

All Rights Reserved By HDM For This Digital Publication
Copyright 1998 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4Ucopy.txt file on this CD.

* * * * *

HISTORY OF THE OLD BALTIMORE CONFERENCE

From the Planting of Methodism in 1773

To

The Division of the Conference in 1857

By

James Edward Armstrong

Secretary of the Baltimore Conference,

M. E. Church, South.

Printed for the Author
By King Bros., Printers
Baltimore,
1907

Printed Book Copyright, 1907
By James Edward Armstrong

* * * * *

Digital Edition 10/26/98
By Holiness Data Ministry

* * * * *

DEDICATED

To My Comrades Who Have
Stood Shoulder To Shoulder Through
The Heat And Burden Of The Day,
To The Young Men To Whom It Is Morning
And To The Old Men Who Watch For The Dawn
Of The Day That Will Have No Night,
To The Thousands Of Methodists In The Bounds
Of The Old Baltimore Conference,
This Book Is Affectionately Dedicated.

* * * * *

INTRODUCTION

The writer of this History was admitted on trial into the Old Baltimore Conference at its session in Hagerstown, Maryland, in March, 1853, four years before the division into the Baltimore and East Baltimore Conferences. At the same session John S. Martin was elected Secretary. Five years later James E. Armstrong was selected as Assistant Secretary. These two served the Conference with entire harmony and with unsurpassed efficiency until the death of Dr. Martin in 1888. At the next session, March, 1889, James E. Armstrong was elected to succeed his much-loved co-worker; and has continued in office by unanimous vote of his Conference until this day. Thus by personal association with many of the "Old Guard" and by familiarity with the records of the body from the beginning, he is eminently fitted for the work he has essayed in this volume.

His own long service in the itinerant ranks, on circuits, stations, and districts, with unwavering fidelity and unswerving devotion, gives ample proof that he has imbibed the spirit of the fathers, and has held fast the traditions of the old Conference.

In 1906, worn by the unremitting labors of half a century, and enfeebled by disease, he felt constrained to ask relief from the requirements and responsibilities of active service; and has given the leisure of this closing period of his life to the completion of this work which has been long in his mind, and for which he had made large preparation.

Those of us who were, in our earlier years, in association with the survivors of the generation then passing, will enter heartily into the feeling that prompted this undertaking. The men of that time, in their persons and work, brought down to us the life and power of the pioneers of Methodism. The intenseness of religious experience, the singleness of purpose and aim, and the entire independence of worldly considerations that characterized the early heroes of the Church had fallen as an inheritance to these, their successors. Nor were they wanting in the qualities that were needed to make the kingdom of God in the earth a compact and effective organization. If they were "beside themselves to God," in their relation to and management of the affairs affecting the secular side of the church's life and its still unforeseen future, they were "sober" sagacious and skillful. They took account of existing conditions and possible changes, and built up an economy which could adjust itself to every need as it should appear, and lose none of its efficiency. They builded better than they knew. The result of their labor and planning is before us in the various Methodisms, all alike "contending earnestly for the faith once delivered to the saints," still "fervent in spirit," and unflagging in endeavor, while by their diversities they make their appeal to many types of mind and life, and fit themselves more easily to the manifold social and civil forms with which they come into relation. Nothing finer, nothing more wonderful, has been done since Apostolic days.

The men who did such things are worthy to be "had in everlasting remembrance." It would be worse than ingratitude for us, who "have entered into their labors," to let them get out of the ken [view, reach] of this and the coming generations. It would argue a religious obliquity, failure to discern spiritual relationship and dependence; and as time goes on, the loss of the historic life of

Methodism would inevitably result in the loss of the fundamental characters of that life which have come down to us. [And, has not this very thing already occurred to a large extent? -- DVM]

It is something, too, to note how intimately the fortunes of our country have been bound up with the life and labors of these heroes of God's kingdom. It is undoubtedly due, in no insignificant measure, to the establishment, all over this land, of well-ordered, moral, religious communities, that the passion and lawlessness that many times threatened the very existence of government did not prevail. The leavening influence and the repressive power of these unpretending messengers of the Gospel cannot be measured until the day come that will make all things plain.

We of the Baltimore Conference, above all others, should keep alive the faith, the evangelical fervor, the self-devotion of our fathers. In the rush and confusion of our times, with new forms of life and business forcing themselves upon our attention, and new civil and social issues presented to us, we are apt to imagine that we must make concessions and enter into compromises with the spirit and method of the times, if we would make our old Gospel effective in the new age. "Having begun in the spirit" we think we "must now be made perfect by the flesh." These splendid towers of the city of God were not builded out of materials furnished by this world, nor upon foundations laid on the sands of mere human thought and plan. The men that built them digged deep, and rested at last upon the consciousness of an immediate personal relation to the Son of God. They handed that down to us as the only sure thing, the thing for each man's experience, the thing that makes the church eternal, the thing to be preached to every man that cometh into the world. It was this that gave these itinerants their power. It is this that will bear on through the ages the currents of life in the church.

You will find rich illustrations of these things in this record of the men of faith and power in the Old Baltimore Conference. May it stimulate, inspire us and impel us to sing

"We are traveling home to God
In the way our Fathers trod."

A. W. Wilson
1601 Park Place, Baltimore,
January 23, 1907

* * * * *

PREFACE

The justification for an organization formed to advance spiritual living is tested in two ways: has it made those whom it has sought to reach in the past better men for its presence among them? Were its aims and works so shaped that, in addition to its influence upon the future through its effect on the lives of the men of its times, it is still so qualified and equipped that it will, in the days to come, be an active power for good? This book seeks to be, in a measure, an answer to both these questions: first, to preserve the record of the Old Baltimore Conference as it wrought for its own period; and secondly, to show that as an organization it maintained its principles, and kept them a vital force under changing conditions and in the face of new problems. It will be observed

that the fathers realized the importance of these questions, and earnestly endeavored at various periods to present in enduring form a history that would prove their work, guided by a Divine Hand to be effectual and successful.

It may have been providential that their purpose was delayed. They were yet in the midst of a formative period. Nor was the period of maturity more favorable. A history cannot be written without bias in the time of war. The highest obligation rests on him who attempts it; to give a truthful statement of facts fully authenticated, and to make clear that suggestions and inferences are put forward as such. He must also keep in mind that a statement of all the important or significant facts is essential to a history worthy of credit.

The author of this history did not undertake the work on his own motion. The Conference of which he is a member, on the sixth day of its session, April 2, 1895, in the city of Washington, unanimously requested him "to write a history of the Baltimore Conference." It has taken twelve years to complete the task pursued in the midst of the exacting duties pertaining to the regular work of the ministry.

To make available to the student of our Conference history matter now to be obtained only from the records and other original sources, has been deemed by the author a most important duty. But the adequate presentation of the facts concerning the origin and development of such a body as the Baltimore Conference taxes the limits of a single volume. He has therefore been compelled reluctantly to deny himself extended excursions into the fields of romantic incident and pleasing reminiscence.

The history of an epoch or of a great movement is the aggregate of the history of the individuals of the times, and the character of those times is the product of the character of the men who were the leaders. The Baltimore Conference was the outcome of the character of the men who formed and built it up. The dominant element of character with them was godliness, expressed in a high type of personal religion, an intense zeal for souls and for the development of a pure and vital religious experience in their converts.

The philosophy of history is the last and most delicate work of the historian. Want of time and space limit the author here, but certain obvious things are almost necessarily to be mentioned:

1. In the development of Methodism, spiritual power has been gained by division into separate bodies, rather than by uniting distinct ecclesiastical organizations. Great revivals and quickened spirituality followed upon the O'Kelly secession, the Methodist Protestant secession and the division of the Methodist Episcopal Church in 1844.

2. The Old Baltimore Conference always stood against dangerous innovations and radicalism in doctrine and polity. Has not this fact had much to do with the preservation of high standards of faith and living among preachers and people?

3. The Old Baltimore Conference maintained the preaching of the Gospel as the one mission of the Church, and jealously refused political affiliations and secular entanglements. Hence her preachers never lost their power.

4. The aim of the preachers of the Old Baltimore Conference was the salvation of souls and their edification. Their zeal and ambition were not for ecclesiastical domination or denominational aggrandizement. Hence they were men of sincere and single heart and of power with God and man.

References to authorities and to sources of information will, when necessary, be found in footnotes* at the bottom of the pages. [*These are found as Endnotes in the digital edition, all placed at the end of the file. -- DVM] Facts condensed from the Journals and Files of the Conference are in most cases left without reference. Permission was kindly granted by the Publishing House at Nashville, Tenn. to copy what might be needed from its publications. To Rev. R. H. Bennett, D. D., of Randolph-Macon College, the writer is indebted for the privilege of using the valuable work of his father, the late Rev. W. W. Bennett, D. D., "The Memorials of Methodism in Virginia." Rev. John A. Kern, D. D., and Rev. Collins Denny, D. D., professors in Vanderbilt University, have rendered prompt and efficient Service, both in collecting and preparing items of interest.

Rev. W. G. Hammond industriously and carefully prepared an account of the rise of Methodism in the Greenbrier country. Rev. W. F. Roberts, of the Baltimore M. E. Conference, has, from the beginning of the work, been a faithful friend and helper, and Rev. J. F. Anderson, Secretary of the Central Pennsylvania Conference, has contributed what was needed in preparing sketches of preachers who, from 1857, continued their work in the bounds of that Conference. Information has been sought in the rooms of the Methodist Historical Societies in Baltimore and in Harrisburg, Pa. It will not be amiss to add that the children of the author have greatly aided him in his work, and have contributed largely to its successful completion.

James E. Armstrong
College Park, Va.,
March 1, 1907

* * * * *

TABLE OF CONTENTS

[In the printed book, a new sequence of chapter numbers was used under each of the book's three parts. To help avoid confusion when doing a search for a specific chapter, I have renumbered the chapters consecutively throughout the book, so that no two chapters have the same number. -- DVM]

* * *

PART I -- THE PLANTING 1760-1784

CHAPTER 1 -- 1760-1769 -- Early Local Preachers; Strawbridge and others in Maryland; Baltimore Town; First Society; William Walters and Philip Gatch in Northern Maryland; Bush Forest Methodist Laymen

CHAPTER 2 -- 1770-1774 -- Boardman, Pilmoor and Asbury in Northern Maryland; King and Asbury in Baltimore; Maryland Methodists; Asbury's First Circuit In Baltimore and Vicinity; Quarterly Conferences

CHAPTER 3 -- 1775-1776 -- Early Itinerants; Growth of Methodism in Maryland; Perry Hall; United Brethren and Otterbein; Fairfax County; Lower Valley of Virginia; Loudoun

CHAPTER 4 -- 1776-1779 -- The Revolution and Methodism; Persecution; Lovely Lane Conference; Freeborn Garrettson; Asbury on his Circuit; Departure of English Preachers; Leesburg Conference; Berkeley Circuit

CHAPTER 5 -- 1780-1782 -- Asbury in Retirement; The Ordinances; Early Locations; Nelson Reed; Enlargement; Garrettson in Pennsylvania; Asbury in Upper Virginia; Death of Strawbridge

CHAPTER 6 -- 1783 -- Self-abnegation of Early Preachers -- Everett, Bruce, Jesse Lee, Phoebus, Ware, Isaac Smith, Wilson Lee; Lay Workers -- Carnan, Wright, Gorsuch, Howard

CHAPTER 7 -- 1784 -- Pioneers in the West; The Greenbrier Country -- Keenan, McNeil, Kennison, Valentine Cook, Ogburn, Edward Mitchell; Allegheny -- Redstone, Huntingdon and Bedford, Ohio; Review

* * *

PART II -- THE ORGANIZATION -- 1784-1812

CHAPTER 8 -- 1784-1791 -- Thomas Coke; The Christmas Conference; Light Street Chapel; Cokesbury College; Rules; Destroyed by Fire; Baltimore Now the Center; Richard Owings; The Council; Sunday Schools; Death of Wesley; Carson's Narrative

CHAPTER 9 -- 1792-1799 -- General Conference; A Radical Movement; O'Kelly Secession; New Circuits; Valentine Cook; Mead at Rehoboth Conference; Asbury and Heterodoxy; Wyoming; Greenbrier; John Kobler; First Conference in Harrisonburg; Roszel and Wells; Scott and Tiffin in Ohio; Coke with Asbury; Dickens; Benton Riffin

CHAPTER 10 -- 1800-1812 -- First Conference Journal; Enoch George; Daniel Hitt; General Conference; Great Revival; Three Original Districts; Fredericksburg; Revival at Harrisonburg; Death of General Morgan; James Quinn's Story; Henry Smith; Conference in Alexandria; General Conference, 1804; The Jerks; Lorenzo Dow; Asbury on Married Preachers; Winchester Conference, 1805; Carson's Narrative; S. G. Roszel; Death of Whatcoat; Carson at Blacksburg; General Conference, 1808; McKendree Elected Bishop; Overtures to United Brethren; Proposed History; Slavery; Review

* * *

PART III -- THE CONSERVATION -- 1812-1857

CHAPTER 11 -- 1812-1820 -- First Delegated General Conference; Death of Coke and Asbury; Two New Bishops -- George and Roberts; Preachers' Aid and Missionary Societies; Jacob Gruber

CHAPTER 12 -- 1820-1857 -- The Presiding Elder Question; John Summerfield; General Conference, 1824; Soule and Hedding elected Bishops; Sundry Preachers; The Radical Controversy; Passing of Bishop George and Others; Bishop Soule at the Conference of 1830; The Temperance Reform; The College Movement; General Conference, 1832; Andrew and Emory Bishops; Dickinson College, Established; Famous Trial; Death of Bishop McKendree; Book Concern Burned; Abolition; Bible Society; Death of Bishop Emory; Centenary of Methodism; Slavery Question; General Conference 1840: Death of Roszel, Cookman and others; Report on Slavery; General Conference 1844; Plan of Separation; Report on Separation 1845; Conference of 1846; Adherence to M. E. Church Conditional; Wesleyan Female Institute; Border Troubles; Seminaries; General Conference 1848; Property Question; Baltimore Female College; Movement for Conference Paper; Reaffirmation of Principles on the Slavery Question; Conference Divided; Protest against Abolition Agitation; Summary; Review; Conclusion

* * *

SKETCH OF JOSHUA SOULE

* * *

APPENDIX A -- CLERICAL SKETCHES

* *

In 1907 -- Surviving Members Of The Old Baltimore Conference

* *

In 1907 -- Some Preachers Received on Trial
and Discontinued, Located, or Withdrawn

* *

APPENDIX B

Personal Notes and Reminiscences

* *

APPENDIX C

Names of Laymen 1801-1850

APPENDIX D -- Correspondence between Dr. Coke and the Baltimore Conference

ILLUSTRATIONS

[Thirty-three illustrative pictures are included with the digital edition as JPEG graphics. There were two more pictures in the book that were profiles with the entire face in black. Since little could be distinguished of the subjects' facial features except the profile, I did not include them. They were of Madam Edward Martin and Alice Hill. I like to use the "hdm" with the tiff file names, but since 33 jpgs were to receive file names, it precluded my use of the "hdm" because I could not simply add alphabetical letters to the end of the file name -- such as: hdm0805a, hdm0805b, etc. Thus, the 0805 without the hdm is used, followed by a dash and zero numbers 1-30, to both identify the jpgs with this document, while giving them each a separate numeric designation. -- DVM]

James Armstrong = 0805-01.jpg
Francis Asbury = 0805-02.jpg
Mrs. Harry Dorsey Gough = 0805-03.jpg
Freeborn Garrettson = 0805-04.jpg
Henry Willis = 0805-05.jpg
Robert Strawbridge = 0805-06.jpg
William McKendree = 0805-07.jpg
Ordination of Bishop Asbury = 0805-08.jpg
Thomas Coke = 0805-09.jpg
Valentine Cook = 0805-10.jpg
Joshua Wells = 0805-11.jpg
Henry Smith = 0805-12.jpg
Stephen George Roszel = 0805-13.jpg
Richard Whatcoat = 0805-14.jpg
Facsimile of Page of Conference Journal = 0805-15.jpg
Joshua Soule = 0805-16.jpg
Enoch George = 0805-17.jpg
Robert R. Roberts = 0805-18.jpg
John Emory = 0805-19.jpg
John Bear = 0805-20.jpg
Norval Wilson = 0805-21.jpg
Beverly Waugh = 0805-22.jpg
S. Asbury Roszel = 0805-23.jpg
Thomas B. Sargeant (1842) = 0805-24.jpg
Alpheus W. Wilson (1853) = 0805-25.jpg
John S. Martin = 0805-26.jpg
William Gwynn Coe = 0805-27.jpg
S. Samuel Roszel = 0805-28.jpg
Thomas B. Sargeant (1872) = 0805-29.jpg
William Eggleston = 0805-30.jpg
Alpheus W. Wilson (1907) = 0805-31.jpg
Facsimile of Love-Feast Tickets = 0805-32.jpg

Mary Hewitt* = 0805-33.jpg

[*This picture was not listed among the book's Illustrations, but I have added it to the list because the picture itself was in the book. -- DVM]

* * * * *

History of Methodism in the Old Baltimore Conference

PART I -- The Planting

CHAPTER 1

The history of the Baltimore Conference as to its territorial limits properly begins with the first year of the last century (1801). The preceding period was a time of planting, the conditions of which were of the simplest kind. Without any human prevision or concert of action the movement began about the year 1760. Two local preachers, both from Ireland, emigrated to this country. Robert Strawbridge, a genuine Irishman, settled on Sam's Creek, Frederick County, Maryland. Philip Embury, though born in Ireland, was of German extraction, his father's family being from the Palatinate. He resided in New York city, a carpenter working at his trade. Strawbridge was a tiller of the soil. Both, like their Divine Master, began their work in the humblest places and preached the gospel to the poor. Strawbridge had no sooner found his lowly home (about 1760), than he began to preach and organize societies. Embury, more diffident, waited several years, and was then aroused to ministerial effort only by the earnest appeal of Barbara Heck, in 1766. Next followed Robert Williams, with license to preach from Mr. Wesley. He arrived in New York, 1769, began his work in Embury's Chapel, [1] pushed southward, and helped Strawbridge (1772) to plant Methodism in Baltimore County and on the Eastern Shore of Maryland. The same year (1772) he appeared in Norfolk, Virginia, formed the first society there, and became the "Apostle of Methodism" in that State. He was the "first Methodist preacher to publish a book, the first that married, the first that located, and the first that died." [2] Jesse Lee, the founder of Methodism in New England, was among the first fruits of his ministry. His ardor led him to enter North Carolina, and to open the way for the further advance southward of Methodism. A few months after the arrival of Williams in New York, came John King, known to Mr. Wesley in England. Philadelphia was his starting point. He soon found, in Maryland, Strawbridge and Williams, and they together formed an invincible trio of zealous workers. He has the distinction of introducing Methodism into Baltimore, preaching from a blacksmith's block, at the intersection of Front and French streets, soon after, from a table on the corner of Baltimore and Calvert streets, and then from the pulpit of St. Paul's, (Church of England) near the corner of Charles and Saratoga streets, where it is said he beat the dust out of the old velvet cushion and woke the audience with Boanergian thunder. He went to Virginia, cooperating with Williams, and thence, into North Carolina, where, after arduous and successful labors in New Jersey and other points, he located in 1778.

Strawbridge, Embury, Webb, Williams, King -- irregulars, voluntary heralds of the great Methodist movement in America--heroes of faith, today known and read of all men, their lives and deeds are recorded in imperishable annals. Their memory will be blessed forever. It is needless to repeat, in all its details, the well-known story here, nor does the scope of this work require it. So,

also, must suffice the brief outline sketch of the appointed missionaries, who, following these faithful forerunners, found "a people made ready for the Lord."

At the very time the Wesleys were organizing the "Holy Club" at Oxford University, England, 1729, Baltimore Town, in the colony of Maryland, was being laid out. Of its site an eminent authority has written: "It is a meeting place of many things. It lies at the head of tidewater, or junction of the foot-hills with the plain; at the junction of the granite, gneiss and slate with the deposit of gravel, clay and iron ore; at the junction of the region of oaks, chestnuts and beeches, with that of pines and magnolias. Its mild climate, with a mean temperature of 54 degrees, and its exemption from epidemics, make it, in these respects, the most favored of all the cities on the Atlantic seaboard; yet it grew but slowly, and in twenty years (from 1730), had only twenty dwellings and one hundred people." [3] Its advance in population was much more rapid during the next twenty years. In 1773 it numbered about 5,000, but its material improvements were not commensurate with the increase of inhabitants. The town proper began at the corner of Pratt and Light streets. Extending northwesterly to Sharp street, it was turned by "a great gully" northeasterly to a precipice, near Charles and Saratoga streets, where St. Paul's Church stood, overlooking the town and the bay. Close under this cliff, Jones' Falls, with meadows on the eastern side, over which the cattle were grazing, pursued its winding way to Lexington and Calvert streets, the head of deep tide water, where vessels were often moored, then by various courses reached Pratt street. Fell's Point, at that time almost an island, was separated from Baltimore Town by wide marshes and inlets. Jones' Town comprised three streets on the northeast side of the Falls, and in process of time extending northward became Old Town. Baltimore Town and its suburbs are described by the earliest historian as "having no pavements, no police or street lights till after the Revolution; there were pools of stagnant water in the heart of the town, and in the autumn and spring, the mud rendered the main streets almost impassable." [4] Such was its condition when John King (1770) proclaimed for the first time the Wesleyan interpretation of the Gospel; nor had it improved when, two years later, Asbury made his entrance into what must have appeared to him only a scattered village. How must it not have grown when, twenty years afterwards, Chateaubriand, the celebrated French author and diplomatist, visited it in 1791, and described it as "a handsome town, very clean and very lively." During these two decades the population had increased from five thousand to thirteen thousand five hundred.

The first Methodist Society of forty members, June, 1772, [5] numbered, in 1792, nine hundred and forty-one.

Methodism was shown in its approach to Baltimore, compared with its progress in the contiguous country places. It is not difficult to understand the reasons. Outranked by the older town of Annapolis, which had been for seventy-five years the seat of the Colonial government, Baltimore had neither the population nor the prestige of a metropolis. For thirty years it had a fierce struggle with its rival, Joppa, some twenty miles northeast, at the head of navigation on the Gunpowder River, and was just entering upon its more rapid development in 1772. Strawbridge, who, in 1760, had settled on Sam's Creek, thirty miles northwest of Baltimore, naturally organized societies radiating from his humble home to those rural districts where the open doors invited him to enter. This section of the colony was peopled mostly by German immigrants from Ireland, originally driven from the Palatinate, and the first churches built were either Lutheran or Reformed, and distinctly Calvinistic in doctrine. Whitefield, as far back as 1740, had labored in

Bohemia Manor, on Elk Run, in Cecil county, and doubtless prepared the ground for the more extended work of Strawbridge and his fellow laborers twenty-five years later. It was here that Asbury preached his first sermon in Maryland, April, 1772. It was included in the first regular itinerant work organized by Asbury, and called Philadelphia Circuit. His companion on the ocean voyage, Richard Wright, went by direction of Boardman, then Mr. Wesley's "Assistant," or Superintendent of the American work, to the help of Strawbridge, King and Williams, and established three appointments in and near Bohemia Manor (1772), at the residence of Solomon Hersey, Thompson's schoolhouse and Back Creek. [6] Boardman and Pilmoor, the first missionaries sent to America by Mr. Wesley, arrived in Philadelphia, October 24, 1769. [7] They alternated three times a year between the cities of New York and Philadelphia with encouraging success. They both made occasional excursions into the adjacent country. Pilmoor preached in Baltimore as early as 1772. He remained there eleven days, preaching every day and three time on Sunday, and forming a society of 40 persons. Mr. Boardman soon afterwards followed him to Maryland and preached in Baltimore. [8]

Fifteen persons or more constituted the "first society in Maryland and America," [9] at the house of Robert Strawbridge. [10] Their names have fortunately been preserved: John Evans, William Durbin, William Daman, George Havener, Richard Smith, Thomas Leakin, James Crawford, Robert Walker, William Snader, Thomas Donaldson, Daniel Stephenson, Philip Nicodemus, Andrew Poulson, Jacob Cassell, George Logman, (with their wives and some children). Afterwards were added John Todd, George Saxton, Mrs. Alexander Warfield, Hezekiah Bonham, John and Paul Hagerty. Some of these names are still extant in Maryland Methodism. The son of William Durbin was a traveling preacher and died triumphantly in 1805. Samuel Merryman also became a member at Sam's Creek.

Strawbridge gathered the first society in Baltimore county at the home of Daniel Evans, near Baltimore. Names that have become famous in the annals of Methodism were on the class book of that society. Richard Owings, the first native American local preacher labored usefully in this relation until the last two years of his life, when he was honored by admission into the traveling connection, and died in Leesburg, Va., in 1786. It was his privilege (1781) to preach the funeral sermon of Robert Strawbridge. He is described in the Minutes as "a man of honest heart, plain address, good utterance and sound judgment." Three other local preachers came from the same society, all men of high character: Sater Stephenson, Isaac Rollin, and Nathan Perrigo (living six miles northeast of Baltimore), the spiritual father of Philip Gatch).

Baltimore county, at that period, extended to the Susquehanna river, including Harford county, which was set off in 1773. It was in thus section that Richard Webster, in 1768, was converted. His house became a home for the preachers, and he himself, for a short time, was in the traveling connection, afterward useful as a local preacher. Thomas Bond and his first wife were brought into the Methodist Society under the preaching of Strawbridge Two of their sons became widely known in the subsequent history of Methodism. Dr. Thomas E. Bond, Sr., was for a number of years, editor of the Christian Advocate and Journal, and the Rev. John Wesley Bond was the last traveling companion of Bishop Asbury. Under the preaching of Strawbridge, King and Williams, William Watters, the first native American itinerant, was (1770) convicted of sin; and in May, 1771, at a prayer meeting held in the same house in which he was born a child of wrath, he was also born a child of grace. Deer Creek was the home of the notable family of Watters. There

were seven brothers, all of whom within one year professed faith in Christ and joined the Methodists. Nicholas entered the traveling connection in 1776, three years after his brother William, and after a faithful ministry, died in Charleston, S. C., 1804. Another brother also entered the ministry in the local ranks.

