and in 1784 he attended the Christmas conference, when the Church was organized under the superintendence of Coke and Asbury, and the direction of Wesley.

After this he traveled in various places, sometimes contending with the hardships and difficulties of the new settlements in Green Briar, and other places no less rugged and destitute, where he accredited himself as a "good soldier of Jesus Christ," fighting the battles of the Lord, and conquering souls by the power of gospel truth. In this good work he continued until the year 1798, when he located, and entered upon the practice of physic, in the city of New York, preaching, in the mean time, generally every sabbath, in the pulpits, with good effect.

He continued in this local sphere of action until 1806, when he was readmitted into the New York conference, and was stationed in the city of Albany. Thence he was removed in 1808 to Charleston South Carolina, and in 1811 was returned to the city of New York. From that time he continued to fill various stations until the year 1821, when he was returned a supernumerary, and in 1824 a superannuated preacher, in which relation he continued until his death, which occurred at his residence, in the city of New York, November 9, 1831.

Though a man of great integrity of character, and strongly attached to the Church of his choice, and a lover of the itinerancy, he pleaded the necessity of the circumstances in which he was placed for his partial locations. Having entered into the marriage state about the year 1791, while traveling on Long Island, he soon found, as he thought, such difficulties besetting his path as an itinerant minister, as to justify him in restricting the sphere of his ministerial labors, that he might more effectually provide for himself and his own household." These difficulties arose out of a want of adequate means of support, the lack of parsonages to accommodate his family, and the being dissatisfied, whether with or without reason, as he frequently affirmed with the office of presiding elder. Though it is believed that most of those who took this step did it unadvisedly, yet it is manifest that they had many arguments in its justification, arising out of the causes already enumerated; and the Church by this neglect toward her servants, incurred a fearful responsibility from which, however, she has been for some time endeavoring to relieve herself by a more liberal course in this respect.

Dr. Phoebus, for so he was called from his having been in the practice of physic, had acquired a large stock of useful information from his various studies and general intercourse with mankind. He lacked, however, that systematic arrangement of knowledge, which characterizes a mind that has been more early imbued with classical studies, and was therefore distinguished by certain eccentricities in his public administrations, conveying instruction more by detached sentences than by a chain of consecutive reasoning, or discoursing in a regular didactic manner. His style, however, was plain and perspicuous, his manner solemn and impressive, and he evinced on all occasions a mind familiar with the holy Scriptures, and deeply devoted to his work. He delighted much in the study of old authors, in examining the primitive records of the church, in analyzing the different modern systems of church order and government, and comparing them one with another, and with the primitive model. Having formed some acquaintance with the original languages in which the Scriptures of truth were written, he was extremely fond of deciphering the radical import of the sacred text, and thence sifting out the exact scope and design of the writer.

His veneration for antiquity led him, we think, into the error of undervaluing the discoveries of modern days and of treating with too much neglect the improvements in the various departments of science and of theological knowledge. Hence a criticism by Clarke, or Benson, or even Wesley, whom he venerated as the greatest of modern divines, was not treated by Dr. Phoebus with half the deference as if it were made by some of the older divines, such as Poole, Henry, or Gill and the reasoning of a Reid or a Stewart would be rejected if contradicted by Locke. He never could pardon Dr. Adam Clarke for his ingenious speculations on the character of the serpent, or for his rejection of the eternal Sonship of Jesus Christ and

the antipathy he imbibed against this learned, pious, and useful commentator, seemed to unfit him for a due appreciation of his merits in other respects, as one of the most profound expositors of God's sacred word. He, indeed, claimed the liberty of thinking for himself on all subjects, and perhaps in the exercise of this noble independence of mind, the birthright of every intelligent being, he sometimes manifested too little deference to others for his own benefit. Hence an air of dogmatism obtruded itself in the social circle which wounded the feelings of others, without exalting, in their estimation, the value of his own aphorisms and opinions.

He was a great admirer of Baxter. From his voluminous and pious writings he had treasured up many sayings, with which he endeavored to fortify his own positions, whenever assailed by an opponent; while Wesley and Fletcher furnished him with argument, in time of need, to defend experimental, practical, and polemical divinity. Being thus furnished with knowledge from various sources, and having a fund of anecdote at command, which he had treasured up from various reading and extensive intercourse with mankind, his conversation was always instructive and lively, and his judgment on topics of importance was listened to with becoming deference, by his friends in the ministry, as well as by others who sought his instructions. And those who were intimate with him were generally careful how they provoked a controversy on those subjects with which he was familiar, lest they might be reduced to a mortifying defeat in entering the lists with one who well understood how to foil an adversary, or who could not easily brook a contradiction.

He held in suitable contempt those artificial decorations with which some young men were wont to adorn themselves, and all those tricks of oratory by which they attempted to gain a momentary and popular applause. Being asked by a friend "how it was that some preachers who seemed to have not much weight of character, and but a slender title to the merits ascribed to them by their fond admirers, gained so much attention," he replied with an air of contempt not easily forgotten or imitated, "Pugh! If I were to pull off my old boot, and throw it up into the air, and cry, hurrah hurrah! I should soon collect around me a more numerous crowd than any man in the city."

He had a deep insight into the human character, and hence was not easily imposed upon by the artful and designing. This enabled him to manage difficulties which occurred between brethren in the Church to great advantage, and to bring them to an amicable adjustment. In regard to all such things he was "the wise man who keepeth the matter till afterward," never uttering his opinions to the disparagement of either party before the subject of dispute had been fully investigated.

It cannot be said that he was a popular preacher, in the common acceptation of that term, though he certainly commanded the respectful attention of the more weighty part of the community. A reason for his want of general popularity may be found rather in the dry and monotonous manner of his preaching than in the want of the depth and solidity of his matter. He often dealt, both in his private conversation and public addresses, in pointed apothegms [a terse saying or maxim] and short enigmas, not easily comprehended by the mass and often perplexing even those who were among the more thoughtful and deeply read.

As an instance of his enigmatical manner of speaking, the following may be mentioned: -- At the conference of 1823, when addressing his brethren on the improbability of his being able to serve the Church much longer, he remarked, that the lease of his house had expired, and therefore he could not tell how soon he might be called to remove, as he was not certain that he could procure a renewal of his lease for any particular length of time; hence he could not pledge himself for any special service in the ministry."

On hearing this, an aged minister, and one by no means deficient in mental sagacity, said to the writer of this, I thought the doctor owned the house in which he lives but it seems he was under a mistake, as he says that the time of his lease is run out." To this it was replied, "You do not understand him. He speaks in parables. He is now threescore years and ten, the common age God has allotted to man, and, therefore, cannot calculate on living much longer at most, and even that little time must be considered as an act of God's grace, over and above what he usually grants to men." This, indeed, was his meaning from his own subsequent explanation.

These remarks apply to him more appropriately at an advanced stage of his ministry than in his younger days, as it is asserted by those who heard him at that period that he was ardent, vigorous and often very fluent in his addresses to the multitude, deep and searching in his appeals to the conscience. He was certainly successful in those days in enlarging the kingdom of the Lord Jesus Christ.

He always manifested the deepest reverence whenever the name of the Supreme Being was introduced in conversation. At all times, when he had occasion to mention the name of the Saviour of the world, he would do it by a gentle inclination of the head, and if covered, by lifting the hat, and coupling with it the qualifying term, adorable thus, "the adorable" Saviour, or, "The adorable" Jesus -- thereby acknowledging the divinity of his character, and his profound reverence for his supreme Godhead. Indeed, all his discourses were richly interlarded with the names, the offices, the atoning merits, and the interceding work of Jesus Christ making him, as he justly ought, the alpha and omega of all his sermons, and as the only foundation of man's hope, and medium of access and reconciliation to God. He thus very properly considered the "adorable" Jesus as "the light of the world," the divine "Sun" whose effulgence reflected light upon the types and shadows, the sacrifices and prophecies of the Old dispensation, and whose rays penetrated the gloom of moral darkness, and opened up to the sinner the only sure path to immortality and eternal life.