Philip Gatch [11] was born, 1751, on what has long been known as the "Gatch Farm," near Baltimore. He had nearly attained the age of twenty-one, when he heard Nathan Perrigo, under whose prayer he became alarmed, and whose sermon thoroughly awakened him. For four months he was in deep distress and almost in despair. During a prayer meeting at a neighbor's house he was powerfully converted. In a short time, his parents, most of their children, a brother-in-law, and others found peace in believing, and joined the church. He soon began to exhort. Rankin met him at a quarterly meeting in Baltimore county, and commissioned him as a traveling preacher. Born in the same year as William Watters, and converted one year after his noble comrade, he was the second native itinerant, and destined to become famous both east and west as one of the most zealous and successful pioneers of Methodism. His name should have appeared in the Minutes of 1773; since, as Watters failed to reach his appointment in New Jersey, he was sent by Rankin to supply it.

The second house of worship in Maryland was erected in Bush Forest, in Baltimore (afterwards Harford) county, either in 1769 or 1770. It is presumable that Strawbridge, having been instrumental in building the church, organized the first society there. It must indeed have been a primitive structure, since Asbury describes it, in 1772, as "having no windows and doors." He adds: "In the cold weather my heart pitied the people. Putting my handkerchief over my head, I preached two sermons, giving an hour's intermission, and such was the eagerness of the people to hear the word that they waited all the time in the cold."

The zeal and enterprise of Strawbridge led him to push forward into Kent, where at Worten, in the house of John Randall, in 1770, he delivered his message. Joined soon after by Richard Owings, he preached in Georgetown, and crossing the Potomac river, planted societies in Fairfax county, Virginia.

The records have fortunately preserved to us the names of those who were brought into fellowship with these earnest local preachers. The region between Baltimore and the Susquehanna river, directly on the main highway between north and south, became the center of Methodist influence.

From testimony of Freeborn Garrettson, [12] Richard Webster was converted under Strawbridge in 1768. James Baker, from the Forks of Gunpowder, deputy surveyor of the county, happening to be in Baltimore Town, and attracted by the crowd in attendance upon the first appearance of John King, sat upon his horse, and listened to the sermon. It proved to be "the power of God" unto his salvation. He is said to have been the first Methodist convert in Baltimore. For sixty-four years he adorned the profession of faith among the Methodists, and died (1835) in the city of Baltimore, at the advanced age of ninety-one years.

Henry Bowman [13] heard King during his first visit to Maryland. He came to scoff but went away to pray. He lived and died a happy Methodist. Joseph Presbury, also converted under

King, led the meeting when William Watters was saved. Stanford became a local preacher, and, years later, Henry Smith found him in Kentucky, still in the faith.

William Duke, a personal friend of Captain Webb, by whom he was presented with his Greek Testament, was admitted into the traveling connection, 1775, spent four years in the work. Returning to his original denomination, he lived for many years a Protestant Episcopal clergyman, and died in Elkton, Cecil county, Maryland, in 1840.

The names of Giles, Forwood, Moore, Sinclair, Aquilla Galloway, Colgate, M. Brown, Murray, Barnett Preston, Richard and Josias Dallam are to be added to the memorable list, furnishing the nucleus around which should gather equally illustrious names in the near future, under the ministry of Asbury and his co-adjutors.

* * * * *

CHAPTER 2

Tidings of these wonderful movements in the new world could not fail to reach the ears of Mr. Wesley and his preachers in the mother country. They produced a profound impression, and led to the appointment of two of the best men of the Wesleyan Conference, Richard Boardman and Joseph Pilmoor, to take charge of the work, and place it in line with the now settled organization in Great Britain. The year 1769, and the Conference at Leeds, constitute the time and place of this most important action. Boardman was thirty-one years of age and had spent about six years in the itinerancy. His training, brief but thorough, had fitted him for the position of leader in the work, and to be entitled Mr. Wesley's Assistant in America. Pilmoor, though younger, was none the less prepared to fulfill the mission to which he had been called. Both are described as possessed of admirable qualities that eminently fitted them for their work. Not very long after they had begun to preach, alternating between Philadelphia and New York, Whitefield gave them his greeting and blessing as he passed through Philadelphia, on his way north, for the last time. Reaching Newburyport, Massachusetts (1770), the great evangelist closed his glorious career, preaching to the very last night of his life.

The year 1770 seems to begin the era of the systematic planting of Methodism by these two Wesleyans. Great awakenings and continuous revivals were the results of their earnest efforts. They pushed southward, and Pilmoor extended his journey even as far as Georgia, visiting in Savannah the orphan school that Whitefield had founded. "America" is the one missionary circuit, with three hundred and sixteen members in Society, now for the first time reported to Mr. Wesley. Four regular itinerants, Boardman, Pilmoor, Williams and King, occupied the field. The call for new recruits was urgent. Two, Francis Asbury and Richard Wright, were appointed.

In the parish of Handsforth, Staffordshire, Francis Asbury was born, the only son of humble but intelligent parents. The mother was devout, leading her husband to a religious life, and her son to correct conduct, to the love of the Scriptures, and ultimately to the Methodists, where he was first surprised, and then delighted, with their service, their singing, and their devout worship. Testing his own experience by the new doctrine of assurance, he was convicted, and finally, at a meeting in his father's house, he believed that "the Lord had pardoned his sins and justified his

soul." At the age of seventeen he began to hold meetings. A year later he was licensed to preach, and at his majority started out as an itinerant preacher, filling, as a supply, a vacant charge. Five years' experience in the active work of the ministry not only gave proof of his capacity, zeal and industry, but discovered to the discerning eye of Wesley those qualities of leadership which so eminently fitted him for the highest post of honor and responsibility. This relation virtually began in 1772, was confirmed in his ordination to the Episcopal office in 1784, and was maintained with unabating zeal, unflinching courage and incessant activity to the latest hour of his life.

The faculty of organization, so predominant in Mr. Wesley, reveals itself in Asbury in the very first observation he makes after his arrival in America. He reached Philadelphia, October 27, 1771, met with Pilmoor and preached several times. November 12th he set out for New York, where he found Boardman, "in peace, but weak in body." He preached day after day, but became restless. "I have not the thing which I seek for—a circulation of preachers to avoid partiality and popularity." Two days later he chafes again: "I judge we are to be shut up in the cities this winter. My brethren seem unwilling to leave the cities, but I think I shall show them the way." And show them he did, both by planning and example. The tendency had been strong to a settled pastorate. To Asbury's inflexible purpose and indefatigable journeys and labors, will American Methodism, under God, be ever indebted for the inauguration and perpetuity of the itinerant system, and its marvelous results. In one year from his arrival in Philadelphia, so fully had he revealed his peculiar qualifications for leadership, that the sagacious Wesley appointed him "Assistant," or General Superintendent, of the American Societies, though he was but twenty-seven years of age.

It is true that, possibly at the instance of Asbury himself, Thomas Rankin superseded him in 1773, by appointment of Mr. Wesley, as General Assistant over the American Societies. That clear-headed and honest Scotchman was probably needed to give, by his wise and firm administration, body and system to the crude elements that had hitherto been gathered into the Methodist Societies. That Asbury fell into line with the same readiness that had marked the retirement of Boardman is evidenced by the enthusiastic reception accorded to Rankin and Shadford on their arrival in Philadelphia, and the cheerful acceptance of his appointment at what has been called the First American Methodist Conference. [14] Providence, turning to good account the changing circumstances of time, so ordered that this interval should afford opportunity for the thorough training of the future great Bishop of the Methodist Episcopal Church. Standing with a loyal and unfaltering devotion in the ranks, the observant eye of Asbury watched the progress and development of the work, until Thomas Rankin and his fellow-laborer, George Shadford, felt impelled, in the Spring of 1778, to return to the mother country. The "Calm Address" of Mr. Wesley, and the imprudent conduct of Martin Rodda, one of the missionaries sent over by him, brought about this result and left Asbury the sole representative of the English Wesleyans, but thenceforth to remain the true leader of the native preachers until the close of his life.

The vicinity of New York became Asbury's first field of labor after his arrival in this country in 1771. [15] It was not long before the power of the man began to be felt and his mission recognized. After his appointment by Wesley to the superintendency of the societies, he moved southward, preaching almost daily. Crossing the Susquehanna, he found comfortable quarters at Friend Nathaniel Giles', where they had a family meeting, and at which Richard Webster gave a moving exhortation. He preached first sermon at Rock Run, then at Mr. Morgan's on Deer Creek, next at Samuel Litton's, a converted Quaker, then at Henry Watters', where "they had a powerful

meeting." Here he was at headquarters and found many warm in their first home. He was astonished at the marvelous work of God in transforming the worst of sinners into happy saints, and rejoiced with those whose lips, once foul with profanity, were now filled with the praises of God. In rapid succession he visited and preached at Samuel Forwood's, Richard Webster's, the widow Bond's, Charles Baker's, J. Moore's, Sinclair's, Aquilla Stanford's, Galloway's and Chamberlain's. Coming nearer to Baltimore, we find him preaching at Philip Gatch's, John Colgate's and Richard Owings'; then pushing on to the home of Strawbridge, he found hospitable welcome there, and, with Durbin and Saxton, went to Frederica (now Frederick City,) where many came to hear him. The old log meeting house on Sam's Creek, on the following Sunday, (November 22,) was his preaching place. [16] Interesting as it must have been, he tarried not in this first home of American Methodism; but accompanied by John and Paul Hagerty and Hezekiah Bonham, he filled another appointment on the same day, then preached at Durbin's; again at Westminster. Returning to Richard Owings', he "preached with much feeling to many people;" thence to Joshua Owings' (father of Richard), whose piety deeply impressed him; and on to Samuel Merryman's and Daniel Evans', near Baltimore.

The first visit of Asbury to Baltimore was in company with John King, about the middle of November, 1772. They tarried but a night. It was a brief survey of the field, which was soon to yield a rich fruitage.

Just two years before, King had for the first time in this town preached on the street corners to groups of people, who listened with eager curiosity, some with deep conviction to his vehement appeals. Boardman and Williams followed in quick succession. A month previous to Asbury's entrance into the city, William Watters, starting from Harford on his itinerant career, accompanying Robert Williams to Virginia, stopped in Baltimore to preach his third sermon. On the 28th of November, 1772, [17] Asbury "preached at the Point the first time," and on Sunday morning the crowd filled Captain Patton's house to hear him again. Crossing the Falls, he "dined with William Moore," and "preached in town at three and six o'clock." Soon two societies were organized. Jesse Hollingsworth, George Wells, Richard Moale, George Robinson and John Woodward, constituted the first class at Fells Point. William Moore, a Mrs. Moore, whose short but happy Christian life closed with rapturous fervor and glorious triumph, Philip Rogers and his saintly mother, Samuel Owings and his wife, Mrs. Triplett, whose house was the second preaching place in Baltimore Mrs. Rachel Hulings, useful, devoted and zealous, Mrs. Chamier, Mrs. Martha Allison, sensible and pious, a class leader among the women, and, at a later date, Hawkins, Fonerden, McCannon and Chamberlin were distinguished as leaders and supporters of the cause in Baltimore Town.

One year after Mr. Asbury first visited Baltimore, November, 1773, he, "assisted by Jesse Hollingsworth, George Wells, Richard Moale, George Robinson, and John Woodward," purchased (at five shillings) the lot sixty feet on Strawberry alley, and seventy-five feet on Fleet street, for a house of worship, [18] the only original Methodist structure extant in the city. The following year Mr. William Moore and Mr. Philip Rogers took up two lots of ground, and erected a church in Lovely Lane, founded April 18, 1774. [19] This building was completed prior to the occupancy of the chapel on Strawberry alley, and was the seat of the first Conference that met in Baltimore, May 21, 1776, twenty-three preachers present. At the Christmas Conference in the same house (1784), sixty preachers participated in the organization of the Methodist Episcopal Church. Dr. Coke tells in his journal, of the refitting that took place for that momentous occasion; how the

benches were furnished with backs, a gallery constructed, and for the first time a stove provided to warm it. The stirring appeals of this first Missionary Bishop in Methodism, brought about the sale of Lovely Lane Chapel, in 1785, and the erection, near its site, of the Light Street Chapel. The last vestiges of both these old landmarks of Methodism, together with the third old Light Street Church, have disappeared, and the stranger passing down Light street would never dream, as he crossed German street, that he was stepping on ground hallowed by the sacred memories of over a hundred years.

It must not be forgotten that the appointment of Francis Asbury to Baltimore in 1773, included all the adjacent territory lying in Frederick, Baltimore, Harford, Kent and Cecil counties. His colleagues were Strawbridge, Whitworth and Yearbry. [20] He had much fruit from his labor, both in confirming the young disciples, and bringing sinners to God. Francis Hollingsworth, a gentleman of large estate near Baltimore, became a Methodist, and many of the same name and family have been in union with them. Mr. F. Hollingsworth, probably a son of this gentleman, and a spiritual son of Mr. Asbury, transcribed his journal.

William Lynch, of Patapsco Neck, was brought to the Lord this year. He became a useful traveling preacher, a man of more than ordinary powers of speech, and of holy life, dying triumphantly, 1806. Joseph Cromwell, a stiff old Churchman near Baltimore, differing from his parson about predestination, offered his house as a preaching place for the Methodists. Joseph and James Cromwell became traveling preachers. At Elk Ridge the Worthingtons became staunch supporters of Methodism. Mr. Asbury describes the place as "wealthy and wicked." A society was formed there, but with so few male members, that, even after a lapse of twenty-two years, a few good women composed the board of trustees.

Joseph Taylor, who married Sarah, a sister of Rev. Philip Gatch, became a Methodist.

house is still a preaching place. John Dougherty and his wife belonged to this Society, and after a faithful life, died in a good old age in the hope of glory.

Phineas Hunt and Susan, his wife, were among the first to unite with the Methodists under the earliest preachers. For sixty years the weary itinerants found a congenial resting place in the home of this pious couple. Father Hunt died in 1837. Hunt's Chapel, built about 1780, was for many years a well-known appointment; and upon the same site there is still a Methodist church. Daniel Ruff was a native of Harford county, Maryland, near Havre de Grace. He was brought to God during the great revival of 1771. The next year his house became a preaching place. In 1773 he began to exhort his neighbors to "flee from the wrath to come," and turned many of them to the Saviour. Mr. Asbury, in his journal, refers to him "Honest, simple Daniel Ruff, has been made a great blessing to these people. Such is the wisdom and power of God, that He has wrought marvelously by this plain man, that no flesh may glory in His presence." He was received on trial in 1774, and appointed to Chester Circuit.

We may form some idea of the labors of Asbury and his colleagues in 1773, on Baltimore Circuit, by the list of their preaching places. Pipe's Creek, Bush Forest, John Watters', Henry Watters' (near Deer Creek), Barnet Preston's, Josias William Dallam's, Joseph Presbury's, James J. Baker's (near the Forks of Gunpowder), Daniel Buff's (near Havre de Grace), William Duke's,

Daniel Evans' Owings', Nathan Perrigo's, Simms', Patapsco Neck, Back River Neck, Middle River Neck, Bush River Neck, Fell's Point, Baltimore, Charles Harriman's, Hunt's, Seneca, Georgetown on the Potomac, Sugar Loaf Mountain; and on the Eastern Shore Solomon Hersey's (Bohemia Manor), John Randall's (at Worten's), and at Hinson's, in Kent county; [21] in all thirty societies, comprising five hundred members -- nearly one-half of the entire connection. What a glorious year must it not have been for these indefatigable itinerants, since they could report, at the next meeting of the Conference, from their large circuit, no less than one thousand and sixty-three members!

As we gather from Asbury's Journal and other sources of information, the Quarterly Meeting Conferences became during this year, under the management of their ever present head, the centers of religious power, the occasions of enthusiastic assembly for the Methodist people, and the points of attraction for the unconverted multitudes. Preaching, praying, singing, exhortation and the inculcation of discipline appear to have constituted the chief business. Great awakenings, many conversions, and large measures of comfort to the infant church invariably followed these meetings. They proved to be the means of reconciling differences of opinion, and of keeping the societies in unity and peace. The tide of religious feeling swept away narrow prejudices, while the rigid discipline of the great organizer gave order and stability to the crude elements that were gathered from all classes into Methodist fellowship. Grand was the opportunity, and grandly did Asbury improve it. The year 1773 was an era in the history of the Baltimore Conference.

* * * * *

CHAPTER 3

At the Conference of 1774, Kent and Frederick were taken from Baltimore Circuit. Abraham Whitworth was assigned to Kent; Philip Gatch and William Duke to Frederick; George Shadford, Edward Dromgoole, Richard Webster and Robert Lindsay to Baltimore. Shadford proved to be a man after Asbury's heart. They were knit together in the closest ties of friendship. [22] When Shadford was about to return to England in 1778, the parting between them was most affecting. He was a man of fervent eloquence, great tenderness of feeling and readiness for any opportunity of usefulness. The first trophy he won to Christ and to the Methodist itinerancy after his arrival in Baltimore, was Joseph Cromwell, before mentioned. Robert Lindsay was an Irishman, who remained in this country three years, then returned to England, where he continued in the Wesleyan Ministry till 1788. Dromgoole, also an Irishman, renounced Romanism in 1770, came to this country through the instrumentality of Strawbridge, was brought into the full assurance of faith, and began to preach in 1773. Richard Webster, as we have already seen, was one of the earliest Methodists of Harford county. His name appears on the Minutes in the appointments for 1774 and 1775, but he was never received on trial. He married early, located, but never relaxed his efforts to do good. For nearly fifty years, around his home near Abingdon, Maryland, he preached and labored to promote the cause he so dearly loved.

Isaac Rollin was the third native American to become a traveling preacher. Born and reared in Patapsco Neck, he professed religion about 1770, and in December, 1772, Asbury appointed him to labor in Kent and Cecil counties, with Richard Webster and John King. In 1774, he was sent to Brunswick and remained in lower Virginia till 1778. In 1781, he was sent to

Pennsylvania, where he withdrew, and set up for himself. His death was occasioned in 1783 by a fall from his horse." [23]

Whitworth was an Englishman who traveled and preached in New Jersey, in 1772, where the famous Benjamin Abbott was awakened under his ministry. In 1773, under the direction of Asbury, he traveled the first half of the year in Frederick, was then sent to Kent, where he was successful in his work, and was returned as preacher in charge. Within two months after his return he suddenly and sadly fell. Said Asbury, when the news reached him: "Alas for that man! he has been useful but was puffed up, and so fell into the snare of the devil." Gatch had made but two or three rounds on Frederick Circuit, when he was ordered to Kent to take the place of the first apostate from the Methodist connection. The story of his preaching on his first Sabbath at the very place where the cause of God had been so sorely wounded; of his persecutors; of the revivals which followed his preaching, the most powerful one occurring at the place where the offense had been committed; of the conversion of Philip Cox, afterwards a useful traveling preacher; of the opposition by Parson Kain -- all is told with thrilling interest in Judge McLean's Memoir of Gatch. [24]

Frederick Circuit, the birthplace of American Methodism, embraced all that territory north of Baltimore which afterwards was comprised in Frederick, Montgomery, Carroll, Washington and Allegheny counties. It had grown but slowly during fourteen years in consequence of the predominance of Calvinistic Lutheranism, deeply embedded in the stolid German mind. But from 1774, with 175 members in society, its advance was more rapid, nearly doubling its numbers in one year. From year to year the increase was steady, until Methodism securely planted itself in the heart and life of the people.

Strawbridge and his spiritual son, Richard Owings had, in the earlier days of Methodism, crossed the Potomac from Georgetown and penetrated into Fairfax county, Virginia, where in 1773 the house of William Adams became a preaching place. From that starting point, Methodism made its way northward to the Valley of Virginia, then keeping for awhile close along the banks of the Potomac, until it joined forces with those which met it near the head waters of that beautiful river.

In 1774, we find Fairfax included in Frederick Circuit as a regular appointment. Meanwhile the adventurous spirit of John King presses him beyond even the wide limits of Norfolk Circuit. [25] He enters Alexandria, opens his commission there, and organizes a society of twelve persons. John Littlejohn, a man of superior abilities, afterwards for a few years in the traveling connection, stood at the head of this society, and, for a number of years after his location, gave character and marked success to Methodism in that city.

Perry Hall, situated about twelve miles northeast of Baltimore, on the Bel Air road, became at this time a center of attraction to Methodist preachers, and a famous spot around which linger interesting memories. The name of Harry Dorsey Gough will ever be coupled with that of Francis Asbury, his father in the Gospel, and his most devoted friend. All of earthly good that wealth could bring was his. Friends high in social position thronged his "elegant and spacious country residence." A multitude of servants waited upon the bidding of their master. An amiable and accomplished wife, a sister [26] of General Ridgley (who became subsequently Governor of the State), graced the home with refined manners and courteous hospitality. She had heard the

Methodist preachers, and seen, in the saintly lives of those who had been converted under their ministry, the power of the religion they taught. Her husband, gay and worldly, was adverse to these influences, and, it is said, opposed his wife's placing herself within their reach. At the bantering invitation of a boon companion, and, in order to be entertained by a new diversion, he went to the place where Mr. Asbury was preaching. He was first aroused, then convinced, and deep distress followed. The prayer of a Negro slave, which he overheard, led him to pray earnestly for himself. Retiring one day from the midst of a circle of friends, he fell on his knees in his closet, and found pardon and peace. He returned to his guests, and surprised them with his joyous exclamations: "I have found the Methodists' blessing! I have found the Methodists' God!" His wife soon found the same blessing, and took her place by the side of her husband, in the first Methodist class organized by Asbury in Baltimore. [27]

Thenceforth, his beautiful home was consecrated to Christ and to His servants, from the humblest local preacher to the most eminent itinerants in the connection. There, in 1775, Rankin had a charming stay. In the evening the numerous servants were called in, and prayer, exhortation and praise made the hour a delightful and profitable season. Within its walls assembled Asbury, Coke and Vasey with others, the famous conclave, who prepared the outline of the organization of the Methodist Episcopal Church, at the Christmas Conference of 1784; and, at the same time projected the institution of "Cokesbury," the first Methodist college ever erected in America.

Hardly had this notable couple embraced religion under the ministry of Asbury, before another name, near by, was added to the list of illustrious leaders among the Methodist hosts. Freeborn Garrettson, hearing from childhood, through the inner ear, heavenly voices speaking to the conscience and the heart, could not rightly interpret them till he listened to the Methodist preachers, and conversed with happy converts. He heard Asbury with delight, following him from place to place. Finally, riding alone, he threw the reins of the bridle on the horse's neck and cried aloud, "Lord, I submit!" Then came reconciliation, the power of faith and love, and a joy that made him want to "take wing and fly away to Heaven." His home, near Havre de Grace, Maryland, became at once the starting point of his wonderful career, which reached from North Carolina to Nova Scotia, and covered half a century with labors and travel that rivaled his great leader and almost made him a bishop in the Methodist Church.

It is interesting to note the origin and progress of the "United Brethren in Christ," simultaneous with that of Methodism. The parallel lives of their founder and bishop, Philip William Otterbein, and of Francis Asbury, were distinguished by similarity of doctrine and methods of administration. Both had the same center of operations in Baltimore, the one carrying forward with zeal and success the new movement in the reformed Church, destined to develop amongst those earnest Germans a system of doctrine, discipline and economy almost the counterpart of Methodism; the other, not antagonizing, but aiding in brotherly love, a kindred work with unbroken harmony. Each lived to see the work of God extending beyond his most sanguine expectations. Their friendship continued until death parted them for a season. Three years after Otterbein died (1813), Asbury was doubtless welcomed by him into the eternal heavenly fellowship.

Asbury's first appointment to Norfolk tested his faith and patience. In Norfolk, together with Portsmouth and eight minor appointments, his work consisted chiefly in reducing to order and

discipline the crude societies. While he was thus busily engaged, near at hand on old Brunswick Circuit, Shadford and his four colaborers -- Robert Williams, Lindsay, Dromgoole and Glendenning -- were sweeping over their wide territory with extraordinary results. Jarratt, the Church clergymen, astonished at the great revival, threw his influence and efforts freely into the work. Thomas Rankin came to their aid. When Robert Williams fell on his work, and was buried near Norfolk, Asbury, who in the funeral sermon, expressed the conviction, "that no man in America had been equally successful in saving souls," hastened to Brunswick, to wield the sword of the spirit in the place made vacant by the death of the founder of Methodism in Virginia. [28] The wonderful revival went on in Brunswick and Caroline, until eighteen hundred souls were, during that year (1775), added to the church.

At the same time William Watters, [29] with Strawbridge, penetrated beyond the northern limits of Frederick, along the Alleghenies; then six months later, crossing the Potomac at Georgetown to Fairfax. he kindled a flame that spread from appointment to appointment, until, within six months, he was able to report at the session of the Conference in Baltimore (1776) that the membership had increased from thirty to three hundred and fifty. [30] Then Fairfax Circuit took its place in the regular appointments, with three preachers assigned to it -- Watters, McClure and Fonerdon. Among the trophies won were Nelson Reed, a name never to be forgotten in the Baltimore Conference, and Mr. Fairfax, a relative of Lord Fairfax, who came to Conference, and told with powerful effect the story of his conversion. That year (1775) had also witnessed the introduction of Methodism, not only along the Piedmont country, at the base of the Blue Ridge, but across the mountain, in Berkeley and Frederick, where the joyful message was heard from the lips of William Watters, and the "first fruits" were gathered in the Valley of Virginia. [31]

"About the year 1775 (more probably 1780), two traveling strangers called at the residence of Major Lewis Stephens, the proprietor and founder of Newtown Stephensburg (now Stephens City), and inquired if they could obtain quarters for the night. Major S. happened to be absent, but Mrs. Stephens, who was remarkable for hospitality and religious impress, informed them that they could be accommodated. One of them observed to her 'We are preachers, and tomorrow being the Sabbath, we shall have to remain with you till Monday morning, as we do not travel on the Sabbath.' To which the old lady replied: 'If you are preachers you are the more welcome.' John Hagerty and Richard Owings were the names of the preachers. The next morning, notice was sent through the town, and the strangers delivered sermons. A number of people were very much pleased with them and they soon organized a small church at the place. The late John Hite, Jr., Mrs. Elizabeth Hughes, John Taylor and wife, and several others joined the church and in a few years it began to flourish." [32]

Thomas McClure was a useful preacher, continuing in the traveling connection till 1782, when he was located. [33] Adam Fonerden appears to have been a local preacher taken up as a temporary supply. With Freeborn Garrettson and John Tunnell as his colleagues, Watters made a good record on Brunswick Circuit in 1777; but in 1778, he was returned to Fairfax, which, together with Baltimore and Frederick Circuits, was the chief field of his labors. He married in Fairfax county, three miles north of Falls Church, Sarah, a daughter of William Adams, one of the first Methodists. [34] When he located (1783), he took up his residence in that part of the county. There his remains, together with those of his faithful wife, lie on the summit of a high hill, overlooking the capital of the nation. His descendants still live at the old home, within a short

distance from the graveyard, in which a neat monument erected in 1892, marks the spot where this noble couple are buried. The names of Colonel Ball (not Bell) and Captain Ward in Fairfax, Bushby, Shaw and John and William Hickman in Alexandria, are upon the records of the first societies.

In Fauquier county, Herman Hitt, a sturdy patriarch, living to a good old age, gave to the traveling ministry three sons, Martin, Samuel and Daniel, the last named, afterward Methodist Editor and Book Agent. A grandson, William, also became a preacher. [35]

In Loudoun county the name of Roszel runs through more than a century of Methodist history. The class leader of the first society was Mrs. Sarah Roszel (a Chilton), the saintly mother of Stephen George Roszel, for many years an acknowledged leader in the Baltimore Conference, whose sons, Stephen Asbury and Stephen Samuel, at a later period gave additional luster to the name. Sarah Roszel had, in the fourth generation, a lineal descendant in the Baltimore Conference, Dr. Robert R. S. Hough.

In that early day the itinerancy meant not only constant travel but also short terms -- three, sometimes four, and never more than six months on a circuit; according to the Minutes in 1774, "all the preachers to change at the end of six months." In 1775 the Minutes read: "Thomas Rankin to travel (at large) until December, and then take a quarter in New York; the preachers in New Jersey to change in one quarter; Webster and Cooper to change with Gatch and Watters at the end of six months;" "the preachers in Brunswick and Hanover to change as the Assistant thinks proper." The system was, in later years, wittily described by quaint Jemmy Sewell as "The Flying Artillery." But "the King's business required haste," and these consecrated messengers were "not disobedient to the heavenly vision.

* * * * *

CHAPTER 4

The war of the Colonies could not fail to exert an important influence upon the young American Church. Methodism in this country had been bound by the closest ties to the English Wesleyans. Revering Mr. Wesley as their Father in God, his spiritual children were naturally influenced by his opinions on all subjects. He had shown the deepest interest in their welfare, had sent worthy and honored men as missionaries to preach the Word and organize societies; and, until the war actually broke out, had prudently refrained from interfering with political affairs. Unquestionably he must have been acquainted with the spirit and feeling of the American people. His constant correspondence with his preachers in this country, and the outspoken declarations of the larger part of those who had been gathered into the Methodist fold, warrant this view. The latter not only had sympathized with their countrymen in resisting the oppressions by the Mother country, but under the influence of the independent Irishman, Robert Strawbridge, had already given expression to their revolt against receiving the sacraments at the hands of the priests of the Anglican Church. The war intensified this revolt, and disaster to the infant societies would have been inevitable but for the wise conservatism of Asbury.

The public feeling, which revealed itself in the cruel persecution that began even prior to the war, was manifestly political, and grew out of the peculiar circumstances by which the Methodists were surrounded. The larger number of their preachers, with Wesley as their chief authority, were Englishmen. Their religion was love, and inclined them to peace. But suspicion grew into violent hostility. Insults, fines and imprisonment followed. The opposition culminated in personal assaults, bloodshed, wounds and scars. In Annapolis, several preachers were committed to jail. In Prince George county one was tarred by a mob. In Queen Anne's, Joseph Hartley was arrested and prevented, under bond, from preaching in the county; in Talbot, he was whipped by a young lawyer and imprisoned. From the grates of his jail window he preached to large concourses of people, who came from long distances to hear him. In Queen Anne's, Freeborn Garrettson was beaten with a stick by an ex-judge of the county, and felled to the ground from his horse. Caleb Pedicord was whipped in Dorchester and carried the scars to his grave. What gave the greater fierceness to these persecutions was the imprudent conduct of some of the English preachers. [36] Asbury and Shadford were shining exceptions. The latter, after much hesitation, decided to return to England with his brethren in the spring of 1778, and Asbury was left the single representative amongst the preachers of the Wesleyans in America.

The record in Asbury's Journal after the parting scene, is peculiarly pathetic "I am under some heaviness of mind. But it is no wonder, three thousand miles from home -- my friends have left me -- I am considered by some as an enemy of the country -- every day liable to be seized by violence and abused. All this is but a trifle to suffer for Christ and the salvation of souls. Lord, stand by me!"

When Mr. Wesley's "Calm Address to the American Colonies," written in the fall of 1775, reached this country, it fell with crushing force alike on preachers and people. Asbury wrote (1776): "I received an affectionate letter from Mr. Wesley, and am truly sorry that the venerable man ever dipped his pen into the politics of America. My desire is to live in love and peace with all men: to do them no harm but all the good I can." He was worn in body and troubled in mind. In the midst of great excitements, he strove to rally the societies in the vicinity of Philadelphia early in 1776. The strain upon muscle and nerve was too much for him; he was stricken down in Pennsylvania with serious illness and prevented from reaching the first Conference that met in Baltimore, May 21, 1776.

It will be remembered that the transfer of Conference sessions to Baltimore was occasioned by the political agitation in Philadelphia. In less than two months after the Baltimore Conference met, the delegates from thirteen colonies adopted (July, 4) the Declaration of Independence.

During the war that ensued, Maryland and Virginia, the colonies in which Methodism had already struck its deepest roots, neither of them at any time the theater of protracted military operations, afforded a field of comparative security to the Societies already organized. With the exception of one year (1780) there was, despite the serious obstacles, remarkable and steady growth in numbers to the end of the war.

The Conference in the humble chapel on Lovely Lane compels our interest and excites our admiration. No luxurious appointments are about the place. The benches are plain, and, as yet

without backs. Fortunately the rigor of winter has passed, and we may hope that the spring has so far advanced, that the preachers shall not miss the absent fire. The alarms of war are at their very doors; distrust and open hostility are all around them. Some of them already "bear in their bodies the marks of the Lord Jesus." There is sublimity in their simple silence. Besides the five regular questions, one minute alone of their deliberations, remains: "July 26 is appointed a day of fasting." As one by one the nine young men, more than one third of the entire body, present themselves for admission on trial, we think of them as ready to face hardship, imprisonment, scourging and death, so that they may preach the Gospel committed unto them. Let their names be held in everlasting remembrance: Nicholas Watters, John Sigman, Joseph Hartley, Francis Poythress, James Foster, Freeborn Garrettson, Thomas McClure, Isham Tatum, William Wren.

Calmly, but with firm resolve, do they all go forth, "not knowing the things that shall befall" them; yet they go, trusting in Him "whose they are and whom they serve." Freeborn Garrettson had left his home sick in body, and in sore conflict of spirit, rode to Baltimore, passed in examination and was admitted on trial. Leaving the Conference room, and reaching his temporary lodgings, he fainted, but reviving, was so happy that the preachers around him seemed to him angels, and his room the vestibule of heaven. Frederick Circuit was his first appointment. To preach was a sore cross, but the power of God attended his word. One of his meetings lasted all night and twenty souls were added to the little society of four members. In the second half of the year, three months were spent in Fairfax. Then crossing the Blue Ridge into the Valley (then called New Virginia), he preached three or four times daily, building up the new societies that Watters had organized the year previously in Berkeley; and, pausing several days in Shepherdstown, drew large crowds to hear him. At his last meeting, a woman cried aloud for mercy, and was happily converted. The resident minister looked on in wonder, and said that the doctrine Mr. Garrettson preached might be true, as he seemed to bring Scripture to prove it, but he knew nothing about it. The next year Garrettson followed Shadford and his colleagues on Brunswick, and with William Watters and John Tunnell, preached to immense congregations with such effect that he was reminded of the day of Pentecost. He extended his travels into North Carolina, and encountered opposition, but came out "as gold tried in the fire." Joseph Hartley, one of the nine of the first year (1776), became his colleague in Kent, Maryland, in 1778, and shared with his noble comrade imprisonment and violence.

Asbury, sick and absent from Conference, 1776, was again assigned to the Baltimore Circuit. [37] On reaching Perry Hall, his feeble condition compelled him to sojourn there a few days, and then, with his friends, Gough and Merryman, he proceeded to the springs in Berkeley county, Virginia, to try the waters. Richard Webster, having at the session of 1776, retired from the itinerancy, supplied the Baltimore Circuit during his absence. The three friends improved their time at the Springs by holding daily meetings for prayer and exhortation, Asbury preaching as often as he could. He was impressed by the contrasts experienced; and after he retired from the famous watering place, pronounced it "the best and the worst place he had ever seen; the best for health and the worst for religion." Returning to his work, [38] he appears to have sought new preaching places, visiting Reisterstown, Md., February 6, 1777, where with Rankin he held a quarterly meeting, February 10. In March he entered Annapolis, where infidelity was so rampant that "courage was needed to preach the gospel." He persevered, however, making appointments as he could; at one time arrested and fined, at another refused admission to a private house. At the forks of the Patuxent he found "a large company of wild looking people." On the road a bullet passed

through his chaise. He pressed on, not heeding danger and opposition, until the good seed sown took root, and at last came the joyous harvest of souls. Names that are today familiar among the families of Calvert and Anne Arundel counties appear on the record of first converts: Weems, Childs, Griffith, Heneliss, Bignell, Gray, Dorsey, Ridgeley, Bennett, Wood and Wilson. Annapolis yielded as the first fruits of Asbury's preaching the name of Wilkens, afterwards noted among Baltimore Methodists. Richard and Dorothy Guest, parents of Reverend Job Guest, for over fifty years an honored member of the Baltimore Conference, lived near Annapolis. Afterwards the names of Watkin, Simmons and Williams appear.

The conference held at Watters' on Deer Creek, Md., May 20, 1777, is remarkable as presenting for the last time the names of Rankin, Shadford and Rodda, the English preachers, soon to return on account of their loyalty to the mother country; and, for the first time the names of men who were to become illustrious in the annals of the church: Caleb B. Pedicord, whose handsome person, saintly character, sweet spirit and pathetic tones of voice gave wondrous power in both song and pulpit eloquence; John Tunnel, frail in body but "with great gifts as a preacher;" William Gill, his bosom friend "pre-eminently astute and philosophical;" Reuben Ellis, "a weighty and powerful preacher;" John Dickens, in "literature, logic, zeal and devotion a Paul among the preachers;" John Littlejohn, "but little his inferior;" LeRoy Cole, [39] for a long time an itinerant and doing great good; Thomas S. Chew, "very popular as a preacher;" Joseph O. Cromwell, [40] "a mystic giant," and Edward Bailey, whose brief career closed gloriously by the side of his leader, Asbury, in Virginia, in 1780.

Though the war was now raging, Asbury tells us that the session of the Conference was marked by "harmony, peace and love." The parting with the English brethren, who had determined to return to the old country, is described as peculiarly affecting. "We parted," says Garrettson, "bathed in tears, to meet together no more in this world. I wish I could depict to the present generation of preachers, the state of our young and prosperous Society. We had gospel simplicity and our hearts were united to Jesus and to one another. We were persecuted and at times buffeted, but we took our lives in our hands and went to our different appointments, weeping and sowing the precious seed, and the Lord owned and blessed his work."

The year that followed (1777-8) was most trying to the faith and patience of the little band of heroes. Asbury attempted to continue his work in the counties on the Eastern Shore of Maryland and in Delaware, but so fierce were the fires of political opposition that in February, 1778, he found refuge in Delaware at the home of Judge Thomas White, who became one of his staunchest friends. There George Shadford met him for the last time. Then for five weeks he was in seclusion, and after eleven weeks of silence, could be no longer restrained, but resumed his work, confining it, however, to Delaware and the Eastern Shore.

Leesburg, Virginia, became for the first time, the seat of Conference, May 19, 1778. Their leader was for the second time absent, and Rankin was in New York, awaiting with his colleagues the departure of the vessel that should convey them to their native land. William Watters presided. The ravages of war had diminished the numbers in society by 873, with a net loss among the preachers of six. Lee tells us that, "by the war on the one hand and persecution on the other, the preachers were separated from their flocks, and all conspired to increase the burdens of the Christians."

The young men attending the session were wisely directed and acted with great prudence, and the appointments were judiciously made. Of the nine admitted on trial, James O'Kelly was destined to become, by his talents and devotion, a prominent person in the councils of the church, and in later years (1792) the notable leader in the first secession from the Methodist ranks; Richard Ivy, capable, pious, eloquent and courageous; Henry Willis, favorite of Asbury, frail in body but steadfast in work, dying, 1808 at Pipe Creek, the first home of Strawbridge; and John Major, the "weeping prophet," surpassingly popular and wonderfully successful.

Berkeley Circuit was formed at this Conference with Edward Bailey as the preacher. It covered all the territory that had been penetrated by the Methodist pioneers in the Valley of Virginia, and stretched northward, beyond Capon river, to the south branch of the Potomac.

* * * * *

CHAPTER 5

The year 1779 was marked by serious events that threatened consequences more dire than even the war produced. For a decade of years the itinerant system had, under the blessing of God, yielded marvelous results. The consecrated enthusiasm of the preachers, the crowds attracted by their ministry, and the constantly increasing number of their adherents, had thus far given promise of unlimited success. But these itinerants, like the most of Mr. Wesley's helpers in Great Britain, were as yet only lay-preachers. There were however enough ordained ministers in connection with Mr. Wesley, and many more in the Church of England not members of Mr. Wesley's societies, who were in warm sympathy with the Methodist movement, to supply the need for the administration of the sacraments. In fact the Wesleyans for the most part were regular communicants in the State Church. But when the war of independence occurred, many Anglican priests fled to the old country, and left their flocks unprovided. No English Bishop had ever resided in this country; and especially in Virginia, the heart of Anglicanism in the American colonies was this want felt to the utmost degree.

Mr. Asbury had been sent out by his chief as an unordained missionary. No authority was present to invest the growing company of earnest, holy men with the ecclesiastical functions of their ministry. The very first man who, as a Methodist preacher, proclaimed the Gospel, felt an instinctive revolt against the yoke of Anglican Ecclesiasticism. Strawbridge was, on that account, looked upon with distrust by the conservative Asbury. He had pleaded for presbyterial ordination in the first years of his ministry, and doubtless his zeal and independence had fostered the spirit of resistance among the native preachers.

And now in the midst of war's alarms, the severest test was to be applied to the new Societies. Asbury, wrongfully suspected of sympathy with the English side during the two first years of the war, had been driven into retirement. We have seen that he was hindered by sickness from the Lovely Lane Conference in 1776. Though present at the Deer Creek Conference in 1777, he was troubled in spirit on account of the near departure of his English co-laborers. When the first Virginia Conference was held in Leesburg in 1778 he was in hiding from his enemies; and in 1779, he felt constrained to remain in seclusion. But he called the preachers east of the Potomac to the

house of Judge White in Kent county, Delaware, April 28, 1779, and, while not claiming any formal authority to preside, or to regard the meeting as a regular session of the Conference, it is evident, from his Journal, and from the writings of contemporaneous preachers, that he desired to interpose such action as might tend to restrain the more southern preachers from a course which he believed would be dangerous to the peace and unity of the connection. But he failed in his expectation. The regular conference, held May 18 at the Brokenback Church in Fluvanna county, Virginia, believing, that, as ministers called of God, the right inhered in them to administer the sacraments, appointed a committee to ordain each other and then to ordain those among them who would consent. Watters, who was present, tells us that besides himself there were "a few who did not agree with the affirmative." But this action, so distressing to Asbury, was an important one, not only in furnishing a precedent in Methodist history for a repudiation of what Mr. Wesley had called "The fable of Apostolical Succession," but doubtless in determining the great Founder himself five years later, virtually to sanction the act by giving it the very best authority his followers could desire, namely, by setting apart Dr. Coke to the Episcopal office, and Whatcoat and Vasey as Elders. These were to inaugurate the organization of the church upon a firm ecclesiastical basis whose validity is demonstrated by the millions today dependent upon its ministrations and ordinances. Surely such men as Gatch, Dickens, Ellis and others, renowned for their preaching power, and for the multitudes saved under their ministry, could have been actuated only by the highest and purest motives in yielding to what seemed to them a providential call to meet the most pressing needs of the church. They were abundantly vindicated when Asbury himself submitted to ordination by the hands of Coke, Vasey, Whatcoat and Otterbein at the Christmas Conference, 1784.

The Conference that met in Baltimore, April 24, 1780, deputed three of their number -- Asbury, Watters and Garrettson -- to visit the Virginia Conference two weeks later at Manakintown. Brave, honest men, strong in their conviction of right, but ready with "strong cries and tears" to plead with God for a way out of the threatening danger, at last found the way that led to reconciliation and unity. For a year the administration of the ordinances was suspended. They waited in rare patience for five years, [41] and then rejoiced together in the wonderful liberty wherewith God had set them free.

Amid all the hindrances that the disturbed condition of the country presented, we are impressed with the fact that new recruits to the itinerancy came in at every session of the Conference, While some of the most useful of these were, after a few years of effective service, compelled to locate, others equally noted for their ability and zeal in the work, pursued it with fidelity to the end of their lives. The instances are rare of those who proved unworthy. William Adams (1779) was the brother-in-law of William Watters. He fell at his post during the one year of his appointment, not having reached his majority. Richard, brother of Freeborn Garrettson, and Micajah Debruler, both of Harford county, Maryland, traveled five years and then located. John Hagerty, born in Prince George's county, after five years of active labor, located in 1794. For many years he continued to preach with great acceptability. His fine personal appearance, his devotion to Methodism, and his unselfish service in the church make his name memorable. His death in Baltimore, 1823, was witnessed by Bishop Soule, who spoke to him about his near approach to eternity. "Yes," he replied, " all is straight; the way is clear before me." Praise employed all his vocal powers till his voice was lost in death.

No member of the Baltimore Conference has a record superior to that of Nelson Reed. A native of Anne Arundel county, born November 27, 1751, converted under the ministry of Watters (1775) he was soon licensed to preach. His name first appears on the Minutes of 1779, as the second man on Fluvanna Circuit. [42] He gave to the church forty-five years of eminent service as an effective preacher; and, after his superannuation, he continued to preach and labor, in and near the city of Baltimore, where, October 20, 1840, in his eighty-ninth year he died "with his feet on the Rock Christ Jesus crucified." [43] He was a sound theologian, a wise counselor, courageous in times of danger, admired, trusted and beloved. George Mair, William Partridge and James O. Cromwell continued to honor God during life. Caleb Boyer and Ignatius Pigman were men of renown as eloquent preachers. [44]

The session of 1780 is notable for the consideration of new subjects of momentous import in the future of Methodist history. The first action on record adverse to slavery and the liquor traffic; the first definite provision for safe deeds and the conduct of trustees, looking to the protection of church property; regulations for examination into the character of local preachers and exhorters; provision for the preachers' wives, and the appointment of a committee to visit the Conference in Virginia, and present their ultimatum on the question of ordinances -- these were the chief matters of affirmative action. The young church is girding herself to enlarge the place of her tent, to lengthen her cords and strengthen her stakes. In the latter part of this year Watters went with Tunnell to form Calvert Circuit. Asbury, four years earlier, had sown the seed, and though it took root slowly around the capital of the State, now its fruits were beginning to appear, and the itinerants went to the ensuing Conference with the report of twenty-three members from a territory that embraced all of Southern Maryland on the Western Shore, including Annapolis. When (1781) Nelson Reed was sent to take charge of this new work, he was gladdened by its wonderful enlargement, and carried to the next session of the Conference, the report of 305 members. A steady increase from year to year followed, until in 1788 a new circuit was set off, with Annapolis as its name and center.

In 1780, Daniel Ruff, Freeborn Garrettson and Joshua Dudley were appointed to Baltimore Circuit. Among the converts this year was the family of Martin Tschudy. [45] His house became a preaching place, and a large class was formed there. "He was a man of few words, but as honest and steady as the day was long. His wife was one of the excellent of the earth, deeply experienced in the things of God, and a mother to the preachers. Their daughter Barbara was much devoted to God." She was the first of the family that went to the heavenly reward. Her father went home in 1828, in his eighty-eighth year. The dear old mother survived till some years later. Joseph Perrigo, a man of unblemished character and deep piety, was the class leader at Tschudy's for many years, living to be upwards of eighty, "beloved by the pious, respected in life by all who knew him, and honored in death." [46]

On the 24th of January, 1781, Garrettson, crossing the line into Pennsylvania, found his way to Little York. At the tavern where he stopped, he lectured on a portion of Scripture, and had prayer there. Daniel Worley, who was present, was awakened. The next day he was permitted to preach in the Dutch Church, where, under the sermon, Mrs. Worley was also awakened. Garrettson was permitted to preach in the Lutheran Church also. The hearts of the mother and sister of the Lutheran minister were touched, and they accompanied him to Berlin, where he preached twice to large congregations. As the result, though the churches were closed against him, a large

schoolroom having been offered, he continued to preach with unusual power and success. Opposition seemed to stimulate him to further effort, and for two months he traveled through the adjacent country, preaching in more than twenty different places. The first society was organized at the house of Daniel Worley, in York. Soon about one hundred souls were added to the church; and, at the ensuing Conference, Little York became the second circuit in Pennsylvania. Philip Cox was sent to this promising field, and the next year, 1782, it had increased so rapidly that two preachers, Nelson Reed and John Major, were assigned to the work. Lednum has preserved the names of the first Methodist families on this charge, viz., Daniel and James Worley, Wierly Pentz, Lay, Drinnon, Nailor, Wall, Weaver, Holspeter. This new field was visited by Asbury in 1781.

It was in the early part of this year that Asbury made his way for the first time to what was then called new Virginia. [47] Starting from the Conference in Baltimore in company with a young preacher, recently admitted on trial, William Partridge, he passed through Fairfax, Loudoun and Fauquier counties, and then, from Rectortown, crossing the Blue Ridge, found entertainment and rest at the home of John Hite near Winchester, in the Valley. Visiting Martinsburg, he preached there, and, retracing his steps as far as Brucetown, lodged with Brother Bruce, whom he describes as "a lily among thorns." Then, pushing on over the rugged spurs of the Alleghenies, fording or ferrying the mountain streams, lying out at night among the rocks, finding but little more comfort in the rude cabins of the settlers, whose stories of Indian depredations and of miraculous escapes made a deep impression upon him, he discovers even amid these wilds traces of the labors of the pioneer itinerant. On the South Branch of the Potomac he reached the home of Richard Williams, of whose wonderful adventures among the Indians he gives a detailed account, and preached to a rude and disorderly company of three hundred at this place. He did not ascend to the top of the Allegheny mountain, but contented himself by visiting at its foothills the few homes of those who had previously entertained the pioneer preachers of Methodism. Pursuing his course along the South Branch of the Potomac to its junction with the North Fork (now the site of Moorefield), he followed the course of the latter stream, and, crossing the mountain near its source, entered the Valley of Virginia. There he visited a cave (probably Weyer's, in Augusta), whose marvels were to him "all new, solemn and grand." He came away tilled with wonder, with humble praise and adoration. The rugged mountains and the lovely valley of Hampshire and Hardy deeply impressed him. Probably as a result of this visit, the name of Berkeley Circuit was, at the ensuing Conference, changed (for one year only) to South Branch.

It was after Asbury's return, and while he was at Bush Forest Chapel in Maryland, that he heard of the recent death of Robert Strawbridge. The severe sentence, which is found in the Bishop's Journal of the date September 2, 1781, was doubtless reversed when the two heroes met in the heavenly habitations. Opposite in their personal characteristics, both were in the providence of God used for his wise purpose, the one digging the foundation and the other building thereon the firm fabric of American Methodism. The bold independence and the ardent zeal of the impetuous son of Erin needed the wise conservatism of his more prudent English brother.

Strawbridge did not live to see the ordination of Asbury, but the Christmas Conference of 1784 fully vindicated his position on the subject of the ordinances. Tradition says that Strawbridge himself had really been ordained by Rev. Benedict Swope, a minister of the German Reformed Church. This tradition would seem to be confirmed by the note in Asbury's Journal, referring to the action of the first Conference (1773): "That no preacher in our connection shall be permitted to

administer the ordinances except Mr. Strawbridge, and he under the particular direction of the assistant " (Mr. Rankin). [48] The condition was refused by Strawbridge, inasmuch as he had not derived his authority from Mr. Rankin or from the Conference.

Twice does the name of Robert Strawbridge appear on the Minutes -- 1773 and 1775. But his glorious work in the local ranks went on without ceasing for upward of twenty years; and, although a century and more has elapsed since his departure, his works still follow him. The remains of the first Wesleyan preacher in America and of first Bishop of the Methodist Episcopal Church lie peacefully side by side in Mount Olivet Cemetery, Baltimore.