Though this certainly was not a peculiarity of Dr. Phoebus, as every true minister of the gospel must make "Jesus Christ and him crucified," the beginning and ending of his discourses, and the only medium of reconciliation to God, yet in the doctor it seemed ever to be his peculiar delight and his studied aim to hold up Christ most prominently before his hearers, in all the glories of his character, and in all the endearing relations he held to God and man as the REDEEMER OF THE WORLD.

The position which he occupied sometimes exposed him to the shafts of enemies. His apparent eccentricities provoked the ridicule of some, while his good sense, varied knowledge, and equanimity of temper, enabled him to repel their assaults with good effect, and to bear the sneering scoffs of fools with exemplary patience. And though on some occasions he may have returned the repartee with an air of severity calculated to provoke the feeling of hostility, yet he knew well how to disarm an adversary by the gentler rebukes of love, and the blandishments of fraternal regards. In all these respects the fear and love of God were eminently exemplified, and the dignity of the Christian minister generally maintained.

Dr. Phoebus lived to a good old age. After having served the Church as a minister for about forty-eight years, eight of which as a located preacher, he fell asleep in Jesus, in the seventy-eighth year of his age, in the midst of his friends, and in the full hope of eternal life. He retained his mental faculties to the last, and on his dying bed discoursed in an edifying manner upon the merits of Jesus Christ, and the prospect he had, through him, of everlasting life. Patience in suffering, and submission to the divine will, were remarkably exemplified in the midst of his bodily pains, while he gradually and peacefully sunk into the arms of death. A short time before he died, he quoted the words of St. James, "Let patience have its

perfect work, that ye may be perfect and entire, lacking nothing," and commented upon them with much apparent pleasure, and with great clearness of apprehension, exhibiting, at the same time, a lively exposition of the meaning of those expressive words in his struggles with his last enemy.

Having thus filled up the measure of his days, "as a ripe shock of corn," he was gathered into the garner of God, to enjoy the rewards of his labors and sufferings in the world above.

After recording the death of those two aged veterans of the cross of Christ, we may be allowed to add that of a young minister of the sanctuary, who, though less distinguished for his long services in the church militant, was still more eminently characterized by the brilliancy of his talents, and his attainments in literature and science, and equally so in the depth of his piety. I allude to Nathaniel Porter, a member of the Philadelphia conference.

He was a native of Worcester, Mass., and was born in the year 1800. When about nineteen years of age he was made a partaker of justification by faith in Jesus Christ, and became a member of our Church. The Wesleyan Seminary had just been established in the city of New York, and as one object of it was to give an education to pious young men whom we had reason to believe God had called to preach, brother Porter, soon after his conversion, entered as a student in this seminary, where he made rapid advancement in the knowledge of the Latin and Greek languages, and in mathematics, giving evidence, in the mean time, of his deep piety, and exercising his gifts occasionally in the pulpit, after having received license as a local preacher. In the spring of 1823 he was received on trial in the New York conference, and he soon gave satisfactory evidence of his call to the work of the ministry, and of his qualification for the faithful and successful discharge of its duties.

But as our brethren of the Genesee conference had resolved upon establishing an academy at Cazenovia, at the urgent request of the trustees of that infant institution, brother Porter was transferred to that conference, and appointed principal of the Cazenovia Academy. He entered upon his duties with great ardor and diligence, and succeeded to the satisfaction of all concerned, rising very high in the estimation of the people as an accomplished teacher, as an able minister of the New Testament, and as a deeply pious man. Such, however, was the character of the duties he had to perform, and the assiduous manner in which he applied himself to his vocation, that at the end of two years he found his health declining, and was obliged, with much reluctance to himself and the friends of the academy, to resign his office, and seek to reinvigorate his constitution by a cessation from labor, and a residence in a milder climate. He accordingly spent some time in the city of Baltimore, where he measurably regained his health, so that in 1828 he was transferred to the New York conference, and was stationed in Poultney, in the state of Vermont. There his labors were highly appreciated and greatly blessed. This cold climate, however, not agreeing with his feeble constitution, he was, in 1829, removed to the Philadelphia conference, and stationed in Morristown, New Jersey. In this place there had been a remarkable revival of religion for the past year, and brother Porter entered upon his labors with all that ardor of soul for which he was eminently distinguished, and with an ability which the times peculiarly called for in the defense of Methodist doctrine and usages. Here he felt himself compelled, by the force of circumstances, to buckle on the armor of a polemic, for the peculiarities of Methodism were assailed with much ingenuity and force of argument by the Presbyterian minister of the place, the Rev. Mr. Barnes, who had espoused the New School divinity, and arrayed himself in this new armor with a view, apparently, to put down the Methodism which had made, and which was still making, such powerful inroads into his parish.