The personal appearance of Strawbridge has fortunately been described by one who knew him well. Rev. John Bowen writes: "From Mrs. Sarah Porter, who is a daughter of John Evans (the first person who joined the Methodist Society in America), now (1856) in her eighty-fourth year, I have the following description of Robert Strawbridge: 'As of strong muscular frame, about medium size, lean of flesh, black hair, dark, thin visage, the bones of his face projecting prominently; a pleasant voice, was a melodious singer and a great favorite with the children. And he appears to have been a general favorite in the community among whom he resided; for, before any Methodist society was formed there, the neighbors were in the habit of cultivating his farm gratuitously and supplying the wants of his family while he was dispensing the Word of Life abroad.' ... 'Mr. Strawbridge formed the first society in America at his own home, 1764, with seven or eight members.' " [49] The same authority states that Mrs. Strawbridge was instrumental in the awakening and conversion of John Evans, the first person who became a Methodist in this country.

Strawbridge was undoubtedly a man of remarkable qualities. A true Hibernian [native of Ireland], he possessed the proverbial traits of his countrymen. Sanguine in temperament, quick in temper, he had the enthusiasm and energy that prompted him to a ceaseless activity, and the will that, directed by the Holy Spirit, overcame all opposition. There must have been a charm about him that disarmed hostility, and drew to him ardent admirers and warm personal friends. We are surprised that there should be no intimation given, at any time, of resistance on the part of those who listened to his message. His soul was on fire with zeal for the salvation of his fellows. He was absorbed by this passion. Poor, like his Master, he trusted Him for earthly good, and his family were cared for. In the later period of his life God put it into the heart of a wealthy and generous friend, Captain Charles Ridgely, of Long Green, Baltimore county, to provide him a comfortable home and farm rent free. Here he pursued his loved employ, under the shadow of "Hampton," the residence of his benefactor, until, in one of his visiting rounds among his spiritual children, the summons came, and he "died in great peace," at the house of a neighbor, Joseph Wheeler. His son in the gospel, the first native American Methodist preacher, Richard Owings, who had shared with him many of his toils and triumphs, preached his funeral sermon in the open air to a vast concourse of people, from Rev. xiv. 13 "Blessed are the dead who die in the Lord."

* * * * *

CHAPTER 6

In 1782 two sessions were held as one Conference. The Conference began at Ellis Chapel, Va., April 17, and adjourned to meet in Baltimore, May 21. The double sessions continued until 1784, those in Baltimore authoritatively deciding all doubtful questions. We observe a forward movement in several directions made necessary by the changing conditions. To understand them, we must not forget that the war was still dragging its slow length along, exhausting the pecuniary resources of the people, and at the same time promoting a spirit of lawlessness, to which must be ascribed not only the more violent forms of opposition, but the failure of the adequate support of the preachers, and the opportunities for designing persons to practice imposition upon the simple-hearted confidence of those who regarded the messengers of the Gospel almost as angels sent down from heaven. While on the one hand, the collections raised among the societies required a definite regulation in their distribution for the benefit of the most needy of the itinerants on the other, both the preachers and the societies demanded such protection against the unworthy as the Conference could afford. Hence the wise system of certificates, limited in duration for the itinerants to the Conference year, subjecting them in the meantime to the watchful care of their brethren; and for the local preachers, to good behavior and submission to constituted authority; and made absolutely necessary as a condition of recognition of church membership on the part of those removing from one place to another.

We cannot fail to admire the total self-abnegation of the preachers, who, in those times of general destitution, willingly imposed upon themselves such stringent regulations for "the regular and impartial supply for the maintenance of the preachers." Money, clothing, profits from the sale of books, Conference collections -- everything must be reported for equitable disbursement. It is the history of the early church repeating itself.

Renowned names appear for the first time on the Minutes. Joseph Everett was born in Queen Anne's, Maryland, 1732. He was reared in the Church of England, awakened under Whitefield, converted 1763, and became for a time a zealous member of the Presbyterian Church, but afterwards relapsed into his former state. When the war broke out he volunteered in the service of his country. Returning from the army, 1778, he heard Asbury, became convinced of the truth of Methodist doctrine, was happily restored from his backslidden state, and began to warn others to flee from the wrath to come. He became an itinerant preacher, 1780, and traveled extensively through the middle states. Lednum considers him "the roughest spoken preacher that ever stood in the itinerant ranks." In the Conference Memoirs he is described as a bold, fearless man, but seeking the good of all. For thirty years he was abundant in labors, had large success, and died, 1809, shouting victory over death with his latest breath.

Philip Bruce, [50] born in North Carolina, 1755, came of Huguenot ancestry, and was also a soldier in the revolutionary war. At an early age he was converted to God, and with his pious mother joined the Methodists. Admitted on trial 1781, he traveled for thirty-six years on circuits and districts as well as in the most important stations, with honor to himself, and had success in his work. In person he was commanding, perfectly straight, in manner grave and dignified, yet with a pleasing, open countenance. His thin visage, dark complexion, bright and piercing eyes, long black hair betrayed his French origin. His sermons were usually short but powerful, his exhortations sometimes irresistible. He was a great favorite among the preachers and people, and especially beloved by the Virginia Conference, in whose territory he chiefly labored. His cultured mind, fine conversational powers, and polished manners, made him the center of attraction in every company.

He retired from the active work, 1817, worn out by unremitting zeal and labors, and spent the few remaining years of his life among his kindred in Tennessee, where the end came in glorious triumph, May 10, 1827.

At this period other names appear, of whom Asbury writes to his dear friend in England, George Shadford (1783): "I do not think there has appeared another such a company of young, devoted men." Peter Moriarty, born in Baltimore county, 1758, educated in the Roman Catholic Church, converted through the agency of the Methodists at sixteen, preaching at the age of twenty, served the work in Virginia; then he is found in the northern cities; afterwards in the far west, and finally, in New England. On his way from the New York Conference to his district, 1813, God called him suddenly to his reward. Woolman Hickson's career was brief but brilliant. According to Asbury, Ira Ellis was "a man of quick and solid parts." He had traveled fourteen years and was then forced by "domestic necessities" to locate. John Easter, a Virginian, is described as "the most powerful hortatory preacher of his day." Eighteen hundred souls were added to the church in a single year. Thousands were converted during the ten years of his effective ministry. Among these were Enoch George and William McKendree. He sleeps on the field where he won so many victories.

With these appears the name of Jesse Lee, born 1758, in Prince George county, Virginia, who was converted in early life (1773). He began to preach November 17, 1779, supplying for a few weeks the place of the circuit preacher. When the storm of war burst on his native State, he was drafted to serve in the militia. He was in a strait; he was opposed to fighting, but he must obey the civil government. He made up his mind to join the army, but determined not to fight. He was placed under arrest, and sang and prayed in the guard room. His scruples were deferred to, and he was put in command of a baggage wagon. During the retreat, which followed the defeat of General Gates at Camden, he was assigned to the command of a small band of pioneers, and during the sufferings that ensued, Lee found his true field, administering spiritual consolation and earnest exhortations to the sick and dying. After his discharge from the army, in the spring of 1782, he attended the Conference at Ellis, in Virginia. There his call to preach was confirmed and in the fall he was sent to North Carolina to aid in forming the Camden circuit. After his admission on trial, at the ensuing Conference, he was appointed again to the same State, and in 1785, accompanied Bishop Asbury, on a tour to South Carolina. [51] We can easily imagine how the quick eye of the sagacious leader saw the elements of power in the young companion who shared his travel and toil. Lee traveled three years in Maryland, and, in 1789, realized the longing he had cherished from the beginning of his ministry, preached on Boston Common and became the apostle of Methodism in New England. Called in 1797 again to travel with Bishop Asbury, he left in the country of Calvinism and the Puritans forty traveling preachers and three thousand Methodists. At the General Conference of 1800, a tie vote brought him near the Episcopacy, Whatcoat being elected on the third ballot by a majority of only four votes. For several successive years he was chosen Chaplain of the House of Representatives. During the last fifteen years of his life, his fields of labor were chiefly in Virginia.

The rigid and impartial manner in which the Conference dealt with its members, in the examination of character, is illustrated in the case of Jesse Lee. The following is a transcript from the Journal: "On the examination of Jesse Lee it was stated by Brother Joseph Frye (within the bounds of whose district he was appointed at the last Conference) that Brother Lee had not filled

the appointment assigned him by the Bishop at the time above mentioned. It was, on motion of Brother Roszel, resolved that the Conference do request of the president at his discretion any letters from Brother Lee, which he may have in his possession, containing any matter that has a bearing on the case; upon which a letter from Brother Lee to Bishop McKendree was presented and read to the Conference." When the Conference met again at 2 P. M. "Brother Lee's case was resumed. He was present and made his defense, and, after his having retired, it was moved that Brother Lee should be present during the whole determination of his case, but this motion was negatived. Conference then, after due deliberation, did on motion of Brother Roszel, Resolved 1, That it is the opinion of this Conference, that Bro. Lee, in not going to the station given to him by the Bishop, at the last Baltimore Conference, has violated our discipline and order, which is inconsistent with the obligations of a traveling minister among us; Resolved 2, That it is the opinion of this Conference, that Brother Lee should make concessions for his improper conduct in not going to the station given to him last year; and assurances that we may depend on his services as a Methodist traveling preacher in future; which resolves, were read in Conference to Brother Lee. And on the suggestion of Brother Toy, Conference determined to postpone the case till tomorrow in order to give Brother Lee time to deliberate on the course he would pursue." The next morning: "Brother Lee's case was resumed. The following concession was made and the following assurance given by Brother Lee: 'I am sorry that I did not understand my appointment as given me by the Bishop last year, and should I be so circumstanced again, I would go to my appointment. And I do promise the Conference that I will so far as I have it in my power, render the services of a Methodist traveling preacher.' This giving satisfaction to the Conference, Brother Lee passed, approved." [52]

That same year while he was stationed in Annapolis, Maryland (1816), he went to the Eastern Shore to attend a camp meeting near Hillsboro. After having preached two sermons with his accustomed power, he was taken ill. At the home of Brother Sellers, in Hillsboro, on the 12th of September, this hero of Methodism passed to his final reward. The end was, as his life had been, glorious. "Glory, glory, glory! Hallelujah, Jesus reigns! "Give my respects to Bishop McKendree, and tell him that I die in love with all the preachers, and that he lives in my heart." His remains are buried in Mount Olivet Cemetery, Baltimore, near the spot where the dust of Strawbridge, Asbury and a host of early Methodist itinerants lies, awaiting the resurrection.

William Phoebus was born in Somerset county, Maryland, 1754. He traveled fifteen years, located and practiced medicine in New York City till 1806, occupied important positions in the itinerancy till 1821, became supernumerary, and in 1831, "sweetly fell asleep in Jesus." He was at the Christmas Conference, and edited for a short time a magazine in the interest of his denomination. He was a man of great integrity, pious, well read in the Scriptures, a sound, experimental and practical preacher.

Thomas Ware was well and long known as an able and faithful laborer in the itinerancy. A native of New Jersey, born 1758, he was another soldier of the Revolution, serving until his health gave way. In despondent mood he chanced to hear Pedicord, who was riding along the road singing. Charmed with the sweetness of the voice, he followed at a distance, listened to the preaching of the word by the devoted man of God, sought an interview and was converted during Pedicord's prayer for him. Ware was a prominent figure in Methodism during the long years of his ministry.

Another soldier comes to the front at this time. Isaac Smith rose to eminence as an officer in the army, was in many severe battles and bore to his grave honorable scars. He labored chiefly in the South, carrying the gospel to the Creek Indians, entering the State of Georgia and pressing into Mississippi. He died in 1834 "full of faith and the Holy Ghost."

Wilson Lee, born in Delaware, 1761, entered the traveling connection, 1784. His first appointments were in Maryland; subsequently, he endured the hardships and encountered the dangers along the western frontier; then returned to Maryland, where he "ceased at once to work and live." John Smith, from Maryland, was also among the pioneers who carried Methodism west of the Alleghenies. He came back to his native state and "died in holy rapture." Joseph Wyatt, of Delaware, "was in talent little inferior to any among us; in purity perhaps to none. He was for awhile Chaplain to the Legislature of Maryland, and resided for a number of years in Annapolis." [53] Jonathan Forrest, a native of Frederick county, Maryland, had his share of suffering and persecution, and was at one time imprisoned. He traveled until 1793, was supernumerary until 1805, and died at the age of eighty "in hope of the crown of righteousness." Michael Ellis, also of Maryland, was ordained deacon at the Christmas Conference, 1784; located 1788; removed to Belmont county, Ohio; there re-entered the itinerancy in 1810; traveled nine years; then was superannuated and died 1830. Henry Metcalf was from the South; "a man of sorrowful temper and under constant heaviness. Lee says: "He was a man deeply rooted and grounded in the faith.' He died on his knees, 1784." Edward Morris, who maintained a consistent character, ceased traveling in 1790. James White labored successfully for eight years.

"His preaching was made a blessing to many, and his holy life a safe example." He died peacefully, 1789. Jeremiah Lambert, of New Jersey, served the first circuit in Holston, southwestern Virginia, 1783, and completed a short life as a missionary in Antigua, West Indies. He died 1786, "much lamented by all who knew him." David Abbott, son of Benjamin Abbott, traveled for several years, located and was "through his subsequent life faithful as a Christian." [54] These and other eminent preachers of that day, either falling at their posts at an early period of their ministry, or forced into the local ranks by the hardships they were called upon to endure, deserve to have their names inscribed in history as worthy to be associated with those whose more protracted service gave them high distinction.

Scarcely less illustrious are the lay-workers who, at the same time, were raised up by the great Head of the Church to nourish the plant of His right hand planting. The year 1782 marks the accession of a notable group of these consecrated men. Robert North Carnan was a citizen of Baltimore county, Md., a cousin of General Ridgely and Mrs. Gough, and had rendered active service during the war of the Revolution. [55] Through the personal appeal of Rev. Richard Owings, his wife had been happily converted. He himself, after vainly endeavoring by ridicule to discourage her, became awakened, and abandoned his worldly pleasures for the religion his wife had so steadfastly maintained. He soon found peace and joy in believing in Christ, joined the Methodists, and began to pray in public and exhort his neighbors to serve God. His house became the headquarters of Methodism in his community. He was very zealous in the cause of God and gave a fine tone to Methodism in Baltimore county. An exhorter, class leader and steward for fifty years, he might be called the father of Baltimore Circuit. Caleb Bosley, joining the society at the same time with R. M. Carnan, became his true yokefellow. David Gorsuch and Cornelius Howard

soon followed, and "Stone Chapel" became a stronghold of Methodism. The first Journal of the Baltimore Conference records the session held there in 1800.

In Queen Anne's there were some remarkable men added to the Methodist Society. [56] Robert Wright at one time had been Governor of Maryland. His son Thomas, against the wishes and threats of his father, was drawn towards the Methodists. While his father was plying the lash, the son caught him round the waist, saying "Father, how I love you! I have had doubts of my acceptance with God, but now they are all gone; I have assurance. When the father died, the homestead was given to his Methodist son, and it became thenceforth a home for Methodist preachers. Thomas Wright became a local preacher, was very popular and served his county in the Legislature. He lived and died in the favor of men and of his Maker. Boardley, Hopper and Chair were brought in to the society about the same time as Thomas Wright.

* * * * *

CHAPTER 7

The Conference of 1783 takes up again the questions of slavery and liquor traffic. With regard to slavery it simply deferred action as to slaveholding local preachers, and virtually took the same position in 1784, suspending the Minute entirely in 1785. The manufacture, sale and use of spirituous liquors is pronounced "wrong in its nature and consequences," and the preachers are desired to "teach the people by precept and example to put away this evil. For the first time provision is made by "small collections on all the circuits for the support of preachers' wives," eleven in number. Also permission is given for local preachers to be employed and supported as supplies for vacant circuits. At the session of 1784, the church extension movement had its beginning, and the preachers were required "to put a yearly subscription through the circuits," and "to insist on every member that is not supported by charity giving something."

The Conference of 1784 may be noted as the last of twelve annual sessions designated as "Minutes of some Conversations between the Preachers in Connection with the Rev. John Wesley." They began in 1773 with the recognition of Mr. Wesley's authority over six circuits, ten preachers, and eleven hundred and sixty members. The movement had made steady progress in the midst of war's commotion and against the most formidable difficulties. In the Minutes of 1784 there are reported forty-six circuits, eighty-four, itinerant preachers, and nearly fifteen thousand members; of these last, 1600 were found north and 13,400 south of Mason and Dixon line. This marvelous success, so far from satisfying the workers, seemed only to stimulate them to more heroic endeavor. What had happened before Mr. Wesley appointed regular missionaries from Great Britain, again occurs. Local preachers and converted laymen, pressing on to the western frontier across the Alleghenies, so soon as they build their own rude cabins in the wilderness, hew the logs and rear the simple houses of worship. We can trace in four different directions, generally following the water courses, these streams of emigration. From Eastern Virginia and North Carolina the sturdy pioneers go as far as to the headwaters of the Holston and push even to East Tennessee. In 1783, the Holston Circuit was formed. Jeremiah Lambert whose first year (1781) was spent on Talbot Circuit, Maryland, and the second on the famous Brunswick Circuit in Virginia, gathered, in the third year of his itinerancy, the little flock of seventy-six members in this

rugged Holston country, stretching from New River to East Tennessee and Western North Carolina, which should in after years yield to Southern Methodism one of its finest Conferences.

In what was then called the "Greenbrier Country," the beginning of Methodism, are of intensest interest. Among the earliest settlers, who after the Indian troubles, found permanent lodgment, were some that came from Rockbridge county, Virginia, and found their homes in the southern part (now Monroe county); others, from Augusta, occupied the middle part (now Greenbrier county); those abiding in the northern part (now Pocahontas county) came chiefly from the lower Valley of Virginia. Patrick Keenan, a Roman Catholic, of Ireland, owned a "corn-right" at the head of Indian Creek. His son Edward was (1785) converted on the mountain road, while riding in company with William Phoebus, the first itinerant preacher sent to Greenbrier Circuit. The Koontz family were from the borders of France and Germany. The Hills moved from North Carolina; the Waughs, Warwicks and others from eastern Virginia. [57]

John McNeil was the first settler in Little Levels, 1765. From him and a half brother, who settled in Swago, came all the McNeils of Pocahontas. He was born near Winchester, Virginia, and his wife, Martha Davis, in Wales, England. Both evidently brought their Methodist convictions from original sources. John McNeil, when quite a young man, visited Maryland, near where Robert Strawbridge was preaching, and his wife brought with her to this country her Welsh bible from the region where Charles Wesley had preached and Howell Harris had carried the gospel to thousands of his countrymen. Edward and Charles Kennison were neighbors of John McNeil. Tradition says that McNeil, "after building his cabin, remembered his obligation to his God and built the White Pole Meeting House," which it is believed was the first Methodist place of worship, if not the first of any denomination, west of the Allegheny mountains. McNeil and the Kennisons were in the battle of Point Pleasant, October 10, 1774. While they were absent, the wife of John McNeil buried their child, who had died, having made with her own hands a rude coffin, and dug the first grave that was ever made at the White Pole Meeting House. The Beard family moved to Rennick's Valley, 1780, and their descendants are still represented in the Methodist Church. [58]

At an early date Jacob and Valentine Cook moved from Pennsylvania and settled in the southern part of Greenbrier (now Monroe county.) They were the sons of John Hamilton Cook, of London, England, who was first cousin to Captain Cook, the celebrated voyager. They assisted in building Mann's Fort, near Centerville, 1770. It is said that Jacob Cook was a preacher. His brother Valentine was the father of Valentine Cook, than whom there is no more illustrious pioneer among the earlier itinerants, and of Jacob Cook, who although only a local preacher, traveled extensively. Here the first Methodist society was formed in a schoolhouse. Two years later, on the land of Edward Keenan, two miles east of Union, Rehoboth Church was built, and is still standing. Some names of the original society are still preserved to us. The local preachers who regularly met this society were J. Hemphill, James Christie and John Wiseman; and among the most substantial families were the McMullens, Johnsons, Warrens and Blanters. They were active farmers and owed large estates. [59]

Botetourt and Greenbrier were so closely allied in the movements of Methodism that, in the frequently shifting relations they sustained to the general work, they always went together. In

Botetourt as well as in Greenbrier the planting was mainly through the agency of local preachers. [60]

Henry Ogburn was converted in the great Mecklenburg revival of 1776, was received on trial in the traveling connection, 1779, but his name is not found among the appointments for that year. But we are informed that a great revival occurred during the year, under his preaching, in Botetourt; and that, among the converts, was Edward Mitchell, a leading man in that portion of Virginia. Edward Mitchell was born in Hanover county, entered the Army at an early age, was in the same company with Patrick Henry, serving with great fidelity, and was present at the bloody battle of Guilford. After the war he married and settled in Botetourt. He and his brother Samuel became local preachers, and contributed greatly to the establishment of Methodism in Botetourt and the adjacent counties. He was one of the first and most decided temperance men in Virginia. He banished whiskey wholly from his harvest field, and gave the hands its value in money. His example had a happy influence on his neighbors; drunkenness decreased and temperance began to be regarded as a virtue. We are informed by those who knew him best, that "there was a beautiful consistency running through his whole life and character." Later in life he removed to Illinois, and there, full of days, was garnered like a ripe shock of corn. He retained his faculties to the last and sunk to the peaceful slumber of the grave, leaving to his posterity the priceless legacy of a holy life. Many of his descendants in Virginia and in the West are enrolled as members of the Methodist Church. [61] Our house of worship in Fincastle, Virginia, stands on the lot deeded to the Methodist Episcopal Church, by Edward Mitchell.

Allegheny Circuit, first on the Minutes in 1783, comprised all the territory lying west of the Blue Ridge not included in the Holston, and stretched northward to the headwaters of the Potomac, where it joined Berkeley (called for one year [1782] South Branch). It embraced the Greenbrier country, though it did not include Botetourt. In 1783, Francis Poythress and Benjamin Roberts were assigned to Allegheny Circuit. Numerous as were these vast mountain ranges, the indomitable spirit of Poythress impelled him to cross them and go beyond. Following the Cheat river, in company with Roberts and Haw, he penetrated as far as the waters of the Little Youghiogeny river, into Fayette county, Pennsylvania, where he found that the pioneer local preacher had preceded him.

As early as 1768 John Jones, of Maryland, built his cabin on Redstone Creek, Fayette county, Pennsylvania. Robert Wooster, a local preacher, came soon after to Beesontown (or Uniontown). Jones rode ten miles to hear him preach, was awakened under the sermon, and invited the preacher to his house. While Wooster was praying with the family, Jones was converted, and afterward became the leading member of the first Methodist Society formed in Uniontown. He gave a son to the western itinerancy. Doddridge's and Moore's were among the first preaching places in this region, the latter on the Youghiogeny river. The Redstone Circuit was formed, 1784, with John Cooper and Samuel Breeze stationed on it. Methodism also dates back to an early period on the Juniata river. Juniata Circuit, constituted 1784, lay among the Tuscarora Mountains, in Central Pennsylvania. As early as 1775, Michael Cryder, a local preacher, settled near Huntingdon, built a mill, preached and organized a Methodist Society. From this Society, through the valleys and hills of this portion of the State, Methodism has been increasing, until the Central Pennsylvania Conference now will compare in numbers, wealth, and influence with any of her sister Conferences. Northeast of Juniata is Penn's Valley, one of the most famous in the State. Here

Robert Pennington came from Delaware, and settled in Center county, "the first Methodist in this valley." He built of logs the first Methodist chapel in this region. [62]

Peter Shaver and Catherine, his wife, were early Methodists in Huntingdon county. There was a church in their house. Another was in the house of John and Mary Oaks. In Perry county, in the Juniata Circuit, Jesse and Sarah Bowman, old disciples, entertained the preachers. James Campbell and Benjamin and Mary Owen of the same county were also Methodists at that time. Further south, in Bedford county, Methodism had an early planting. Three local preachers, sometimes called the "three Bishops" on account of their indefatigable labors, are not to be forgotten. Thomas Lakin, a native of Montgomery county, Maryland, united with the Methodists, 1780. Soon after, he settled in Bedford county, Pa., one of the first Methodists. He possessed talent above mediocrity and filled frequently the appointments of the itinerants. He ended his life in Ohio, 1834, in his seventy-first year, leaving the odor of a good name. William Shaw has the distinction of association with Lakin in his work. John J. Jacob, also a native of Maryland, a revolutionary hero in the battles of Brandywine, Germantown, Monmouth and Camden, had lived and preached in the rugged regions of Hampshire county, Virginia. He was abundant in labors and expired in 1834, exclaiming "all is well -- safe!" a veteran of eighty-two years. Simon Cochrane, a frontier pioneer, born in Harness Fort, 1755, a soldier in Dunmore's war, and also during the Revolution, joined the Methodists, and became a mountaineer champion of the faith, though in the local ranks. He died in Ohio, nearly ninety years of age.

The close of this starting period, so full of wondrous interest to the generations of Methodists following, would not be complete unless the central figure, the leading personality, were seen bringing to the unforeshadowed coming of the new era the latest sheaves gathered into the garner. Hardly had Asbury dismissed the preachers to their fields of labor from the Conference of 1784, before he set out upon his annual circuit, in company with Hezekiah Bonham. Leaving "Sister Boydstone's," near Shepherdstown, he passed the Little Meadows, keeping the route of Braddock's road for twenty-two miles along a rough pathway, sleeping "as thick as three in a bed" on the floor of the humble cabin, suffering with fever for days together, yet preaching almost every day in cabins and under trees, wherever the people gathered to hear him. He pressed on across the Allegheny mountains to the western margin of Methodism on the Redstone settlement, left the impress of his presence upon the newly formed societies, then retraced his steps, and made his way through Maryland and Pennsylvania to Philadelphia and New York. In the latter city he found "about a hundred Methodists much alive to God." It seems that the war had acted as a purge to fan the floor. Returning through New Jersey, he found "death among the few Methodists." Passing to the Peninsula he preached for the first time in Dover, Delaware. Going through Queen Anne's, Maryland, he made his first visit to Kent Island, and thence to Taylor's Island, in Dorchester county. The furies had spent their wrath and peace prevailed. [63]

Crossing the Chesapeake bay, he entered for the first time the Northern Neck of Virginia. Here he says there was an "abundance of the productions of earth and sea. The people are well featured, good liver, generous, hospitable, social and polished in their manners, but blind in spiritual matter and gay in life." Many afterwards had their eyes enlightened. One hundred members were at that time in society with Henry Willis in charge. Recrossing the bay, he reached Snow Hill, Maryland, where the Judge opened the court house for him, and he preached his first

sermon in the place to a large congregation. Thence he proceeded to Delaware, and at Barratt's Chapel met Dr. Thomas Coke, recently arrived from England, Sunday, November 14, 1784. [64]

Thus for twenty years had the planting of Methodism in this country been going on. It had begun in Maryland, and soon found congenial soil in Virginia. The conditions in both those colonies were peculiarly favorable. Several reasons may be assigned for this. In the country farther north, New York and Philadelphia were city centers. Each had its well organized churches, with congregations whose traditions came from England and the Continent. The Dutch Church in Holland had, from the origin of the New York colony, its roots deeply fixed, and its people were firmly attached to the doctrines and usages inherited from the fatherland. Their spirit pervaded all classes of society. William Penn had brought from Great Britain the peculiar religious views and customs that were nearly akin to the Puritans. The same may be said of the Lutherans, who settled in Pennsylvania. The force of these traditions was felt beyond the cities. The religious element in both places had a predominating influence. The teachings of Calvin permeated the social and personal life of their communities. Moreover, there had been no neglect or ill-treatment on the part of the parent churches in the old countries to weaken the attachment of the members of these churches in the new world. Besides this, it must be remembered that just previous to the Revolution, the large cities, then as now situated in the north, were as commercial centers and proportionately affected by the unjust course of England, very greatly stirred by the political action of the times. Then, when the war broke out, these cities were long occupied by the British, and the surrounding territories were the fields of hostile operations.

On the other hand, Methodism in its doctrinal teachings and its ecclesiastical economy was nearer to the Church of England -- a prevalent form of worship in Maryland and Virginia -- than to any other ecclesiastical system. Mr. Wesley had never severed his connection with that branch of the Church of Christ. The more evangelical and pious of the clergy of that church were in hearty sympathy with the Wesleyan movement. Asbury found no more sincere and active co-adjutors than Jarratt, McGaw and Pettigrew. But it is an historical fact that the Episcopal churches were in large measure poorly served, that they were neglected and ill-treated by the hierarchy in England, and that membership was often merely nominal. It is also a fact that the social conditions in the two southern colonies were especially favorable. The freer life of the people, the more restricted opportunities for public worship, the small villages and scattered settlements guaranteed a hospitable welcome to the Methodist itinerants. Baltimore, a small town, partook of the characteristics of the country region. Besides these advantages, Maryland was at no time the seat of war, and Virginia was undisturbed except towards the close of the struggle.

From this favored section went forth the chosen laborers, the local preachers sowing the seed, and the prompt itinerants following, to care for the plant of evangelical religion, until now it is ready to put forth its sturdy boughs and its luxuriant foliage. Asbury has been, to the outermost settlements, and with his own eyes, has surveyed the wonderful expansion of the work of grace, and is now ready with the eager interest, wise sagacity and spiritual enthusiasm of a great leader, to take his providentially appointed position as Bishop of the first established Episcopal Church in America.

* * * * *

PART II -- The Organization, 1784-1812.

CHAPTER 8

The early planting of Methodism in the Baltimore Conference (1760-84) has now reached a period when it is to assume the form of a providentially developing growth. The times were ripe for organization and more systematic work. One year after peace had been proclaimed and when social order was in a measure being restored, the keen eye of John Wesley saw the opportunity, as well as the need, for his infant societies in the New World to be more firmly fixed. The same genius that had seized the providential openings for a widespread revival of spiritual religion in his own country, and had covered it with a network of stations and circuits, provided a new and living way along which the divinely guided forces became consolidated into a Christian Church, soon to rank among the very first for its purity of doctrine, its evangelical spirit and its adaptation to the conditions of American society. The itinerant system, which had carried the gospel to every nook and corner of the United Kingdom, had in it the germ of still greater success in the United States. God had raised up and equipped the men who, with rare wisdom, unshrinking courage and unswerving fidelity, would meet the moral and religious needs of growing centers of population, and at the same time brave the dangers of the frontier settlements and organize churches on the most distant borders of the country.

The story of the Christmas Conference of 1784 has been so often and so fully told, that the minute details need not in this history be repeated. The appointment and ordination by Mr. Wesley of Dr. Thomas Coke as superintendent or bishop, and of Whatcoat and Vasey as elders, at Bristol, England, September 2, 1784, and the prescription of a liturgy for the infant church across the Atlantic, were the first decisive steps that lead to the grandest results. We read with deepest interest of the embarkation and six weeks' voyage of these consecrated men; of their reception by Stephen Sands, the influential layman and trustee of John Street Church, New York; of the hearty welcome by John Dickens and his emphatic approval of Mr. Wesley's plan; of the meeting with Asbury at Barratt's Chapel, Delaware; of the overflowing love and fellowship, the holy joy and affecting scenes during the services; of the presentation to Asbury of the purport of Coke's mission; of the appointment of the first meeting of Methodist preachers; and of Garrettson, "sent as an arrow" personally to summon them to meet at Lovely Lane Chapel, in Baltimore city. [65]

While waiting for this trusted messenger to perform the duty assigned him, the great leaders were not idle. A plan of itinerary was arranged. [66] Black Harry, himself an eloquent and popular preacher, and Asbury's faithful traveling servant, was made the guide of Dr. Coke through the Eastern Shore, where at every point vast numbers of people waited on his ministry and Methodist families received with joy the sacraments from his hands. To the Western Shore, Whatcoat and Vasey proceeded, preaching as they went, during the months of November and December. Joined at Abingdon by William Black, an English preacher seeking ministerial help for Nova Scotia, and by Dr. Coke, they reached the spacious and elegant mansion of Harry Dorsey Gough at Perry Hall, December 17. Whatcoat, delayed by preaching, arrived on the 19th. Busily engaged for four days in revising the Rules and Minutes, discussing and perfecting the scheme for a college, first projected by John Dickens; and at the same time, filling up the odd hours with religious services, they were ready to set out on the early morning of December 24th, to meet at Lovely Lane the sixty

preachers whom Garrettson, after a ride of 1200 miles in six weeks, had successfully called together. It was meet that the place where the chief planting had been done, and from which the noble workers had mainly gone out, should constitute the historic site where American Methodism should take its first form. It was meet that the new church should be born, as was her Divine Head eighteen centuries before, in humblest place. A rude structure with no adornment, and with simplest furniture, some of the benches with backs supplied only a few days previous by kind friends, served the purpose of organization, and provision for the most aggressive and successful body of Christians on this continent.

With singular unanimity the plan of Wesley was accepted. His preference for an Episcopal form of Church government suggested the title, "Methodist Episcopal Church." But one supplemental addition to the plan was made. The voice of Wesley must have the concurrent vote of the preachers, or Asbury would decline nomination. It was unanimously given to both Coke and himself; and, on Christmas Day, the second of the session, Coke, assisted by Whatcoat and Vasey, ordained Asbury deacon. On Sunday they ordained him elder; and on Monday he was solemnly set apart as superintendent, or bishop. By Asbury's special request his old friend Philip William Otterbein also assisted in the ordination on Monday. Three days were spent in enacting rules of Discipline, and the election of preachers to orders. Several were ordained deacons on Friday. On Saturday, the project of the college was considered. On Sunday (January 2, 1785) twelve, previously ordained deacons, were set apart as elders, and "thus," adds Whatcoat, "we ended our Conference in great peace and unanimity." John Dickens was ordained deacon. Ignatius Pigman and Caleb Boyer were elected, but not ordained until the meeting of the Baltimore Conference in June following. William Gill, LeRoy Cole, Nelson Reed, John Hagerty, Reuben Ellis, Richard Ivy and James O'Kelly were ordained Elders. John Tunnell, Henry Willis and Beverly Allen were elected, but ordained subsequently. Freeborn Garrettson and James O. Cromwell were ordained elders for Nova Scotia, and Jeremiah Lambert for the same office for Antigua in the West Indies. Besides these, Lednum tells us, there were certainly present William Glendenning, Francis Poythress, Joseph Everett, William Phoebus, Thomas Ware, William Black (of Nova Scotia).

There is reason to suppose that the following preachers, from their standing and the place of their labor, were also there Edward Dromgoole, Caleb B. Pedicord, Thomas S. Chew, Joseph Cromwell, John Major, Philip Cox, Samuel Rowe, William Partridge, Thomas Foster, George Mair, Samuel Dudley, Adam Cloud, Michael Ellis, James White, Jonathan Forrest, Joseph Wyatt, Philip Bruce, John Magary, William Thomas, John Baldwin, Woolman Hickson, Thomas Haskins, Ira Ellis, John Easter, Peter Moriarty, Enoch Matson, Lemuel Green, Thomas Curtis, William Jessup, Wilson Lee, Thomas Jackson, James Riggin, William Ringgold, Isaac Smith, Matthew Greentree, William Lynch, Thomas Bowen, Moses Park, William Cannon and Richard Swift.

Organization, so happily begun, was not, however, during those memorable days completed. The doctrines of Arminian Methodism must be reduced to such form that they may be clearly comprehended. Discipline that had already been applied by the hand of Asbury must now become accepted law by solemn enactment. Plans for enlargement and extension must now give more definite aim and wider scope to the quickened impulses that had been glowing in the hearts of both preachers and people. Ordinances that had been withheld until the newly constituted societies could be no longer restrained, may now, under the authentic forms of providential appointment, be so satisfactorily administered that the waiting thousands may rejoice in the

consciousness that Methodism really meant a church whose privileges and blessings would be equal, if not superior, to any other among God's militant hosts. Upon the details we need not dwell. They are as familiar as household words throughout the length and breadth of America. This notable period was but the beginning of the formative era of Episcopal Methodism whose reach and development were to extend far into the years of the coming century. Principles were to be tested "so as by fire." Plans had to be modified -- some of them to prove abortive. New conditions were to be encountered and serious difficulties to be overcome. Our task will be to describe them as the years go on, and to note the result especially with reference to Baltimore Conference history.

We have heretofore found the Conference so intimately connected with the period of planting, that it was impracticable to review its work without in some measure attempting to cover the entire field. Nor can it yet be separated from the mass in which it is still seen working as a leaven. Sixteen years must pass before Conference boundaries even begin to be well defined. For five years after the organization of the church no Conference was held north of Baltimore. There Bishop Asbury announced the appointments of the preachers to their several fields, extending to Philadelphia, New York and even to Nova Scotia, while, besides Maryland and a part of Eastern Virginia, they reached to the western portions of the latter State, and to the frontiers of Pennsylvania. It was not until 1789, that Philadelphia, Trenton, New Jersey and New York city, became the centers of new Conferences. To the Philadelphia Conference was remanded the whole of the Eastern Shore of Maryland; the rest of the State, that part of Virginia lying north and west of the Rappahannock river, and Western Pennsylvania to the Ohio outline, formed the territory proper of the Baltimore Conference. The Presiding Eldership dates back to the Christmas Conference. It was not a forethought but became a necessity, growing out of the great demand for the administration of the ordinances. The twelve elders who had received ordination were placed in charge, each, of one of twelve groups of appointments, taking the oversight of the traveling preachers as well as administering the sacraments. The term "presiding elder," though incidentally used on announcing the appointments in 1789 was not permanently employed until 1797. In 1789 the circuits began to assume a more definite shape and Conference relations. Rockingham, constituted a circuit in 1788, heads the list of a group under Philip Bruce as Presiding Elder -- Allegheny, Berkeley, Fairfax, Lancaster and Gloucester being included. [67] Calvert leads the next group with Nelson Reed Presiding Elder, followed by Annapolis, Baltimore, Fell's point, Montgomery, Frederick, Bath, Huntingdon, Little York, Harford and Baltimore Circuits, in the order named. The farther western charges, which for two years preceding had been associated with Philadelphia, are henceforth to be identified with Baltimore, until they become strong enough to form a new Western Conference. Anson G. Thomson is Presiding Elder of this group: Randolph, Clarksburg, Redstone, Ohio (1787), and Pittsburgh (1788), with the West Indies as a temporary adjunct. These are the names of the pioneers, constantly in the saddle, that are embalmed in the memory of Methodists. They will be recalled as the more prominent events pass before our view.

Hardly had the Christmas Conference completed its work in Lovely Lane Chapel when that humble but famous edifice passed away from the control of the church, to be remembered only as the starting point of Methodism in the city of Baltimore, glorified by the heroic scene in the Conference of 1776, and justly honored as having been the seat of the General Conference that organized the Church. The new order of things demanded a more commodious place of worship. Light Street Chapel, on the corner of Light street and Vine alley, was built; destroyed by fire in

1795, and rebuilt in 1797, when Asbury opened it. This structure remained until it was condemned by the city authorities for the opening of German street, 1869, and like its predecessors, passed into the history of famous places that were, but are not.

In 1785 St. Mary's was added to the Maryland circuits, and Lancaster in the northern neck of Virginia, Ignatius Pigman appointed to the former, and Joseph Everett to the latter. Both of these were men of mark. In the Minutes of this year is the first record of death notices: "Caleb B. Pedicord, a man of sorrows, and like his Master, acquainted with grief; but a man dead to the world and much devoted to God." "George Mair, a man of affliction, but great patience and resignation; and of excellent understanding." These are models of brevity and terseness.

Dr. Coke remained in this country five months after the Christmas Conference. Just before his departure, he and Asbury dined by appointment with Washington. "He received us," says Coke, "very politely and was open to access. He is quite the plain country gentleman. After dinner we desired a private interview and opened to him the grand business on which we came, presenting to him our petition for the emancipation of the Negroes, and entreating his signature, if the eminence of his station did not render it inexpedient for him to sign any petition. He informed us that he was of our sentiments, and had signified his thoughts to most of the great men of the State; that he did not see proper to sign the petition; but, if the Assembly took it into consideration, would signify his sentiments to the Assembly by letter. He asked us to spend the evening and lodge at his house, but our engagement at Annapolis would not admit of it."

From Mount Vernon they went to Baltimore to attend Conference, which met June 1, 1785. The return of Dr. Coke to England compelled him to leave immediately after its adjournment. Two days later Asbury laid the corner stone of Cokesbury College at Abingdon, Maryland. Nearly five thousand dollars had already been contributed toward the enterprise, and the building materials had been contracted for by Dr. Coke. [68] Fifteen chartered trustees had been appointed, five of them Methodist preachers, viz: John Chalmers, Henry Willis, Nelson Reed, Richard Whatcoat and Joseph Everett; and ten laymen, viz: Judge White and James Anderson from Delaware; Henry Ennalls and John Carnan from the Eastern Shore of Maryland; William Wilkins from Annapolis; Philip Rogers, Samuel Owings, Isaac Burneston, James McCannon and Emanuel Kent from Baltimore. The original trustees named in the deed were Henry Dorsey, Jesse Hollingsworth, Philip Rogers, Charles Carnan, Samuel Owings, Nicholas Jones, Cornelius Howard, Dr. Moses Allen and William Frazier. Of the site Dr. Coke said at his second visit: "The place delights me more than ever. There is not I believe a point of it from which the eye has not a view of at least 20 miles; and, in some parts, the prospect extends even to 50 miles in length. The water front forms one of the most beautiful views in the United States; the Chesapeake bay in all its grandeur, with a fine navigable river, the Susquehanna, which empties into it, lying exposed to view through a great extent of country."

The situation was the more suitable, because it lay in the very center of Methodist influence, one-third of the entire membership in the United States being at that time in Maryland. It was easy to reach, being on the great highway, then a stage route from Baltimore to Philadelphia. The ground for the building was bought of Richard Dallam and Aquilla Paca for £60 sterling. The building was said to have been "in dimensions and style of architecture fully equal, if not superior, to anything of the kind in the country." "It was of brick, 100 feet in length and 40 in width, facing

east and west, and stood on the summit and center of six acres of land, with an equal descent and proportion of ground on each side." "The walls were painted on the outside and the windows completely glazed." The hall, 40 feet square, was in the middle of the lower floor; school rooms on the second and bed chambers on the third floor. The premises were enclosed by a substantial fence, and a portion of the enclosure was appropriated for a garden, in which the students were at liberty to indulge their peculiar tastes in the culture of flowers and vegetables, under the oversight of the gardener. Work in wood was also taught by a skillful mechanic, for which all proper materials and instruments were furnished. A bathing place was provided, a "master or some one appointed by him being always present." Only one was permitted to bathe at a time, and one minute only was allowed to each for that purpose. Bathing in Bush river was strictly forbidden. Walking and riding were the remaining outdoor exercises permitted. When the trustees met they formulated twenty-nine rules for the government of the institution. The 18th prohibited the students from indulging in anything which the world calls play. "Let this rule be observed with the strictest nicety, for those who play when they are young will play when they are old." The 29th provided that "a convenient room shall be set apart as a place for confinement." Students were to rise at 5 A. M. the year round and to be in bed by 9 P. M. They were to study seven hours daily. Three hours were allowed for dinner and recreation. Each student occupied a separate bed, and feathers were not permitted. The bishops were to examine the students twice yearly. Sons of preachers, subscribers and other friends, together with poor orphans, were to be educated free of charge, if the finances allowed. The same privilege was extended to young men called to preach. Especial care was to be taken that "due attention should be paid to the religion and morals of the children, and to the exclusion of all such as continue of an ungovernable temper." All the usual branches were to be taught, but "our first object shall be to answer the designs of Christian education by forming the minds of youth, through divine aid, to wisdom and holiness by instilling into their minds the principles of true religion." The rules, rigid as they were, correspond for the most part with those of other colleges of the day. As soon as the house was under roof and one or two rooms finished, a preparatory school was opened with fifteen scholars, taught by Mr. Freeman Marsh, a Quaker, reported "to be a good Latin scholar and an excellent disciplinarian."

The trustees appealed to Mr. Wesley in 1786 for a president, and he suggested a Rev. Mr. Heath. The trustees were called together by Asbury, who found that they had expended £2,000. They agreed to finish two rooms and send for Mr. Heath. He was the master of the grammar school at Kidderminster, England, to whom Dr. Coke wrote, and Mr. Heath accepted his proposal. March 22, 1787, Wesley wrote: "I had seen Mr. Heath before, a middle-aged clergyman, who is going over to Cokesbury College, and is, I believe, thoroughly qualified to preside there. I met his wife and two lovely daughters here, who are quite willing to bear him company, and I think their tempers and manners, 'so winningly soft, so amiably mild,' will do him honor wherever they come." When Heath arrived at Cokesbury with Patrick McCloskey, he was formally inaugurated, December 8-10, 1787. Bishop Asbury preached each day. "Trust in the Lord and do good;" "O man of God, there is death in the pot," and "They shall not labor in vain," were the texts of the three successive sermons. Twenty-five students were entered.

Abingdon, the near-by village, attracted attention and grew rapidly. In 1786 the Conference held its session there; and indeed, subsequently, after meeting in Baltimore, would adjourn to Cokesbury College to conclude its deliberations. Joseph Everett was for years the Chaplain. Joseph Toy, converted under Webb at Burlington, New Jersey, became a professor. He was a

good mathematical scholar and "one of the purest men and soundest preachers known to Methodism." He was the first Secretary of the Baltimore Conference, and the old Journal still exhibits his fine penmanship and accurate records.

Famous as the place became, "a shelter to the children of the preachers, a favorite resort of the itinerants and an honor to the Church," it was a constant care and a heavy burden on Asbury, who, during the ten years of its existence, wrought diligently for its maintenance, and, when it was destroyed by fire at midnight, December 7, 1795, the news reaching him at Charleston, S. C., wrote in his Journal: "We have now a second and confirmed account that Cokesbury College is consumed to ashes, a sacrifice of £10,000 (\$50,000) in ten years. If any man should give me £10,000 per year to do and suffer again what I have done for that house, I would not do it. The Lord called not Mr. Whitefield, nor the Methodists to build colleges. I wished only for schools -- Dr. Coke wanted a college. I feel distressed at the loss of the library." Who can help sympathizing with the good man in such an experience? Similar trials later on awaited him. Could his eyes have been opened to see the present times he would have realized, in the spectacle of the grand system of education in Methodism, how that great ultimate triumphs are born out of defeat and disaster.

At the Christmas Conference the appeal of William Black for Nova Scotia stirred the zeal of the first great Missionary Bishop of Methodism. Significant as was the appointment of Freeborn Garrettson as missionary to Nova Scotia, followed by the early sending of three others from Great Britain by Wesley, equally so was the providential diversion that occurred on Coke's return, September, 1786, to the new world. Terrific storms on the high seas drove the frail and leaking ship far away from Nova Scotia, their point of destination, to the grateful though unexpected haven of Antigua, in the West Indies. Eight years after the arrival of John Baxter, a London mechanic and local preacher, practically a missionary, was Coke driven by the winds of heaven to his relief. Marvelous results followed. How clearly can we not trace the movements of Divine Providence! Twenty-eight years before, Nathaniel Gilbert, a West India planter and two of his female slaves were converted in England under Wesley. A century later, and nearly an entire island in the midst of surrounding moral darkness and degradation sheds its benign light upon its nearest neighbors. On the first of May, 1787, Coke is again in Baltimore. The Conference had, the preceding year, been appointed for July, but it was anticipated to accommodate him. The assumption of authority to change both time and place gave rise to serious discussion and animadversion during the session. But while storm was on the surface, the spirit of love and unity prevailed in the depths below. Coke embarked again for Europe, June 27, 1787.

Meanwhile, Asbury pursued his incessant journeyings on horseback through the Middle States and then southward as far as Georgia, where he held his first Conference in that section -- his Journal says, at the Forks of Broad river. Directing his course to the northwest, he climbed the Alleghenies into the Holston country, and, penetrating into Tennessee, held his first Conference in May, 1788, at Half Acres (Huffaker) and Keywoods. Returning into North Carolina, passing into Virginia, still among the mountains, he reached Pennsylvania; and, at Uniontown, with Whatcoat and eleven other preachers, held another first Conference, July 22, 1788, stopping to rest, after this memorable tour, perhaps the grandest of his whole life, at Bath, Berkeley county, Virginia. Asbury attends the Baltimore Conference, September 10th, and pushes on to New York; where, at the old John Street Church, he holds the first Conference ever assembled north of Philadelphia, September 30. Wakeley describes this session as "an era in the history of the church."

In the Minutes of 1787 is the record of the death of Richard Owings "one of the first local preachers on the continent. Though he had charge of a large family, he labored much in word and doctrine, traveling for weeks and months in the back settlements in the infancy of the work. He was a man of honest heart, plain address, good utterance and sound judgment. He gave himself up to the work during the two last years of his life. He died at Leesburg, Virginia, September 1786, and we trust rests from his labors."

The year 1789 is marked by the futile attempt to organize an executive body to be known as the "Council," to be composed of representative men out of the several districts. The bishops and presiding elders, never fewer than nine, were to have "authority to mature everything they should judge expedient" for the unity, the doctrine and moral integrity of the church, and the improvement of "its colleges and plan of education; provided, however, that only its unanimous decisions should be presented to the Church, and these be binding "in any district" only when they "have been agreed upon by a majority of the Conference which is held for that district." The weakness and impracticability of this measure were soon revealed in the two sessions held 1789 and 1790, and the opposition to its continuance compelled the bishops to substitute in its stead a General Conference in 1792.

The most important act of the Church during this decade was the establishment of Sunday schools. This took place by the concurrent voice of the Conferences during the year 1790. It had been only nine years since this grand movement was begun in England by Robert Raikes, at the instance of a young Methodist woman, afterward the wife of Samuel Bradburn, a distinguished Wesleyan preacher. John Wesley was the first man in England to publicly approve Raikes' plan; and the same year John Fletcher, of Madeley, introduced it into his parish, and wrote an essay on "The Advantages likely to arise from Sunday Schools." In the year 1786, four years before this order of the Conferences, and five years before any other attention was given to the institution in this country, Asbury opened the first Sunday School in America at the house of Thomas Crenshaw, in Hanover county, Virginia. [69] "The pious labors of the pioneer teachers in this school were crowned of God in the conversion of a number of scholars, among whom was a colored boy, John Charleson, who afterward became a local preacher, and labored with zeal and success for more than forty years." The movement beginning with those cheering prospects, subsequently shared with Cokesbury a temporary decline, only to be revived in good time and grow into a world-wide and glorious achievement.

Joshua Wells, afterwards one of the pioneers in Canada, a great preacher in the Baltimore Conference and living to within two years of one hundred, is admitted 1789. This year Fell's Point is made a separate charge from Baltimore, and Botetourt is taken from Greenbrier. In 1790 Enoch George, future Bishop, is admitted on trial and the same year is recorded the death of John Tunnell, whose short career of thirteen years closes in a halo of glory at the Sweet Springs, Virginia. Kanawha is added to the Greenbrier work, Stafford and South river, in Maryland. Alexandria becomes a station, 1791, with Ezekiel Cooper, who had been six years in the work, as the preacher. Winchester, with Richard Swift, and Severn, with John Hill, preachers, also make their first appearance. Seely Bunn and Joseph Rowan are among the probationers of 1792, and Prince George's appears for the first time among the charges, with forty members.

On the first of March, 1791, John Wesley died in great triumph. The news reached Coke and Asbury at Port Royal, South Carolina. Coke, stunned and depressed, hastened to seek passage to England, but had to wait until May 16, when he embarked at Newcastle, Delaware. Asbury, with deep feeling, recognized the loss which had befallen the church, concluding that "his equal is not to be found among all the sons he hath brought up, nor his superior among the sons of Adam he hath left behind." On receiving the news of his death, all the Methodist Churches in the principal communities of America, were draped in mourning. Coke and Asbury preached funeral sermons from Baltimore to New York, especially at the sessions of the Conferences.