With a view to sustain himself in this spiritual warfare, and to defend the doctrines, discipline, and usages which he believed to be Scripture, brother Porter wrote and published a pamphlet, in which he showed himself to be "a workman that needed not to be ashamed, rightly dividing the word of truth." Through the influence of his labors, this revival, which had commenced under Methodist preaching, the Rev. Mr. Atwood being stationed there at the time, was kept up, and the cause amply defended against its assailants, and he had the happiness of rejoicing over the conversion of souls, and the building up of believers "in their most holy faith."

The next year he was stationed in Newark, New Jersey, where he closed his labors and life in the peaceful triumph of faith, and the firm hope of an eternal inheritance. His death indeed had long been anticipated by his friend, as he had been gradually wasting away with lingering consumption, whose insidious attacks, though fatal in the estimation of all who saw him, flattered him with the deceptive hope of regaining his health. But when at length he was compelled to resign his hope as delusive, he calmly submitted to the mandate of his rightful Sovereign, and looked forward with a believing eye to the issue of his struggles, as an entrance, through the mercy of God in Christ Jesus, into the everlasting kingdom of God.

Thus lived and thus died, Nathaniel Porter, a young minister of eminent endowments, whose piety and talents gave promising indications, had he lived to a mature age, of future usefulness to the Church of his choice. But,

Nipt by the wind's untimely blast, Parch'd by the sun's directer ray, The momentary glories waste, The short-lived beauties die away."

So, indeed, died away the beauties, and faded the glories of our beloved brother ere he had attained that maturity of experience and usefulness in knowledge which might have exhibited him as a "master workman" in the "building of God." And in his death we are called upon to adore in solemn submission, the inscrutable ways of divine knowledge, in thus taking from his Church one of its most promising sons in his youthful days and in the midst of his usefulness, with high hopes of future eminence. But the wisdom of God shines not less conspicuously in its actings when the hopes of men are disappointed than it does in unfolding plans in conformity to their pious wishes and holy aspirations. Nor does the grace of God appear less powerful and energetic in ripening the early fruits of its creation, than in sustaining others for a series of years amid the toils, the sufferings, and useful pursuits of life.

Brother Porter was certainly a young man of more than ordinary talents and attainments. Though his early education was not thorough, yet his attainments in literature and general knowledge were rapid and constantly improving, and the more meritorious because they were chiefly the fruits of his own industry, after he was brought to the knowledge of the truth as it is in Jesus. Feeling it to be his duty to devote himself to the work of the ministry, and trembling under an apprehension that he might enter upon this work without due preparation, he applied himself with all his might to the acquirement of useful knowledge, that he might be able to read, compare, and judge for himself in the things pertaining to the kingdom of God. And the short time he remained a student in the Wesleyan Seminary, under the tuition of the Rev. John M. Smith, by an assiduous attention to his studies, he laid the foundation for his future usefulness, as a sound scholar, and as an able minister of the New Testament. The manner, also, with which he afterward pursued his studies, in the midst of the active duties of his stations, as principal of the Cazenovia Academy, and then as an itinerant minister, evinced the unquenchable thirst of his soul for the acquisition of knowledge, and the practicability of attaining it even while discharging other indispensable duties.

With a mind thus stored with various sorts of knowledge, and a heart deeply imbued with the Spirit of Christ, brother Porter went forth into the vineyard of his Lord, thoroughly furnished unto every good work. Nor was he less distinguished for his meekness and humility than for his learning and science. This was manifest from the deference he had to his seniors in the ministry, from the trembling manner in which he arose to express his opinions and from the diffidence he manifested in the decision of his own mind yet he exemplified the perfect compatibility of uniting, in the same mind and heart, meekness and firmness, diffidence and decision; for no man was more determined in his purpose, or more persevering in his work, when convinced of truth and duty, than was Nathaniel Porter; nothing, indeed, could turn him aside from a straight forward course in the pursuit of good, when convinced of the right way and means to attain it. These commendable virtues shone out in his life, and exhibited him as a worthy by example for the imitation of those who may come after him.

In conducting the controversy which his situation called him to manage, he exhibited at once great clearness of perception, acuteness of intellect, and comprehensiveness of argument, united with an ardent love of the truth, and a firmness of purpose in its defense. But in all his actions, whether in the pulpit, the use of his pen, or in his more private intercourse in society, the love of God and man appeared to be the predominant principle of his heart, and he breathed it out in accents of charity toward his fellow-men. If at any time there appeared a tartness in his expression, it was because he thought the honor of truth was insulted in a manner which fully justified the severity to which he reluctantly yielded. And though he exhibited evidences that he belonged to human beings, of whom it must be often said, "The spirit is willing, but the flesh is weak," yet he has left behind him no less convincing proofs of his unreserved devotion to the best of all causes, and of his preparedness to "enter into the joy of his Lord."

Numbers in the Church: Whites This Year: 472,364; Last Year: 437,024; Increase: 35,340 -- Colored This Year: 73,817; Last Year: 71,589; Increase: 2,228 -- Indians This Year: 2,412; Last Year: 4,501; Decrease: 2,0891 -- Total This Year: 548,593; Last Year: 513,114 -- Increase: 35,479 -- Preachers This Year: 2,200; Last Year: 2,010; Increase: 190.

1833

The work of God this year was generally very prosperous. The agitations which resulted from the radical controversy had generally ceased, both institutions had been successfully defended against their rude assailants, and hence all went forward with alacrity and delight in the discharge of their respective duties. In addition to the ordinary means used for the promotion of the cause of Christ, the "protracted meetings" contributed much, for they were now very generally adopted throughout our bounds; and the circuits and stations, particularly in the older parts of our work, were brought into more compact order, so that pastoral duties could be more conveniently performed. But that which contributed still more to enlarge our borders, more especially in places before unoccupied by our ministry, and in the frontier settlements, was the energetic action of the Missionary Society.

A new mission was opened this year in the bounds of the Pittsburgh conference, called Braddock's Field, in consequence of its embracing a tract of country comprehending the place where Braddock suffered such a disastrous defeat from his own headstrong and imprudent valor, and the impetuous onset of his savage foes. A warfare of a different character was now commenced upon the people by the missionary of the cross, and so successfully was it prosecuted, that in 1834 not less than one hundred and fifty were returned as belonging to the Church, and the next year it was numbered with the regular circuits, supporting itself and contributing its quota for the support of others still more destitute.

Within the bounds of the Mississippi conference several new places were occupied as missionary ground, and they were generally cultivated with encouraging success. The La Fourche mission, in the neighborhood of New Orleans, was undertaken chiefly for the benefit of the slave population, though the whites shared in the labors of the missionary. In 1834 there were returned on this circuit sixty-two members, eleven whites, and fifty-one colored.

There was an extensive tract of country, thinly populated, among the bayous and swamps bordering upon the banks of the Mississippi river, for whose spiritual benefit a mission was this year established. Into this unhealthy climate, the missionary, desirous only to save as many souls as possible, entered in the name of the Lord, and succeeded in calling the attention of the people to the things of eternity, and in forming several flourishing classes.

In the bounds of the Alabama conference the Taladega mission was commenced under favorable auspices, there being one hundred and fourteen members returned the first year, and the next two hundred and eighty-six. Noxabe, including a destitute population in the frontiers of Tuscaloosa district, was also brought under spiritual culture this year, with some degree of success.