Joseph Carson, long known as an honored member, first in the Baltimore, and subsequently in the Virginia Conference, furnished an account of his early life and Christian experience to Dr. Bennett, as follows: "My earliest recollections of Methodism in Winchester (his native town), date back to 1791, when I was but six years old. About this time my brother, Brattie Carson, joined the church, and I doubt not my youthful mind was more deeply impressed with the fact from my distress at his cutting short his elegant suit of hair, which it was then fashionable to wear in a queue; but there was not room for a man and a queue both in the Methodist church in those days. My brother, George A. Reed and James Walls were, I believe, almost the first members in the town; he was the steward, and Reid and Walls became local preachers. The first traveling preacher of whom I have any personal knowledge, was John Talbot [it is William in the Minutes]. He was a faithful, dauntless man of God, and feared not to deliver his Master's message while stones and eggs were being hurled at his head. I still remember with what veneration I regarded him, of whom I had heard it said, that while he was preaching, the blood was trickling from gashes in his face. He used sometimes to preach on my brother's lot under a tree, beneath whose spreading branches was a large rock which formed his pulpit. The houses of Mrs. Bowers, and of Walls and Reid, were also places of preaching. Class and prayer meetings were often conducted by the wives of these brethren. The first time I ever saw Bishop Asbury he was standing on a table on the green preaching. About 1795, I think they began a church, but were not able to finish it for some time. Philip Bruce and Leroy Cole, men dear to the hearts of many, used to accompany the Bishop occasionally. Among the local preachers in the Valley, I remember the names of Lewis Chastain, John B. Tilden, William Cravens (besides those before mentioned); and of prominent lay members, those of Samuel Calvert, Simon Lauck and James Newham. Enoch George, Nicholas Snethen, Thomas Lyell, Hamilton Jefferson, Jeremiah Browning and Stephen G. Roszel, are also names around which cluster many associations of Methodism in this section of the country. Our Quarterly Meetings used to be occasions of special interest, and were attended by persons from great distances, even 40 and 50 miles; they were always seasons of revival. I well remember the first one ever attended, held at Shepherdstown, in 1800. Seely Bunn was preacher in charge, Daniel Hitt, presiding elder. I went with Brothers Walls, Reid and Shields and a number of ladies and gentlemen. I was not then a Christian, but was considerably interested on the subject of religion. We were on horseback; and, as we approached the town, we formed a procession, the ministers being in front, and began to sing. As we rode through the town singing, the people regarded us very curiously. Near this place lived Brothers Lafferty and Bunniston, men known for their zeal and piety."

* * * * *

CHAPTER 9

The scheme of a governing Council having proved a failure, it was deemed necessary to call the preachers to meet in a General Conference, and this became a quadrennial gathering from 1792. It met in Baltimore, November 1. Bishop Coke had been absent since May 1791. "The difficulties attending the settlement of the Wesleyan Connection after Wesley's death were exaggerated by jealousy, if not maltreatment of the Bishop, among the English preachers." [70] Patiently pursuing both his public work and the preparation of his Bible Commentary, he undertook a mission to France, where he staid but a short time. Returning to London, he traversed the United Kingdom, preaching and soliciting funds for his West India Mission. Then embarking for the General Conference in Baltimore, he was for sixty days on the sea, but all the while indefatigable in work on his commentary. He was now in his prime, observing his 45th birthday (October 9), on the high seas. On his arrival at Newcastle, Delaware, he hastened with all speed to be in time for the General Conference, wearing out one chaise horse, and breaking down another, making the distance in a little more than one day." Jesse Lee's history represents the gathering as numerous "from all parts of the United States, where we had any circuits formed." The first week of the session was distinguished by the severest test of the integrity of the ecclesiastical system of Methodism it had as yet experienced. James O'Kelly, of Virginia, introduced a motion affecting radically the Episcopal prerogatives, and indirectly assailing Bishop Asbury. The proposition was to allow a preacher, if he felt himself injured by the Bishop's appointment, "to appeal to the Conference and to state his objections; and if the Conference approve his objection the bishop shall appoint him to another circuit."

Leaving Bishop Coke in the chair, Asbury retired, "anxious and sick." His letter to the Conference reveals in a few words the wise and noble character of the worthy pioneer Bishop of Methodism "Let my absence give you no pain: Dr. Coke presides. I am happily excused from assisting to make laws by which myself am to be governed. I have only to obey and execute. I am happy in the consideration that I never stationed a preacher through enmity or as a punishment. I have acted for the glory of God, the good of the people, and to promote the usefulness of the preachers. Are you sure that, if you please yourselves, the people will be as fully satisfied? They often say, 'Let us have such a preacher,' and sometimes, 'We will not have such a preacher; we will sooner pay him to stop at home.' Perhaps I must say, 'His appeal forced him upon you.' I am one, ye are many. I am as willing to serve you as ever. I want not to sit in any man's way. I scorn to solicit votes. I am a very trembling, poor creature to hear praise or dispraise. Speak your minds freely; but remember, you are only making laws for the present time. It may be that, as in some other things, so in this, a future day may give you further light."

The discussion lasted nearly a week. It was the first great parliamentary debate in the body. It revealed mighty talent, before lying latent. It was the beginning of a series of encounters between masterly minds and eloquent tongues. O'Kelly baffled, disappointed and sorely grieved, withdrew from the Conference and connection, became the leader of the first secession (a small fragment of which still survives) from the Methodist Episcopal Church.

The result proved the foresight and wisdom of the body, and more than a century has attested the fact. Assault, again and again, has been made upon this bulwark of Episcopal Methodism, but the vital principle has never been overthrown. The very controversies have served to keep our chief pastors in line with their great prototype.

After the withdrawal of O'Kelly, peace and brotherly feeling marked all the subsequent sessions of the Conference. The discipline was revised. Regular General Conferences were ordained. The Annual Conferences were distinguished from them by the title of District Conferences, the districts not to include more than twelve nor less than three circuits in each. The character of the supernumerary preacher was for the first time defined as one partially worn out in the itinerancy, yet capable and willing to do any work which the Conference may direct and his strength enable him to perform. Special regulations were made for the election, ordination and trial of bishops. The presiding elder had now for the first time his peculiar functions so clearly defined that they remain almost literally untouched by subsequent legislation until the present time -- a "virtual though subordinate episcopacy without the right to ordain." Provision for the support of the ministry is made to include the wife on the same basis as the husband (\$64 annually), and traveling expenses, -- specifying "ferriage, horseshoeing and provisions for himself and horse on the road, when he necessarily rode a distance." The preacher was permitted to retain his marriage fees, a privilege not previously allowed; but other gifts were to be placed in the hands of the stewards to be equally divided among the preachers. They were not allowed to receive presents for baptism or the burial of the dead. A rule was inserted for the settlement of disputes between brethren concerning the payment of debts, continued with various modifications till 1812, when it received the form it still bears in the discipline. The order of public worship was prescribed and the use of fugue tunes disapproved. The indispensable requirement of certificate for removal was made -- continued without intermission to the present day. The forms of trial for both preachers and laymen were provided, not since materially changed.

This General Conference may be justly regarded as the constitutional body that gave to the church its definite form as to law and administration. The changes that have followed, made necessary by the needs of progress and enlargement, have not violated the great underlying principles then taking well-defined shape in the book of discipline.

In 1791 Ezekiel Cooper had been assigned to Alexandria, Virginia. It was a test of faith to detach a society of fifty-eight members from prosperous Fairfax circuit, with its membership of 798. The test proved perhaps too severe, for Alexandria drops back the next year into the circuit. It appears again as a station in 1793, making a struggle for life during ten years, when the great revival of 1803 brought its numbers up to 485, from that time forward to be one of the most prominent stations in the Conference. Tioga, Seneca, and Wyoming in upper Pennsylvania are found enrolled as circuits in 1791. Anning Owen has the distinction of planting Methodism in the northern section of Pennsylvania. [71] Soon after the Revolutionary war began, he accompanied a party of adventurers to the Wyoming Valley and was one of the few who escaped the bloody Wyoming Valley massacre of 1778. His providential deliverance led him to serious reflection, and under the influence of the Methodists he was converted to God. Returning to Wyoming from the east, he began to converse with his neighbors on religion, going with eager haste from house to house, appointing prayer meetings and forming the first Methodist class in 1788. As no Methodist itinerants had yet penetrated that region of country, it was impressed on him that he must preach the gospel. He took his journey again to the east, where he obtained license to preach, returned, and was shepherd to the flock until Nathaniel B. Mills was sent by the Bishop to take charge of the work in 1789. It was not reported a circuit till 1791, was then served by New York preachers until 1795, when a District of four charges was formed, consisting of Northumberland, Wyoming, Tioga

and Seneca, under Valentine Cook as elder. Not until 1804, two years after the Conferences with their specific boundaries were established, were these four circuits attached to the Baltimore Conference and placed in the newly constructed Susquehanna District, with James Smith, Presiding Elder. They so remained until 1808, when the General Conference transferred the District to the Philadelphia Conference. In 1809 the Genesee Conference was formed, embracing that District.

One of the most unique characters of this period was the celebrated Valentine Cook. His father, Valentine Cook, Sr., a cousin of the famous sailor and discoverer, Captain Cook, lived in London, England, until his sixth year, when, after his father's death, he was taken by his mother to Amsterdam, Holland, where he received a tolerable English and German education. Coming to this country before the Revolution, he is said to have taken a decided and active part in the struggle for independence. After the close of the war he married in Pennsylvania; and after several years removed to Western Virginia and settled in Greenbrier county, where he spent the rest of his life, esteemed and beloved by all as an intelligent, upright and highly respectable citizen. His son, Valentine, born in Pennsylvania, had but few advantages, and yet managed to acquire the rudiments of an English and German education. His fondness for hunting, his providential escape from the Indians, his fine qualities of mind and heart, his happy conversion under the preaching of the Methodist itinerant, his call to preach and his rapid progress at Cokesbury College are attractively told in Dr. Edward Stevenson's biographical sketch:

"Wonderful in the pulpit; overwhelming in the discussion of Methodist doctrine; useful and successful when his health failed him; principal of Bethel Academy in Kentucky (the second Methodist educational institution in America); indefatigable in seeking the lost; and, to the very end of his life, instrumental in saving multitudes of souls, he has left an indelible impress. on the various sections of the wide field through which he traveled. He was an instance of the triumph of intellect and goodness over singular physical defects. A figure without symmetry, with long limbs, stoop-shouldered, a long neck projected at right angles from between his shoulders, a remarkably low forehead, small deeply sunken hazel eyes, a prominent Roman nose, large mouth, thin lips, sallow complexion, coarse black hair, with here and there a thread of gray -- he presented an eccentric appearance that could not fail to impress one by its very singularity. But when he began to speak all these peculiarities were forgotten as attention was arrested by the tones of his voice and words that, burned by the spirit's mighty power into the hearts of his hearers, produced wonderful effect in comforting believers and saving sinners. He died as he lived, 'strong in faith, giving glory to God.'"

Asbury's journal is singularly lacking in descriptive detail of his Conference sessions. It will be interesting to reproduce a rare picture of a Conference session in those early days, copied by Bennett, in his "Memorials of Methodism in Virginia," from the journal of Stith Mead, in the year of his admission on trial in the Virginia Conference, which met, May 22, 1792, at Rehoboth in the Greenbrier district. Mead was converted in Bedford county, Virginia, in 1789, at the age of twenty-two, under the preaching of Richard Pope; and, three years later, we find him at the starting point of his long and eminently useful career as a Methodist itinerant, jotting down his first impressions of a Conference session: "Monday, May 21, 1792. We rode over Peter's Mountain by the Sweet Springs, to brother Edward Keenan's at Rehoboth Chapel, Sinks of Greenbrier county, where I was glad to meet with the bishop, Rev. Francis Asbury; Hope Hull, Philip Cox, Jeremiah

Abel, elders; Salathiel Weeks, John Lindsey, Bennett Maxey and John Metcalf, deacons. John Kobler, remaining on trial, was received into connection and ordained deacon; Jeremiah Abel located. James Ward and Stith Mead admitted on trial, as probationers. Rev. Samuel Mitchell, local preacher, ordained deacon. The above named preachers were all that composed and had business with the present Annual Conference. Bennett Maxey and John Kobler, by requests of the bishop, related to the Conference their religious experience, and then the Conference adjourned until Tuesday, at 8 o'clock A. M., at which time J. Kobler, George Martin, S. Mead were examined by the bishop before the Conference, first, of our debts; secondly, of our faith in Christ; thirdly, of our pursuits after holiness. The bishop preached in the chapel. which was near, at the usual hour, from Deut. 5:27: 'Go thou near and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it.' Brother Hope Hull preached from 1 Cor., 1:23: 'But we preach Christ Crucified.' This afternoon I was requested by the bishop to relate to the Conference my religious experience, which I accordingly did.

"The appointments or stations were received from the Bishop this evening, as follows: No Presiding Elder. Holston Circuit, Salathiel Weeks, James Ward; Botetourt Circuit, Bennett Maxey, Stith Mead; Bedford Circuit, John Metcalf, George Martin; Greenbrier Circuit, John Kobler; Cow Pasture Circuit, John Lindsay.

"Wednesday 23. When met in Conference, we were all examined by the Bishop as to our confession of Faith and orthodoxy of doctrine, agreeable to the economy of Wesleyan Methodism. On a close examination it was discovered that two of the preachers composing the present session of the Conference, namely, John Lindsay and George Martin, coming from the district where the Rev. James O'Kelly was the presiding elder, had imbibed heterodox opinions from him tending to Unitarianism. All the Conference were now requested by Bishop Asbury to bring forward all the scripture texts they could recollect to prove the personality of the Trinity, and particularly that of the Holy Ghost, at which time these two preachers recanted their errors in doctrine, and were continued in Methodist fellowship. Bishop Asbury preached at the usual hour, Tit. 2:1. 'But speak thou the things which become sound doctrine.' Rev. Hope Hull preached after the Bishop, from 1 John, 4:17: 'Herein is our love made perfect, that we may have boldness in the day of Judgment, because as he is, so are we in this world.' A moving, melting time occurred during the sequel of this discourse; the holy Sacrament was administered; God manifested himself in his Spirit's power, the doors were opened, sinners came in, and there was a great shaking among the dry bones. Such a time, as I suppose was never seen and experienced at this place before; ten souls were converted and many sinners were cut to the heart. The lively exercises continued until nearly sundown.

"Thursday, 24th. John Lindsay, Salathiel Weeks and Bennett Maxey were ordained elders, John Kobler and Samuel Mitchell were ordained deacons. This is a rough, uncultivated country in soil, ways and manners; the Conference was held in a log-body cabin house, the residence of brother G. Keenan of Irish national descent. Our accommodation was the best in this part of the world.

"The Conference broke about ten o'clock; we took leave of each other and departed to our respective circuits."

Doctor Bennett adds: "This account may be taken as a fair type of most of the Conferences held at this period. We see how closely the early preachers watched over each other in Christian experience and in doctrine. That is a deeply interesting scene in which the whole Conference comes forward with scriptural proof to convince two beloved brethren who had been seduced from the true faith by a zealous but wrong-headed presiding elder; and then the sermons of Asbury and Hull, immediately following, were admirably adapted to confirm and admonish these two brethren who had flung away their errors and again firmly laid hold on the truth as it is in Jesus. God set the seal of his approval to the work of this little Conference by the gracious revival in the midst of which it closed. Each man went to his field of toil with the pure flame of love burning in his soul, and the rugged region embraced in the Greenbrier Conference felt the refreshing showers of grace.

The old log church at Rehoboth, now in Monroe county still stands, lovingly cared for by the descendants of those who witnessed the memorable scenes at their first Annual Conference.

The name of William Colbert as a pioneer of Methodism in the Wyoming Valley, is still in grateful remembrance. Traversing the Tioga wilds in the dead of winter, losing his way, surrounded by wolves and bears, breakfasting on a frozen turnip, sleeping in wretched cabins, with his head in a chimney corner, fording rushing streams, living on the poorest fare, preaching to small groups of people, part of whom were drunk, and at other times interrupted by bawling children, he received for the four months of his toil -- "three dollars and fourteen cents." Yet after all he writes: "Though the life of a Methodist preacher is very laborious and fatiguing, it is what I glory in." At one of the humblest appointments on Tioga Circuit, Captain Clarke's at old Sesequin, Henry B. Bascom, the most celebrated orator of his day, and subsequently a Bishop in the Methodist Episcopal Church, South, received his deepest religious impression.

A Conference was held in Greenbrier county, Virginia, May 25, 1793. [72] Preachers' experiences and reports of their work filled up the sessions on Saturday. On Sunday, Asbury and Bruce preached with power. Kobler and Mead exhorted. "During prayer," writes Stith Mead, "the windows of heaven were opened; we had a great time; some were converted, and there was a great shout among the Christians. John Kobler was ordained elder, and Edward Mitchell local deacon. Kobler was one of the purest and most zealous of that noble band that planted Methodism in the wilds of the west ... He traveled his circuit with his trusty rifle, ready for the prowling savages that lurked along the mountain passes. In those days guns seemed to be as indispensable as Bibles and Hymn Books. Kobler is said to have preached the first Methodist sermon on the ground now covered by the city of Cincinnati. At that time a small fort and a few soldiers' huts were the only marks of civilization. Forty years afterwards he found a beautiful city on the banks of the Ohio, and the gray-haired patriarch delivered his message to a multitude of eager hearers in an elegant Christian temple." He survived nearly all his contemporaries, and closed his useful life in Fredericksburg, Virginia, July 26, 1843. In his memoir, the Journal records: "The saint-like spirit, the Christian conversation, the dignified and ministerial bearing, and the untiring labors in preaching, exhorting, praying, visiting the sick and imprisoned, of John Kobler, have, under God, done more to give permanency to Methodism in Fredericksburg than any other instrumentality ever employed." "Come, Lord Jesus, come quickly!" was his last prayer.

From Rehoboth the Bishop passed on horseback over the Allegheny Mountains, along primitive roads deep in mud, but welcomed by the people in wonder and veneration. On his way, "an old German," he says, "met me, shook me by the hand, and said he wished he might be worthy to wash my feet. Ah, thought I, if you knew what a poor, sinful creature I am, you would hardly look at one so unworthy; but Jesus lives." He stopped at Staunton, Virginia, then "a small but lively village. There was an Episcopal Church, a court-house, a tavern and some good stores." By the middle of June, after riding with but little rest, except for a few days at Bath (now Berkeley Springs), he was again in Maryland holding a Conference at Old Town. Then penetrating to obscure societies among the Juniata valleys in Pennsylvania, thence hastening north he passed through upper Jersey and took his course to Albany, New York. From that point he reached Lynn, Massachusetts; and last, on this northward itinerary, held a Conference at Tolland, Connecticut. With a blister behind his ear and a poultice for rheumatism on his feet, he consented to stay two days. On his return, when near Whitehall, New York, his horse threw him into a mill race, and his shoulder was hurt by the fall. He stopped at a house, changed his wet clothes, and prayed with the people, comforted by the thought that his enforced stop might prove a blessing to them. He met the New York preachers, August 25th; then urging his way to Philadelphia, where he found the streets deserted on account of the yellow fever, staid three weeks, closing, at Baltimore, his twentieth session of Conferences since May, 1792. He had traversed the whole territory north and south, suffering hardships and privations with heroic fortitude, making hairbreadth escapes from death, yet rejoicing that he could live to serve the Lord and His Church. The sorest trial to him, however, was the spirit of disaffection that was rife in some quarters. Hostile forces were confronted by him with unshrinking courage, with inimitable tact and with ultimate triumph. [73]

We may not follow Asbury in his next campaign, beginning with Petersburg, Va., November 15, 1793, and continuing until he reached Catawha river, South Carolina; where, with his faithful companion, Isaac Smith, he encountered almost incredible difficulties of "swamps, colds, rains, and starvation." Retracing his path northward, he entered the wilds of Kentucky and held a Conference there, April 15, 1794. We find him, May 22, at Mitchell's in Botetourt, Va., where only a few preachers met him in Conference. Barnabas McHenry was the elder. "He had," writes Finley, "the peculiar honor of being the first Methodist preacher raised up west of the mountains." [74] He was born December 10, 1767, in Eastern Virginia; but when he was ten years old, his family emigrated west of the Virginia mountains. Converted in his fifteenth year, he entered the itinerancy in 1787, when not twenty years old. Two years later, he was ordained elder, and in 1791, was appointed presiding elder. He became a chieftain of Western Methodism, braving its severest trials, and leading on immense districts bands of its ministerial pioneers.

The Conference at Harrisonburg, Va., was held June 3. The old stone house where Asbury and his preachers met still stands (1906) in the rear of the residence of General Roller on Main street, near the center of the city. Asbury, then entering upon his fiftieth year, mature but not yet aged, was the chief figure. Solemn and dignified in the pulpit, with a voice sonorous and commanding, an eye that looked deep into men, he was a born leader. Men who were destined to become great preachers and wise counselors were there in their youth. Richard Whatcoat, the senior by nine years of Bishop Asbury, afterwards his co-adjutor in the episcopacy, was perhaps the oldest preacher present. His saintly character, his amiable and courteous carriage, his fearlessness, his tenderness, won all hearts. Nelson Reed, then in his prime, who became the patriarch of the Conference, living to the eighty-ninth year of his age, beloved and honored to the

last; Lemuel Green, who for six years subsequently held a prominent place in the Conference, but was compelled to locate in 1800 -- these were the elders who had supervision of the three several districts of the Conference. Others were there, younger but perhaps equally worthy -- how many the indefinite Minutes fail to tell us.

Six years had elapsed since the organization of the Rockingham Circuit. During that interval ten traveling preachers, had with unretarded success, carried forward the good work, viz: William Phoebus, James Riggin, Samuel Breeze, Isaac Lunsford, Stuart Redman, Jephtha Moore, Daniel Fidler, Elijah Sparks, Randolph Smith and Stephen George Roszel. Of these, only the last one named remained on the roster of the Conference. Dr. Phoebus removed to New York city, where for some time he practiced medicine. He was held in high esteem by his brethren, and died in the faith of the Gospel. Samuel Breeze went to Ohio and did noble pioneer work. Lunsford and Fidler made a good record in Nova Scotia. Lunsford returned to Virginia, Fidler to New Jersey. But among them none commanded more attention or wielded a more controlling influence than S. G. Roszel. When he became the host of the first Conference held in Harrisonburg, he was but twenty-four years of age, and had traveled five years in the connection. His strong talents and flaming zeal had already given promise of his high position which, for fifty years, he held among his brethren.

When the appointments were announced, the Bishop assigned to the charge of Rockingham Circuit a preacher no less distinguished than his predecessor, and no less fitted to continue the work so ably begun. Like Roszel, Joshua Wells was in the full vigor of his young manhood, scarcely less majestic in his physical proportions, and giving promise, afterwards fulfilled, of greatness in the pulpit and wisdom in the councils of the church. For him it was reserved to remain on the rolls of the itinerancy till his ninety-eighth year, with an unsullied record of faithful and effective labor for thirty-five years. The remaining period of his long and useful life was not idly spent. He was assigned, by a unanimous vote of his Conference, a superannuated relation, but his wise counsels were still sought; and, until age and infirmity compelled him to decline the honor, he represented the body in the General Conference.

Maryland and Virginia Methodism continues to send out from its bounds both itinerant and local preachers, the latter not less imbued with true missionary zeal than the former, to penetrate the western wilds and plant the standard of Christianity among the first settlers of western Pennsylvania, western Virginia, Ohio and Kentucky. Poythress, Kobler, McHenry and Stith Mead have been already referred to. Thornton Fleming and Daniel Hitt were men of great ability and leaders in this noble work. Here and there they found the way had been prepared for their successful ministry by the efforts of local preachers who had preceded them.

Thomas Scott, a native of Allegheny county, Md., converted in his fourteenth year, received on trial into the Conference, 1789, in his seventeenth year; and traveling in various circuits in Virginia, was sent, 1793, to Ohio Circuit, embracing frontier settlements in western Virginia and Pennsylvania. At the command of Asbury, he descended the Ohio river, 1794, on a flat boat and served the work in Kentucky. On his marriage, 1796, as was usual in those days, he located, but did not cease from preaching. In 1801 he removed to Chillicothe, Ohio, where he found an old friend, Dr. Edward Tiffin, who had been converted under his ministry near Charlestown, Virginia. He had wandered from Virginia, and was already an influential citizen, preaching the gospel and

healing the sick. Scott became a chief justice, and Dr. Tiffin governor of the State of Ohio. To these two local preachers Methodists in Ohio, beyond any others, owe a debt of gratitude. Francis McCormick, a native of Frederick county, Virginia, when "a wild and wicked youth," heard William Jessop preach and was awakened. He went again, heard Lewis Chastain, who he says preached "like a son of thunder," and the next Sunday, under the preaching of the same itinerant, "received peace and joy." He also emigrated with his family to Kentucky, moved thence to Milford, Clermont county, Ohio, ten miles from the site of Cincinnati. There he proclaimed the message of the gospel to his ungodly neighbors, and organized the first Methodist Society in the northwestern territory. He called upon the itinerants of Kentucky for aid; John Kobler, of Virginia, responded, and became the first regular Methodist preacher north and west of the Ohio river. McCormick was a man suited to his mission. In person he was tall and robust, six feet in height, weighing 240 pounds; his presence was commanding. He was intelligent and amiable, attractive socially, liberal in the bestowment of his means, making his home a preaching place, with free entertainment.

New circuits appear on the Minutes: Prince George's (1792) with 40 members; Federal with 732 white and 565 colored members; Cokesbury, Carlisle, and Pendleton (1794). Leesburg the same year was made a station and joined with Alexandria and Winchester. Thomas Anderson, John Bloodgood and John Wynn are appointed "to change after six months." John Wynn died in Winchester a short time after reaching that place. He was twenty-seven years of age, "of good address, natural elocution and an upright heart." About the same time Hardy Herbert, "a young man of promise and piety," the first stationed preacher in Winchester, died in Norfolk, Va., at the age of twenty-five.