In the state of Maine the Mattanawcook and Houlton mission, embracing a new and destitute population, was successfully established there being returned not less than seventy souls in Church membership in 1834.

The constant and rapid emigration to the west, as well as to the southwest rendered it indispensable, that the people might be supplied with the ordinances of religion, to enlarge the boundaries of our work in proportion to the increasing extent of our settlements. And the chief points of attraction in the west at this time were the states of Illinois and Michigan. Hence to supply them with the gospel of Jesus Christ, the Peoria, Fort Edwards, Henderson, and Blue river missions were established this year and by an inspection of the Minutes for the subsequent years, it will be found that all these places have yielded a rich harvest of souls as the reward of our labors; that they have not only supported their own institutions, but have contributed to send the gospel still further into the more remote settlements of the far west.

The Upper Wabash, Kalamazoo, and La Porte missions, included within the bounds of the Indiana conference, and embracing the frontier settlements in the state of Indiana, had been, as before mentioned, also recently established, and the labor of those men of God to whom the oversight was committed were accompanied by the Spirit of God, as was manifested in the awakening and conversion of sinners. These, like the others before mentioned, have prospered abundantly, and are ministering to their own and the wants of others, regular circuits having been established, and churches erected to the honor and for the worship of Almighty God.

The encouraging success which had attended the labors of our preachers among the slave and free black population of the south, stimulated our brethren in the southwest to imitate their example by opening missions for the special benefit of this class of people. Hence, at the last session of the Tennessee conference, the African mission, embracing the colored population of Nashville and its vicinity, was commenced; a regular four weeks' circuit was formed, and the good work was prosecuted with such success, that in 1834 there were reported eight hundred and nineteen Church members.

It should be remarked that these domestic missions, as they have been called, to distinguish them from the aboriginal and foreign missions, differ in nothing from the ordinary new circuits, only in their receiving a support, whether in part or in whole, from the funds of the Missionary Society; for as soon as they become

able to support themselves, they are struck from the list of missions, and supplied in the usual way. By this wise policy, we have been enabled continually and gradually to enlarge both our regular work and the number of missionary stations, with comparatively a small amount of money, considering the extent of our field of labor. And that this had a happy effect upon the missionary cause and religion generally, is manifest from the fact that this year the funds of the society had increased about seven thousand dollars over what they were last year, and that they have gone on increasing from that day to this.

This year two other colleges were founded under the patronage of our Church, the one in Carlisle, and the other in Meadville, in the state of Pennsylvania. For want of patronage they had both gone down in the hands of those who had established them at first, and were conveyed gratuitously to our Church, on condition that an attempt should be made to resuscitate them and give them a permanent existence.

The first, located in the town of Carlisle, Cumberland county, Pa., called Dickinson College, was founded by the Presbyterians, and was incorporated by the state in 1783. Its location is pleasant and healthy, and its property, at the time of its transfer to the present board of trustees, including the lot, buildings and apparatus, was estimated to be worth about \$40,000. The Baltimore and Philadelphia conferences took it under their patronage, appointed agents to collect funds for its endowment, and called the Rev. J. P. Durbin, then editor of the Christian Advocate and Journal, to its presidency. Having procured about \$45,000 in donations and subscriptions, the college was opened for students in the summer of 1834 under favorable circumstances. It has thus far continued to answer the expectations of its founders and patrons, not only by imparting sound learning to its pupils, but also in blessing its youth with the principles, experience, and practice of Christianity. It has a law and preparatory school attached to it, and is daily acquiring more and more the confidence of the public. It has a charter from the state, and an annuity of \$1,000.

The Allegheny College is located in Meadville, Crawford county, a very thriving village on French Creek, three hundred and thirty-four miles northwest of Philadelphia. This institution received its first charter from the state in 1815, but for want of adequate support, it was suffered to languish and die in the hands of its former patrons and supporters. With a view to its resuscitation, the entire premises were given to the Methodist Episcopal Church, and the Pittsburgh and Erie conferences took it under their patronage. The Rev. Dr. Ruter, who had retired from the presidency of Augusta College in Kentucky, was appointed the first president of this institution, and it went into operation this year under his direction, with promising hopes of success. It has continued, though sometimes embarrassed for want of more ample funds, to bless the youth intrusted to its care with its wholesome instructions, and many of them have dated their conversion to God in this seat of learning and religion. It is said that its library is by far the largest and best of any in the western country, and its buildings were ample and in excellent order. Though Dr. Ruter retired from its presidency in 1836, it has gone on prosperously under his successor, the Rev. H. J. Clark.

Another academy had been established at Lima, Livingston county, N. Y., under the patronage of the Genesee conference, and Dr. Samuel Luckey was appointed the principal, and professor of moral science. It has prospered abundantly from that day to this, and exerted a most salutary influence upon the youth intrusted to its care, and upon the Methodists of the Church generally, in that region of the country.

Sixteen preachers had died in peace during the past year; seventy-two were located, eighty-nine returned supernumerary, one hundred and sixty-eight superannuated, four expelled, and two had withdrawn.

Much might be said in favor of all those whose deaths are recorded, as men of God, who had devoted themselves to his service, and ended their labors and days in the full assurance of hope. But as there was nothing special to distinguish them from others of a similar grade and character, it is thought not expedient to fill these pages with a mere repetition of what may be said of every good and evangelical minister. Of one, however, I feel it a duty to make honorable mention, because he was a young man possessed of some peculiar excellences and traits of character, worthy of remembering and imitating.

John M. Smith was the son of an old member of the Church in the city of New York, long distinguished as one of the most devoted and active trustees, class leaders, and sabbath school superintendents, as well as an indefatigable laborer at our camp meetings. Those who live in the city of New York, or its vicinity, will readily recognize, in this allusion to the father of John M. Smith, Joseph Smith, recently gone to his rest in heaven, whose active labors for the good of the Church will long be remembered by his surviving brethren with gratitude and fraternal affection.

His son John was born in the town of Brooklyn, N.Y., October 10, 1795, and in his fifteenth year was brought to the knowledge of the truth as it is in Jesus, while a student in Columbia College. Notwithstanding he was surrounded with all the gayeties of the city, and the daily temptations to vain amusements by his connection with thoughtless young men in the college, he maintained the purity of his Christian character through his college course, and graduated with honor to himself, and to the satisfaction of his friends. On leaving college he entered upon the study of physic, intending to devote himself to the practice of the healing art. Being, however, soon impressed that it was his duty to call sinners to repentance, he relinquished that design, and entered upon the duties of a traveling preacher in 1817, and was stationed on Jamaica circuit, on Long Island, as a helper to Dr. William Phoebus, an old and intimate friend of his father. He continued in the work of an itinerant preacher, in which he gave evidence of deep piety, chastened zeal, and useful talents, until in the month of September, 1820, he was elected by the New York conference principal of the Wesleyan Seminary, in the city of New York, in which he continued until that institution was removed to White Plains, of which he also took the oversight. From this he was transferred, in May, 1832, to the Wesleyan University, as professor of languages. He entered upon the duties of his professorship with great ardor of mind, and promising hopes of distinguished usefulness; but alas! his days were soon cut off, for he died on the 27th day of the following December, aged thirty-seven years, two months, and seventeen days.

Mr. Smith was a diligent and successful student. In addition to the prescribed course of studies in the college, and this was by no means superficial, and the progress he made in the science of medicine, he acquired the knowledge of the Hebrew, French, and Spanish languages, was a proficient in botany, and other useful branches of polite literature. He appeared, indeed, to possess a peculiar aptitude of mind to acquire the knowledge of languages, both ancient and modern, of the dead and the living, for he studied them thoroughly, and could read and translate them with ease and accuracy.

As a preacher he was sound and systematical, arranging all his discourses with great accuracy and in regular order, this being characteristic of his mind. Habituated from his youth to pursuing all his studies in consecutive order, nothing was done slovenly or negligently.

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