The quadrennium (1792-96) was remarkable for the vicissitudes attending this formative period of Methodism. The secession of O'Kelly had much to do with the loss of over nine thousand in an aggregate of 56,664 members. Asbury's Journal discovers depression of spirits, attributable to his physical ailments, enhanced by the declension of the young church in numbers. This feeling was shared by the general traveling ministry, and a fast was proclaimed for the first Friday in March, 1796. Various prevalent vices were named as occasions for serious declension of religion throughout the country, and earnest prayer was urged in behalf of a general awakening and reformation. The effect was evident in the courageous forward movement by the heroic band of 393 preachers. When the General Conference met in Baltimore, October 20, 1796, it was determined that the last Thursday of that month be "observed as a day of holy gratitude and thanksgiving for the late glorious and powerful work we have had in Virginia and Maryland, and which still continues in an eminent and special manner in some parts of our American connection.

The multiplication of appointments or charges irregularly placed under the supervision of "elders" on districts made a more definite arrangement necessary. The entire work was divided into six Annual Conferences: New England, Philadelphia, Baltimore, Virginia, South Carolina, and Western. The former designation, however, as districts remains in the old Minutes till 1802, the elder becoming Presiding Elder in 1797. [75] The adoption of a form of deed for the securing of church property; of a rule that a deacon should serve two years before his ordination as an elder, except in missions; the establishment of the Chartered Fund (equivalent to our Superannuated Fund), with some minor items, reveal the further development of formative tendencies, during this session of the General Conference (1796).

Hardly had the General Conference adjourned when Asbury, in company with Dr. Coke started for the south. They attended a session of the Virginia Conference at Maberry's Chapel, and then parted, Coke traveling through the hill country of North and South Carolina, and Asbury along the seacoast. Coke, strong in health and in a happy frame of mind, evidently enjoys his journey through lofty pines and dense forests. Asbury, worn with travel exposure and serious illness, feels the deep depression. They met again at Charleston and preached to great multitudes. In the midst of their labors, on December 24th, the news came that the new Light Street Church, with the parsonage, the new academy (substituted for Cokesbury), Baltimore, and several other buildings had been destroyed by fire, entailing a loss of nearly £20,000. His philosophical conclusion was "God loveth the people of Baltimore, and He will keep them poor to make them pure, and it will be for the humiliation of the society." With this second great loss the Bishop feels that he has not been called to build schools. He never again attempts the business. As he returned north his sufferings increased so greatly that he reluctantly consented to rest in eastern Virginia, and employed Jesse Lee to relieve him. So well did Lee discharge this duty that Asbury was convinced that he ought to be associated with him in the Episcopal office.

The death of John Dickens, who fell a victim of yellow fever in Philadelphia, September 27, 1798, produced a profound sensation throughout the connection. Born and educated in London, he came to this country, 1774; in 1777, entered the itinerant ranks and traveled extensively in Virginia and North Carolina. He has the distinction of being the first Book Agent in the Methodist Episcopal Church. Learned, capable and versatile, he was pre-eminent as a preacher and publisher of Methodist books. He died in triumph, aged 52 years.

The name of Lorenzo Dow, one of the most remarkable characters of his time, appears in the old Minutes as admitted on trial in the New York Conference, 1798, remaining on trial only in 1799. His eccentricities prevented his admission into full connection; but he became an independent evangelist and we shall have occasion to refer to him in relation to his work both in Maryland and Virginia. For the first time questions of the General Minutes, "Who desist from traveling?" is changed (1776) to "Who are the supernumeraries?"

The death of Benton Riggin, September 1799, deserves special notice. A native of Somerset county, Maryland, he was a man of delicate constitution, but of fine natural and acquired abilities as well as of spiritual gifts and graces. After traveling in Delaware, Maryland, North Carolina, Virginia, and, despite his declining health, as far as Redstone on the western frontier, he closed his continuous labors, which had been attended by great success in winning souls to Christ, at Fell's Point, Baltimore, a victim to yellow fever.

* * * * *

CHAPTER 10

The Conference Journal, the first of the series, comprises sixteen years from 1800. The record of the "yearly Conference at Stone Chapel," a few miles northwest of Baltimore, May 1, 1800, is very meager, occupying three small pages, is without signature and furnishes only a few

short notes. The session was evidently a brief and hurried one, as the General Conference assembled in Baltimore on the 6th of May, of that year.

The first entry records the re-admission of Enoch George. He was received in the traveling connection in 1790, but his health having failed after eight years work in the south, he spent two years in the north and, resuming his effective relation, 1800, was assigned by Bishop Asbury as Presiding Elder of the Potomac District. Sixteen years later he was elected and ordained Bishop and ended his labors in 1828 at Staunton, Virginia.

The entire session was occupied, so far as the record shows, in closely scrutinizing the relations and character of the preachers. Samuel Hitt and Jacob Calvert, supernumeraries, were located. A candidate for the Elder's office was rejected "because" it was supposed "he had not qualifications nor ability for it." Another was complained of for "lying in bed too late on Sunday morning," and also for "courting some young woman on his circuit." He explained matters satisfactorily, stating that his detention in his room on Sunday morning was caused by the coming in of visitors; and "that a certain young lady, converted under his ministry, having no conveyance to the preaching appointment, he 'through pity took her behind him on his horse,' and Conference 'dismissed the subject.' " Marriage fees were divided among the needy preachers, and private gifts were made to satisfy claims for deficiencies.

The printed Minutes show three districts included in the territory of the Conference. Enoch George, Daniel Hitt and Christopher Sprye were the Presiding Elders. They covered a part of Pennsylvania, from Carlisle to Pittsburgh, all of Maryland, except a part of the eastern shore, and of Virginia, north of the Rappahannock river, to Augusta and Pendleton counties. The names of fifty preachers are on the roll, and the membership, 7,964 white and 3,520 colored, aggregated 11,484. Besides Benton Riggins, Robert Bonham and Thomas Haymond, faithful messengers of the truth, had died in their prime.

The General Conference of 1800 met, as usual, in Baltimore. Its sessions continued from the 6th till the 20th of May. One hundred and sixteen members were present. Nicholas Snethen was secretary. The published Minutes furnish only a bare outline of its proceedings. The salaries of the preachers were raised from \$64 to \$80 per annum. The wives of the preachers received the same. Each child of a traveling preacher was allowed \$14 to the age of seven, and \$24 from the age of seven to fourteen years of age. The rule requiring preachers to give account of their donations was rescinded. The allowance for the support of the bishops, for which there had been no special provision, but which had been secured by private donations, was ordered to be paid proportionately by each Annual Conference. The territory of the Annual Conferences was more specifically divided into seven, and each Conference was required to keep a journal and submit it to the General Conference for examination. The provision of furnished parsonages was recommended, and special relief, designated as the Preachers' Fund, for the suffering ministry. Ezekiel Cooper was elected Book Agent. Asbury desired to resign his office as bishop, but was deterred by the earnest entreaty of his preachers. To relieve him they elected Whatcoat as his companion in the episcopacy, and allowed him to select a traveling companion from the ranks of the itinerant preachers, which privilege remained till his death. They gave Dr. Coke, in compliance with the request of the British and Irish Conferences, leave of absence, the ultimate time being the next session of the General Conference. Membership in the General Conference was limited to

those who had traveled at least four years. Church trials were modified so that a member of the church could be tried by his peers, the preacher retaining the right to pronounce sentence, and in case of dissent to carry an appeal to the Quarterly Meeting Conference. Local preachers were refused ordination as elders. The bishops were authorized to ordain colored preachers deacons; but owing to opposition in the South, the rule was not inserted in the discipline.

That which made the General Conference, in this closing year of the eighteenth century, most memorable was the wonderful revival of religion that broke out in the very midst of the sessions -- "the greatest" says Boehm in his reminiscences (page 37), "that has ever occurred at any General Conference. [76] In private houses, in prayer meetings, there were the greatest displays of divine power and the most numerous conversions. Dr. Coke, at the ordination of Whatcoat (as bishop), on Sunday the 18th, in Light Street Church; Jesse Lee at the market house on Howard's Hill, in company with such men as Philip Bruce, George Roberts, Ezekiel Cooper, Nicholas Snethen, Thomas F. Sargent, William McKendree, and others like them, made Baltimore Town (as it was then called) the scene of great excitement." Whatcoat writes: "We had a most blessed time, and much preaching, fervent prayers and strong exhortations through the city, while the high praises of our gracious God reverberated from street to street and from house to house, which greatly alarmed the citizens. It was thought that not less than two hundred were converted during the sitting of our Conference." Nor did the good work stop; but after the General Conference, spread to the eastern shore of Maryland, the lower counties of Delaware and Eastern Virginia. It is estimated that in the vicinity of Baltimore alone, one thousand souls were converted and joined the church. For three successive years a continuous wave of spiritual power, unsurpassed by any preceding period in Methodist history, swept over the country.

At the first session of the Nineteenth Century, May 1, 1801, the Conferences begin to take definite shape, but the term used is not yet "Conference" but "District" in the list of appointments in the Minutes. The territory afterwards known as the Baltimore Conference comprised three groups of charges, which groups are now (1801) for the first time called Districts. The appointments to these charges are given below, but it must be remembered that the appointments of all three were not made at the same time. As Bishop Asbury traveled from place to place, he met as large a group of preachers as could conveniently assemble, and assigned them anew to their work. The record of these occasions was originally termed "Minutes of Some Conversations between the Preachers in Connection with the Reverend John Wesley." "The Minutes of the Methodist Conferences Annually Held in America," a book published in 1813 by Daniel Hitt and Thomas Ware, "For the Methodist Connection in the United States," changes the designation for 1785 to "Minutes Taken at the Several Annual Conferences of the Methodist Episcopal Church." As before noted, it must be borne in mind that not until 1802 did the term "Conference," used at first to denote a meeting, carry with it the idea of territory. The territory then, afterwards known as the Baltimore Conference, comprised three groups, denominated the next year, 1802, as Districts; viz., Alexandria, Pittsburgh and Baltimore. Daniel Hitt was Presiding Elder of the first, consisting of Alexandria, William Waters; Fairfax, Seely Bunn; Stafford, Nathaniel Greaves and William Knox; Lancaster, John Potts Berkeley and Winchester, Hamilton Jefferson and Nicholas Watters; Rockingham, James Ward; Pendleton, James Paynter; Allegheny, Solomon Harris and Edward Wayman.

Over the second group Thornton Fleming was Presiding Elder: Redstone, Jesse Stoneman and Asa Shinn; Pittsburgh, Lasley Matthews and Isaac Robbins; Shenango, Joseph Shane; Erie,

James Quinn; Ohio, Benjamin Essex and Joseph Hall; Muskingum and Hockhocking, Joseph Chieuvront; Little Kanawha, John Phillips; Clarksburg, Thomas Daughaday and Thomas Kewley.

Wilson Lee was Presiding Elder of the Baltimore group: Federal, John Cullison and Peter B. Davis; Prince George's, Thomas Lucas; Montgomery, David Stevens, G. Askin and Jonathan Forrest; Calvert, John Simmons; Annapolis, John Bloodgood; Baltimore city, George Roberts and Lawrence McCombs; Fell's Point, Alexander McCaine; Baltimore Circuit, Curtis Williams and John Pitts; Carlisle, James Smith, John Walls, Nathaniel B. Mills, Edward Whittle; Harford, Joseph Rowan and Rezin Cash Georgetown, Thomas Lyell. The last named place appears for the first time on the Journal. Thirty charges in all were served by forty-nine preachers.

The Conference was held in the parlor of Henry Willis, on Pipe's Creek, Frederick county, Md., near its birthplace. Two preachers had died Abraham Andrews, an Englishman, aged 66; who, as a Christian and a minister had maintained a good reputation; and Charles Burgoon a native of Maryland, whom Henry Smith in his "Recollections of an Old Intinerant," says he saw at the General Conference of 1800, "pretty well worn down by hard labor and affliction." Under the hospitable roof of Martin Tschudy he met the last enemy and conquered.

The Journal is made up largely of recommendations by Quarterly Conferences of candidates for admission on trial and local preachers for ordination. As in many cases these recommendations are signed by laymen, the names of many who were representative men, are fortunately preserved and will be found in the Appendix.

The Conference of 1802 met in Baltimore, April 1. The names of fifty-four preachers were on the roll, forty-four of whom were present. The great religious awakening of the preceding year not only had gathered many into the church, but had also largely increased the ministerial supply. The names of Robert R. Roberts, a future Bishop; Joseph Toy, first Secretary whose name is signed to the Journal; William Ryland, who planted Methodism in Washington city; Leonard Cassell, gifted, zealous and successful, with a brief, but grand career; Christopher Fry, model Presiding Elder and preacher, are well known as foremost in the work of the first half of the 19th Century.

At this session Fredericksburg was placed among the charges of the Conference, John Pitts the first preacher. The term Conference now takes on a double meaning, designating, not only, as heretofore, the body of the preachers in their assemblies, but also the territory to which they were assigned. The three Districts are with their several charges grouped together under the name "Baltimore Conference."

In this year, Bishop Asbury, accompanied by Nicholas Snethen and Enoch George, visited Harrisonburg, in Rockingham county, Virginia. At a meeting which continued for nine days, so great was the excitement that almost all secular business was suspended and the people flocked in crowds to the house of God. Rev. Joseph Travis, who was present, tells us that the preaching of Asbury and his two companions "was in demonstration of the Spirit and of power." Leonard Cassell, assisted by the local brethren, continued the meeting after their departure. While Cassell was preaching, "about midway in the sermon, quick as lightning from heaven, the power and presence of the great Head of the Church was manifested in the midst; sinners crying for mercy,

happy Christians shouting, lukewarm professors weeping and groaning, those who had been at variance, in each other's arms weeping and mutually begging each other's pardon, and promising hereafter to live in peace and pray for one another. The exercises lasted till midnight. For nine days and nights the work went on with increasing success." The holy flame spread through the Valley, and across the mountains to the counties lying along the Potomac.

The venerable James Quinn, who traveled on the Winchester Circuit in 1802, says: "The territory of three large counties -- Frederick, Berkeley and Jefferson -- was embraced in our bounds, and we must have rode near 400 miles in reaching our appointments." Within these bounds he found a number of excellent and talented local preachers. "In Winchester, Enoch George and Stephen George Roszel, both located, and both engaged in school teaching. Near the same place, Richard Swift was located on a farm, and Samuel Welch between Shepherdstown and Charlestown. In the vicinity of N. T. Stephenburg (now Stephen's City) there were Elisha Phelps, William McDowell and Lewis Chastain. These had all been successful and popular traveling preachers, and were considered men of first rate talents."

Quinn visited the celebrated General Daniel Morgan of Revolutionary fame, on his death bed. He was warmly welcomed, and asked to pray for him. He pointed him to Christ, prayed with him and "left him bathed in tears." Quinn gives a graphic description of the gathering of a most interesting company at the lovely country residence of Rev. Elisha Phelps. Bishop Asbury "in better health than usual and in fine spirits," Philip Bruce, a bachelor, bringing good news from the South of Virginia; Samuel Mitchell of Botetourt, a whole-souled Virginian, whose "heart was all on fire with the news of the great work of God in West Tennessee and Kentucky, just come to hand by private letters;" Dr. J. Tilden, a local preacher, who had been a Captain in the Revolution; Dr. William McDowell "late of Chilicothe, at that time in the prime of life, a man of most dignified appearance;" Rev. Edward Matthews, "a Welshman, not long from his native land, with the fine manners and dialect of his country, modest and reserved, but led out by Asbury and made to feel at home. At the table the Bishop tuned his musical powers -- a deep toned, yet mellow bass, to

'Be present at our table Lord,
Be here and everywhere adored,
Thy people bless and grant that we
May feast in Paradise with Thee.'

"The blessing asked and all were seated -- old Virginia for all the world; and we ate our bread with singleness of heart. The decanters, with wine or stronger drink, were neither on the table nor sideboard; but we had a fresh supply of new wine just from the Kingdom. From the dining room we returned to the parlor, and again united our musical powers in one of the songs of Zion, then bowed before the sprinkled Throne and found access, by one Spirit, through the one and only Mediator, to the God of all consolation. We had just entered the nineteenth century. It was a season not soon to be forgotten. It savored of heaven."

Fifty preachers attended the session held again in Baltimore, April 1, 1803. Four were admitted on trial: John Durbin, Nicholas Willis, Andrew Hemphill and John Ball. William Ryland had been appointed by the United States Government as chaplain to the United States Navy. Having taken) local relation, he sold his horse and devoted the proceeds (\$80) to his deficient brethren.

Greenbrier District is constituted with only four charges, but covering a large area -- Botetourt, Greenbrier, Pendleton and Rockingham -- over which James Ward as Presiding Elder had to ride.

Fredericktown, in the Alexandria District, is made a new charge, and Deerfield, in the Pittsburgh District, was added with Shadrach Bostwick as "missionary." One preacher had died, Edward Wayman, a native of Anne Arundel county, Maryland. He traveled five years in the active work, did effective service and finished his brief course at the house of a Mrs. Breeze on Patterson's creek, Hampshire county, Virginia, April 21, 1802.

After an absence of nine Years of hard pioneer service in the western wilds, Pennsylvania, Kentucky and Ohio, Henry Smith returns to Virginia and is glad to take his place on the Winchester Circuit, where in 1793, at old Milburn's Meeting House, he had been licensed to preach. His "Recollections of an Old Itinerant" is a treasured volume in our Conference, valuable, not only for the story of his hardships and triumphs in the West, but also as a repertory of interesting facts and names of well-known Methodists in Maryland and the Valley of Virginia. He was employed in the active work of the ministry forty-two years, became superannuated in 1835, and remained in that relation till 1863, the venerable patriarch of the Conference. His home "Pilgrim's Rest," near Baltimore, was, for many years a Mecca for Methodist preachers and people. Whenever the Conference met in Baltimore he was, by special invitation, seated on the platform, where this writer has several times seen him. He lived to be nearly ninety-four years of age, surviving nearly all his compeers and presenting, in his remarkably impressive features and style of dress, to the young preachers of the Conference, a lasting and accurate illustration of the heroes of the earlier times. He died in 1863, having been an itinerant preacher for nearly sixty-nine years.

In 1804 the Conference met in Alexandria, Virginia, April 27. Forty-four preachers were present, and fourteen were admitted on trial. Rezin Cash had died. He was a native of Montgomery county, Maryland, admitted into the traveling connection 1794. "A man of great solemnity of mind and goodness of heart, blameless in life and steadfast in the duties of his ministerial and Christian calling. He lingered and languished away his life and died in peace between thirty and forty years of age." [77] Stephen George Roszel was re-admitted, but, "his case was reconsidered and the Conference concluded that he should continue in his local relation," probably because he had a family. His name does not appear again on the Conference roll until 1807, when he is assigned to Baltimore Circuit. It may be inferred that conditions had changed. Virtually, however, he was in the regular work, rendering as effective service in the Lower Valley of Virginia as if he had received his appointments at the hands of the Bishop. He was in constant touch with the Conference, and took the deepest interest in all its proceedings.

The name of Pittsburgh District was changed to Monongahela, and Susquehanna District was constituted with the following six charges: Wyoming, Northumberland, Carlisle, Huntingdon, Lyttleton and Juniata, with James Smith as Presiding Elder.

The General Conference met in Baltimore, May 7, 1804. A few changes were made. Hitherto there had been no restriction of the time limit of the preachers' appointments. The new law provided that a preacher could not be re-appointed beyond the second year to the same circuit or station. The Bishop was allowed to appoint the President of a Conference in his absence. "If no appointment were made, the Conference shall elect a President by ballot without debate." The

Presiding Elder was not permitted to employ a preacher who had been rejected at the preceding Annual Conference "unless the Conference give him liberty under certain conditions." Members who married out of society heretofore were expelled. The rule was changed to put back the offenders on trial for six months.

"During this year Camp Meetings gave a fresh impulse to the religious movement of the preceding quadrennium. At Harrisonburg thirty souls were gathered into the church. At Shepherdstown there was a gracious visitation; at Leesburg, a most refreshing season; one of the meetings lasted sixteen hours without intermission, in which time fifteen souls were converted. On Winchester Circuit fifty were added. The work broke out at Front Royal and many were brought to God. At Alexandria there was a gracious season. "At this Conference," says Henry Smith, "Bishop Asbury dedicated a new "church" and it was doubly consecrated by the conversion of a number of souls. At a Quarterly Meeting held at Little Levels in Greenbrier one hundred were converted in six days. At the different Camp Meetings in Botetourt and Greenbrier five hundred were converted." [78]

It was at this period that a most singular and inexplicable physical phenomenon became epidemic, which, commencing with the Camp Meetings in the west extended eastward and prevailed in Virginia. It was called "the Jerks," affecting saints and sinners alike, with the most grotesque and fearful muscular contortions. They have never been satisfactorily accounted for, but fortunately did not continue beyond a few years.

At the same time Lorenzo Dow, the most eccentric preacher of his day, made his appearance in Virginia. His life and travels, his remarkable adventures and peculiar mission are portrayed in the most characteristic manner by himself in a large volume that finds its place in many homes today. He was born in Coventry, Connecticut, in 1777. He had strange religious impressions at an early age. Dreams and visions alarmed him when he was twelve years old. These continued until under the preaching of Hope Hull, he was convicted of sin, found peace, felt an irresistible call to preach, and was employed by Jesse Lee on a circuit, though, after three months, he was dismissed because of eccentricities. He was sent home four times; but, in 1798, having obtained recommendation, signed by thirty local preachers, stewards and class leaders, attesting his useful and moral conduct, he was received on trial and sent to Cambridge Circuit. Subsequently he became an independent evangelist; and, though he was not under the control of the authorities of the church, labored zealously with the regular itinerants and was thoroughly Arminian in doctrine. [79]

One of his favorite and emphatic expressions in preaching was "A Double-L Spells ALL!" In the Preface to his own book it is stated that "his eccentricities attracted great attention, while his shrewdness and discernment of character gave him no inconsiderable influence over the multitudes that attended his ministry. He traveled extensively in England and Ireland, and repeatedly visited almost every portion of the United States. He was a preacher for more than thirty years, and probably more persons heard the gospel from his lips than [from those of] any other minister since the days of Whitefield. He wrote several books, particularly a history of his own life, so singularly eventful and full of vicissitudes. His purity of purpose and benevolence of character can hardly be questioned." Dow closed his erratic life at Georgetown on the 2d of February, 1834. He was

buried in the city of Washington, and over his remains was placed a tombstone bearing only two words -- Lorenzo Dow.

Henry Smith heard at this session of the Conference the famous utterance of Bishop Asbury when the application of a preacher for admission on trial was under consideration. "But he is married," said one of the members. "What of that?" replied the Bishop. "Perhaps he is the better for it. Better take preachers that are well married than be at the trouble of marrying them after you get them." Nevertheless the good bishop was sometimes sorely harassed when he learned that some of his best men had entered into that state. The very next year (1805) we find this record in his journal: "Marriage is a ceremony awful as death; two hundred men are lost to the itinerancy by it." When he heard that same year of the marriage of his friend and fellow itinerant, Jonathan Jackson, [80] he exclaimed: "O thou pattern of celibacy! Art thou caught? Who then can resist?"

So far as the records show, Conference met for the first time in Winchester in 1805. Forty-two members were in attendance. Juniata and Tioga Circuits were formed and added to the Susquehanna District; Monroe to the Greenbrier District. Washington city was separated from Georgetown, with William Watters as its first station preacher.

Several resolutions were adopted

1. That the presiding elders shall be a standing committee to examine any books or hymns that may be published or circulated in our societies, and endeavor to prevent the circulation of any whose contents are contrary to our doctrines or discipline.
2. That William Watters, Daniel Hitt and John Pitts be a committee to examine the manuscript of the Rev. Wilson Lee's funeral sermon; and, if they approve of it, to have it printed.
3. That in future the preachers shall not have their waistcoats made with double breasts.

Of the nine preachers admitted on trial at this session, two are worthy of special mention -- Caleb Reynolds, well known and greatly beloved in the Baltimore Conference for thirty-two years, and Joseph Carson (uncle of the late Judge Joseph S. Carson of Winchester), whose travels and labors covered, for many years, extensive circuits in both the Baltimore and the Virginia Conference. Doctor Bennett., in his Memorials of Methodism in Virginia, was fortunate enough to obtain from this devoted itinerant a vivid description of his earliest experiences in the bounds of the Baltimore Conference.

Mr. Carson writes:

"In March, 1805, the Baltimore Conference sat in Winchester in an upper room of the house of George A. Reid, corner of Piccadilly and Braddock streets. My recommendation having preceded me I was admitted on trial with twenty-two others, [81] of whom I am the only survivor. I was appointed to Wyoming Circuit, Pennsylvania. Immediately after the close of the Conference, in company with James Paynter, a man many years my senior, I set out from the home of my youth without the expectation of returning for at least two years. After about thirteen days' travel, through mud and marsh, swimming creeks and rivers, we reached the house of Christian Burnan, on the

West Fork river, opposite the village of Berwick. Here we were kindly received and found a pleasant home during our stay on the circuit. It was one of our regular preaching places, for be it remembered there was not a Methodist Church on the circuit. Wyoming Circuit then included all of Pennsylvania from the West Fork nearly to the boundary of New York. We had thirty-two appointments in twenty-eight days, to reach which we traveled 400 miles, crossing eight mountains, and passing through Beach Swamp, fifty miles in length, which abounded in rattlesnakes. But this was by no means its worst feature. Our physical labor was of small moment when compared with the persecutions of every kind with which we met from the Universalists, Hell Redemptionists, Seventh Day Baptists, Free Will Baptists, Deists, Atheists and sinners of all classes. Among the wealthy and refined very bitter opposition to Methodism existed; consequently our homes were among the poor, who were scarcely able to supply us with the necessaries of life, to say nothing of comforts; but they had kind hearts, and such as they had gave they unto us. Our food was of the coarsest kind and not the most cleanly. Breakfast generally consisted of coffee made of toasted corn bread, sometimes a little pickled pork, fried to a cracklin, and a scanty supply of bread. For dinner we had a few vegetables, and occasionally wild meat. Supper was pretty much a repetition of breakfast; tea was made of hemlock leaves sweetened with honey. The most of the houses were log cabins, covered with bark, straw or slabs. Many of them contained but one room, which they used for everything, and in which the family and guests all lodged. The bedsteads were made of by driving forks into the puncheon floors, placing poles in them and laying slabs across; a little straw covered by a piece of coarse cloth, served as the bed. Many a morning have I found a layer of snow forming my outer coverlet, for the roofs were too open to prevent its entrance. In only two settlements could we be at all comfortable for the first six months, but afterwards a brighter prospect opened before us and we were welcomed to many a fireside from which we had been excluded."

He gives us a picture of a Quarterly Meeting in those days:

"At our Second Quarterly Meeting we concluded to begin on Friday and give them 'a long heat.' A great number came from a distance. We preached in a barn, and the congregation, many of them not being able to get into the house, were seated on rocks, stumps and logs in the yard. After the sermon many of the strangers came to me to know where they were to stay. I replied, 'I really did not know, for as yet I had no invitation myself.' However, the ladies were disposed of after awhile, but the men found lodging that night in the hay mows ... On Sunday I saw a young lady visibly affected during the exhortation that followed the sermon. I made my way to her. and soon she was on her knees, and in a short time was happily converted. Soon I heard the whisper 'Disorder! disorder! We cannot submit to anything of this sort.' Some complained to my colleague and asked if he thought it was right. 'Of course I do,' he replied. 'Well,' said they, 'we have a stick in soak for him, and we will let him know he shall not behave so among us.' But he advised them to be quiet, saying, 'he was born in the fire, and you may expect such things of him as long as he lives.' The young lady was the only convert, and she afterwards walked thirteen miles to join the church; she was the first one we received on trial.

"At the next Quarterly Meeting they had fifteen converts, and a glorious work broke out, which continued until the close of the year, when they counted six hundred converts, four hundred of whom were added on the old circuit and the remaining two hundred placed on a new two

weeks' circuit. At the Conference the Bishop appointed a preacher to this new field with the remark: 'Two weeks' work is ready for you; go and dig up the other two.' ...

"During this year I preached several times in Hagerstown, Maryland. There Methodism had very few friends. Louis B. Fechtig, who was afterward an eloquent preacher, was then an apprentice boy living there. He had been converted a short time before, and was very zealous for our cause, and notwithstanding the heavy stripes with which he was beaten by both father and master, who 'were determined to whip Methodism out of him,' he would always light the church for me. He told me after he became a preacher, that his father once stood in the yard, for he would not go in a church, and listened to me preach, from this text: 'Every one shall be salted with fire, etc.,' and from that time he ceased to whip him for his religion."

The death of three veterans during the preceding year was announced at this session (1805). Nicholas Watters of Anne Arundel county, Md., commenced his itinerant career about the same time with his brother William Watters (1773), had traveled in Maryland, Virginia, South Carolina and Georgia in the earliest period of the history of the church, made his noble record on high, dying in Charleston, S. C., with the words on his lips:

"Farewell vain world I'm going home
My Jesus smiles and bids me come."

Wilson Lee, a native of Delaware, came into the line of traveling preachers in 1784. He showed himself a workman that needeth not to be ashamed. Though he was "slender in constitution," "zeal urged him on to surprising constancy and great labors." His death was due to exposure in visiting a dying Christian on the west side of the Allegheny mountains. Sudden death was for him sudden glory.

John Durbin, born in Frederick county, Md., ran a short race in the itinerancy, was taken ill after preaching at Linganore, Md., and died exclaiming: "Jesus -- Jesus -- Angels, Angels beckoning -- there's two -- I'll go."

Fifty-eight preachers are marked present at the session held in Baltimore, March 14, 1806. Three notable names are among the thirteen added as probationers: Gerard Morgan, [82] than whom no purer or better man came into the ministry; Job Guest, a model Christian gentleman and a popular preacher; and Alfred Griffith, with iron will and pulpit power -- each with his peculiar gifts, and all rendering long and valuable service. Lycoming is a new charge in the Susquehanna District, Timothy Lee and Jesse Pinnell, preachers. Staunton is added to the Greenbrier District, Noah Fidler its first preacher. A blacksmith and wagon shop on Gospel hill was the humble place where the Methodist Society in Staunton had its beginning. A Brother Eagan owned the building and gladly furnished it for religious worship. More than a thousand Methodists now crowd the three churches, while the District parsonage, a fine brick building, stands nearly opposite the site of the original place of worship.

In Baltimore county, Md., Robert North Carnan, a soldier of the Revolution, of highly respectable parentage, found peace with God simultaneously with the news of peace with Great Britain. It is said of him that he was one of the first in his county to liberate his slaves. Henry

Smith, in his "Recollections," [83] writes: "One of the oldest preachers said to me one day, 'we did more good and got more slaves free when we had no rules about it than we have done since we had rules,' and this brother never owned a slave in his life. Carnan must have been an exhorter, class leader and steward for more than fifty years." Smith also writes of Martin Tschudy's as "a preaching place, and one of the best homes of the preachers. He was man of few words but as honest as the day was long. The family was a pattern of order, neatness, piety and hospitality ... Joseph Peregoy was the leader of the class for many years. He was beloved by the pious, respected by all in life and honored in death."

Sixty-one preachers attended the session held in Baltimore, March 2, 1807. Eighteen were admitted on trial. At last, Stephen George Roszel resumes his place as a regular itinerant destined to occupy a distinguished position among his brethren until he receives the crown of life.

The most important action taken was the recommendation by the Conference to their brethren of the other six Conferences "to take into their most deliberate consideration, the propriety of a selected or delegated General Conference;" also advising and recommending to the brethren, "composing the Eastern, Southern and Western Conferences, to take such measures as they in their wisdom and prudence may devise, that they may have a more full representation at the next General Conference." These recommendations were adopted practically by a unanimous vote.

During the previous year Bishop Asbury sustained the grievous loss of his faithful co-adjutor in the episcopacy, Bishop Richard Whatcoat. He died at the house of Richard Bassett, Esq., in Delaware, July 5, 1806. Elected to the episcopacy by the General Conference of 1800, he had filled the office during the six succeeding years of his life with the same fidelity that had marked all the long years of effective service in the church. In the town of Darlaston, Staffordshire England, one mile from Wednesbury, his parents lived; and, at the latter place, young Whatcoat became a member of the Methodist society. For nine years he filled the offices of leader, steward and local preacher. In 1769 he was admitted into the British Conference, and traveled extensively in England, Ireland and Wales. He came to this country in 1784, and served the Methodist connection in various cities, towns, circuits and districts with unswerving fidelity. At the age of sixty-four, he was chosen Bishop, and the Journal shows that he attended every session of the Baltimore Conference, sharing with Asbury the presidency, until a short time before his death. He magnified his office, traveling annually three to four thousand miles through the United States. He proved himself worthy of the affection and confidence of the Methodist connection in Europe and America. Bishop Asbury, from his early life, "had known him most intimately, and had tried him in the soundness of his faith, in his holy manner of life, and in his long suffering by reason of severe diseases and great labors. In life and death he was placid and calm; as he lived so he died." [84]

Dr. Bennett [85] has quoted at some length the portrait drawn by a personal friend: "Bishop Whatcoat's personal appearance was interesting; so much so as to invite and please the good and wise. The form of his body was genteel and grave; his soul comprehensive, noble and active; his presence and aspect smooth and pleasing, yet solemn, often striking reverence and awe into the minds and deportment of such as looked upon him, especially when exercising the office of his function ... I may say of him as was said of Basil, 'that so much divine majesty and luster appeared in him, it made the wicked tremble to behold,' and in like manner this most exact and holy man's solemn deportment was such as to command respect ... Compassion for the lost, fearlessness in

danger, a man of peace and a great peacemaker, uniform in his calmness; calm in the wilds as in the cultivated fields; in the smoky cabin as in the carpeted parlor; amidst the clamors of untoward children, where he was detained during the mountain storm or flood of rain ... His moderation was known to all -- in all things he showed himself a pattern; in piety, in doctrine, in zeal, he was a living witness of all he taught to others."

To the Susquehanna District were added this year Conestio, John Richard and Gerard Morgan, preachers; and Bald Eagle, Lasley Matthews, in charge. Randolph is added to Greenbrier District, Jacob Gruber, Presiding Elder.

March 2, 1808, forty-six preachers met in Conference at Georgetown, D. C., with Bishop Asbury. He had just returned from his annual visit to the south. Resting for several days at Rectortown, Fauquier county, Virginia, under the roof of Herman Hitt, he tells us of the venerable patriarch of eighty-six years, who had lived to see four generations, was at the head of eighteen families, and had given three sons and one grandson to the Methodist ministry. He preached at the new house at Rectortown, and says, "the wind blew and it was cold, but they had an open season;" next he preached to a full house at Mount's, visited the widow Roszel and her afflicted children, and called on Brother Donahoe, who was "weak but faithful." He rejoiced to hear of a "blessed work of grace in East Loudoun." After preaching at Leesburg, Va., he passed on to meet the Conference at Georgetown. Of the ten preachers received on trial, three, Gerard Morgan, Job Guest and Alfred Griffith, [received in 1806] were distinguished through many years for their great usefulness and success in the active work of the ministry. Leonard Cassell had died. He is described "as that happy model of pulpit simplicity, eloquence and piety, which shone with such astonishing luster and unabating zeal, especially in the last few months of his life."

Joseph Carson was sent this year to Botetourt Circuit. Four local preachers lived within its bounds: Burgess, Edward and Samuel Mitchell and Doctor French. "At Blacksburg," he writes, "a little village on the top of the Allegheny, we had some bitter foes. The brethren there had bought a dwelling-house and fitted it up for a church, and at this place I was once arrested for the purpose of being put in jail. These were the circumstances, I preached there one Sabbath night, the text I do not remember but the position assumed was, that we were all candidates either for the kingdom of heaven or hell. While on this point a young man arose, put on his hat and took a stand just in front of me. I presently requested him to take his seat, whereupon he uttered some insulting and blasphemous language and walked out of the house. As he turned, I observed that I feared that young man was a candidate for the region of darkness. At the close of the sermon he returned, and seeing nothing favorable in his countenance, I concluded to remain and attend to some business which I had with the brethren; he remained also, and after dispatching my business I started out, but placing himself in the door he refused to let me pass, saying, 'You insulted me, sir, and I'll have satisfaction.' 'Who are you?' I asked, 'are you the young man who misbehaved during the services?' He denied the charge and gave me a blow which had well nigh sent me backward, but I recovered, and finding I must defend myself, I seized him by the arm and led him out of the way. Just then an old Dutchman came up and collaring him, gave him a pretty rough shaking, saying, 'You Shon Myers, you 'haves yourself or I makes you.' I then walked off with Brother Burgess, and left them to settle the matter between them. I left the village next morning, without seeing anything more of 'Shon Myers,' though I heard of some of his bold threats about horsewhipping me, etc. However,

before I went there again, fearing to undertake that, I suppose, he changed his tactics, and concluded to have me arrested.

"It so happened that there lived in the village a magistrate whose enmity I had incurred in the following way. The first time I was ever in the place I chanced to hear this man repeating a petty slander on Bishop McKendree, to this effect: the Bishop and another preacher were passing through that part of the country not long before, and coming to a spring they alighted, took out a bottle, and drank very copiously; a Negro boy happening to pass at the time, they gave him a dram and the bottle not to tell on them, but he had disclosed the whole affair. I listened to him silently, and when he had finished I said, 'Mr. B., I would never repeat that again, for really it sounds so much like a lie that it does not claim credit. I doubt not, sir, you heard it all, but I would not tell it again. Don't you suppose, if it were true, that these men were too wise to give the Negro the only tangible proof of their guilt?' But notwithstanding my assurance that I did not intend to doubt 'his word,' I saw that he was offended. To this Magistrate Myers made his complaint, and he most cheerfully promised that he should be avenged. When next I went to Blacksburg the arrest was presented, and on examining it I found the indictment was for a 'Breach of The Sabbath.' At the appointed hour I went to his office, and there found the Magistrate, the prosecutor, his witnesses, and a crowd of my own friends besides those who went with me. They proceeded to the trial; Myers swore that I collared him and called him 'a black candidate for hell.' The Magistrate then broke out in a long tirade against Methodist preachers they thought they could do as they pleased, etc. I listened to it all without interruption, and after he got through, I demanded that my witnesses be called; he refused. I then asked him to give me the 'Revised Code,' and told him I had never studied law, but I had been fortunate enough to read a little. Turning to the 'Breach of the Sabbath,' and reading what was said on that subject, I asked him if any of his testimony proved that I had been engaged in any unlawful pursuit on the Sabbath night in question. I asked again that my witnesses be sworn. He again refused, saying, 'You are dismissed.' 'I am then no longer your prisoner?' 'No.' 'I am a free man?' 'Yes.' 'Well then, sir, I will tell you in the presence of this assembly what I think of you. I am not here to answer for Methodist preachers, but for myself. Hoping to have an opportunity to revenge yourself on me for an offense innocently offered by trying to defend an absent brother, you issued this warrant of arrest, but you did not know under what statute to put it. I now demand a copy of this man's oath. He has sworn falsely as I can prove. This he also refused, but I told him it mattered not, for I knew where to find the grand jury, and I had the requisite number of witnesses to prove it a perjury. This scared poor Myers so badly that he left for parts unknown. I had no more trouble the remainder of the year." [86]

The same writer, Carson, relates an amusing incident of this session (1808): "At this period there were few married men in the Conference to be obliged -- such a thing as a Bishop's council was unknown, and as long as he presided, Bishop Asbury made his own appointments. I remember a remark the old Bishop made at this Conference, which produced quite a panic in the body. He was much perplexed about his appointments. 'Brother A,' said he, 'must go here, and brother B could not go there, etc., etc.:' until at length the old gentleman straightened himself up and with an impatient gesture, exclaimed, 'I would not give one single preacher for a half dozen married ones.' Whereupon, S. G. Roszel rose and said, 'I ask a location, sir;' then followed John Pitts, then another and another till everyone in the condemned list had made the same request. The Bishop looked startled, and asked what was the matter. 'Why,' answered one, 'if that is your

opinion of married preachers, we will receive no more appointments at your hands.' 'What did I say?' asked he. His remark was repeated. 'Did I say that?' said he now fully aroused from his reverie. 'Yes, Bishop,' was heard from every side. 'Well, my brethren, forgive me, I will say it back,' answered the good Bishop. 'Then, sir, we will withdraw our applications,' said they, and all was harmony and love again." [87]

This indefatigable itinerant was sent to Greenbrier. His circuit embraced the whole of that county, with parts of Bath and Giles. There were twenty-two appointments for four weeks, some of them fifty miles apart. He says, "I had been told it was a rude country and a very hard circuit." This he found to be true, it being "not very pleasant to use bear's meat for both bread and meat." But his recompense was the addition of one hundred and fifty souls to the church. [88]

Hardly less severe was the work in Allegheny to which Henry Smith was assigned at this session. But he had had rougher experiences in Ohio. On Patterson's creek he met with James M. Hanson, who subsequently attained such a high position in the Conference that he received a unanimous vote as a delegate to the General Conference. Smith gave him license to exhort, and encouraged him to improve his mind by reading and study. At the close of the year, he was licensed to preach and recommended to the Conference. Smith also found William Munroe near the mouth of the South Branch, who afterwards became an active itinerant. The favorite home of Smith was at John Jeremiah Jacobs,' who had served as Captain in the Revolutionary War. It was a pleasant change when the Bishop found it necessary, the following August, to remove Smith from Allegheny to Fell's Point. Two years previous, he had found delightful association with the Methodist folk in the vicinity of Baltimore. He tells us that in the Baltimore Circuit he visited Samuel Merryman, senior, the first Methodist convert under Strawbridge in this neighborhood. Caleb Merryman's was a preacher's home for years. Amon Price was the leader of the first class organized in that neighborhood. Joseph Taylor was the Methodist patriarch. His wife was a sister of Philip Gatch. These two good people were the main stay of the society. At first they had preaching in their house and afterwards they built a small frame meeting house near their dwelling. Thursday was their preaching day, and had been so for fifty years. They had never been clamorous for Sunday preaching. Joseph Taylor, John Dougherty, their pious wives, and others, gave a character and standing to Methodism here that have withstood all the drawbacks and difficulties it has had to contend with. [89]

At Evans' Meeting House he found "Brother Stevenson, an old local preacher," who had "also traveled as most of the local preachers did in early days." He, Daniel Evans, Joseph Merryman and others "gave tone to Methodism here, and it still lives among their descendants." Strawbridge and nearly all the first preachers who traveled in Maryland had preached at Hunt's Meeting House. Phineas Hunt's house was a preaching place, and he was the first class-leader of the Society, and continued in that relation till his death. Nicodemus Bond's, who was a local preacher at Chestnut Ridge twelve miles from Baltimore; Michael Emmart's at "the White Grounds;" John K. Wilson's, Galloway's, Spindler's, Vaughan's, Major's, John Alghier's, Cullison's, Coe's, Charles Gorsuch's -- all in Baltimore county -- were preaching places. [90]

At the session of 1808, five charges were taken from the Susquehanna District, which was then transferred to the Philadelphia Conference. A new district, Carlisle, was constituted with

these five charges (Harford, Carlisle, Lyttleton, Juniata and Huntingdon) and Allwick circuit added.

The last session of the General Conference as an aggregated body was held in Baltimore in May, 1808. It was more important than any that preceded it. The growth in numbers and the unduly preponderating influence of those Conferences whose proximity to the place of the session gave them ready access to it, had already made apparent to both Asbury and his preachers the necessity of formulating a plan for proportionate representation. Happily, this was consummated. The wise and sagacious Joshua Soule drew up the "Restrictive Rules," which were to prove the safeguard against future dangers threatening the integrity of the church. The plan adopted, which was to go into effect four years later, has given to Methodism a legislative authority, the flexibility of which has shown its adaptation to all the changes that the progress of the church has made necessary. The rule by which local preachers had hitherto been ordained on the recommendation of nine traveling preachers, was altered by placing in the Quarterly Conference the right to recommend, subject to examination of character and the approval of the Annual Conference. Each Annual Conference was at liberty to adopt such measures as it might deem best for providing the necessary support of the preachers. Dr. Coke's proposal to divide the American field equally with Bishop Asbury was respectfully declined.

A letter confidentially written by Dr. Coke to Bishop White of the Protestant Episcopal Church, April, 1791, made public only in 1804, proposing a union of the two churches, was not approved by his colleague, Bishop Asbury, nor by a single minister in the United States. Dr. Coke made satisfactory explanation, and afterwards candidly acknowledged that the failure of his scheme had been for the best. [91] His name was retained on the Minutes with the proviso that "he was not to exercise the office of a Superintendent in the United States until he was recalled by the General Conference, or by all the Annual Conferences respectively."

The election of William McKendree to the Episcopacy reveals the man for the new era. The great expounder of the constitutional law of Methodism, whose unquestioned authority abides to this day, he was pre-eminently fitted to prepare the way for the important changes to be inaugurated.

On the last day of the session this remarkable action was taken: "Moved from the chair that there be one thousand forms of discipline prepared for the use of the South Carolina Conference, in which the section and rule on slavery be left out. Carried." Concerning this action, Dr. L. M. Lee comments, as quoted by Dr. Bennett: "One thing is apparent in this and in all other anti-slavery proceedings of our fathers. They would never have suffered 'the great evil of slavery' to produce the still greater evil* of rending the seamless garment of Christ in twain." [92]

[*Here the author's comparison is fallacious. Standing against the great evil of slavery was not a "greater evil" -- It was not an evil at all! Advocating slavery's destruction, regardless of how many in the church made excuses for it, was a virtue. Jesus did not advocate the tolerance of evil: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." -- Mat 10:34 It is unfortunate that the great evil of slavery split the M. E. Church. It is sad that it divided our entire nation, and plunged it into a bloody Civil War. But, it need not have done so, if southern slaveholders had been willing to move toward its elimination. Instead, they excused it, plead for

its necessity, and fought for its continuation! This inexcusable defense of slavery was the "greater evil". It was a "great evil" for men to enslave their fellow-men, and a "greater evil" for them to split a church, divide a nation, and shed blood in its defense! -- DVM]

March 2, 1809, the Conference met in Harrisonburg, Virginia. Forty-seven members were in attendance. Both Bishops, Asbury and McKendree, were there; and for the first time since the Journal was kept, affixed their signatures, together with that of Joseph Toy, the faithful Secretary. This signature of Bishop Asbury is the only one in the records. Of ten preachers admitted on trial, three were distinguished for long and valuable service: Joseph Frye, Beverly Waugh and James M. Hanson.

At this session a committee was appointed to draft an address to the United Brethren. The report was adopted and forwarded to them. Its purport was, first, to recommend the careful licensing of their own preachers, who might then be admitted to "our privileges," and that they should admit none of our preachers to their privileges without due authority; secondly, the adoption of our Discipline, which had already been translated into the German language; thirdly, that their members be furnished with certificates, which might entitle them to the privileges of class-meetings, sacraments and love-feasts in our Church. It was advised that lists of all their preachers and lay members should be furnished to our Presiding Elders and preachers. To this a favorable response was made by the German brethren at the following session, 1810.

Bedford Circuit appears this year in the Carlisle District, and Potomac is the new name for Alexandria District.

Henry Smith went from this Conference to Annapolis, Maryland, boarded with "Sammy Peaco," and received Thomas Bassford into the church the first Sunday he was there. Bassford was for many years a local preacher and school teacher in Baltimore, a good preacher, useful and faithful and highly esteemed.

Conference met in Baltimore, March 9, 1810. Both Bishops were present, and fifty-seven preachers. The triumphant death of Joseph Everett, noted in the Minutes of this session, marked the close of a long and illustrious life. John Davis, afterwards a great leader, and John Wesley Bond, traveling companion of Bishop Asbury, and with him at the time of his death, were among the probationers admitted. A number of changes in the constitution of the work took place this year. Loudoun has grown strong enough to be taken from Fairfax in the Potomac District, with Edward Matthews and Joseph Stone its first preachers. Hagerstown also becomes a separate charge, under James Paynter. In the Monongahela District, Hartford and East Wheeling are added, and in the Carlisle District, Mishannon is made a new Circuit, Daniel Stansbury the preacher.

The organization, by the Bishops, of the Genesee Conference, the eighth in the connection, gave rise to the appointment of a committee, consisting of S. G. Roszel, Nelson Reed and R. R. Roberts, whose report questioning the propriety and legality of the act was adopted. The report is written in the most respectful and loyal spirit, but evidently had its effect, the General Conference afterwards (1812) assuming the right to organize and determine the boundaries of Conferences.

It was resolved that every preacher within the bounds of this Conference be instructed to catechize the children in every station and on every circuit. For the first time in the history of the Conference, a schedule of rules was adopted for the government of the body "in their sittings." The President was to arrange and bring forward the business specified in the discipline, to determine questions of order, subject to an appeal, without debate, to preserve order, and to call for division on a vote when doubted. The members were to have the business of their several charges properly arranged when called for; no one to speak twice on the same subject, nor longer at a time than fifteen minutes, unless permission were given by the Conference; to avoid irritating and disrespectful language; not to be interrupted, except by the President when they wander from the question; the Conference without debate deciding on an appeal from the decision of the President, with the right of any member to call the attention of the President when the speaker was supposed to be out of order; motions when seconded to be considered. The duties of the Secretary were to keep a fair and correct record of proceedings; no one, except a member of the Conference, was to be permitted to examine said record or papers or to take a copy without leave of the Conference; they were to be safely preserved and the Journal to be brought forward to the Conference.

The German [United] Brethren addressed a reply to the letter sent to them at the previous session, agreeing to adopt the suggestions offered (except a few on minor points), looking to a union of the two bodies. The Conference returned to them a grateful acknowledgment.

Nicholas Snethen, William Ryland and Robert R. Roberts were appointed to draw up an address "to all our members" within the bounds of the Conference. The address was adopted. It lamented the small increase of numbers in Society, assigned reasons for it, in the neglect of family and private devotions, the use of spirituous liquors, conformity to the world and the love of money. It closed with an earnest exhortation to prayer and reformation, and appointed the first Fridays in June and November as days of fasting and prayer.

March 20, 1811, sixty preachers met in Baltimore, Bishops Asbury and McKendree present. Only one death in the preceding year was reported, Thomas Daughaday. [93] Five were admitted on trial, of whom the name of James McCann became afterwards notable. James Wilson was continued on trial. "He was a candidate at the last Conference for full membership, but being refused on account of some imprudence in his disposition and manner, such as jealousy of the success or praise of his brethren, dissatisfaction with his fare in families, and with his circuit, etc., etc., he fell under such peculiar exercise of mind as to refuse to continue and went home. During the year he became convinced of the impropriety of his conduct, and gave so much evidence to the preachers and friends of his sincerity, that the Presiding Elder took him on to a circuit, about the last of August; and he had continued to travel much to the approbation of his colleague and the people on the circuit. Having been called before the Conference, and made acknowledgment, it was voted -- That the particular circumstances of his case were such that he might be received without a formal recommendation ... 2. That he could not be received into full connection, but might remain on trial." [94]

Two additional rules were adopted: "1. That no member shall speak a second time until every member who offers to deliver his sentiments, has spoken once. 2. That no member shall nominate more than one person on any committee, and on making a nomination shall rise and address himself to the President."

Georgetown District, the sixth, was formed, Nelson Reed, Presiding Elder. Beverly Waugh was stationed in Washington, which is for the first time constituted a separate charge, Frederick Town is also a new charge, Andrew Hemphill the preacher. A great campmeeting was held this summer near Winchester. It was estimated that five thousand persons were on the ground. One night three hundred penitents were counted, one hundred of whom were converted.

Efforts had at different times been made, and especially during this year, to obtain materials for a History of Methodism. The plans proposed were admirable. The entire action taken at this session will not be without interest. Nelson Reed, Enoch George, Nicholas Snethen, Asa Shinn and Joshua Wells were appointed "a committee to devise ways and means to collect such materials." Their report was adopted, as follows:

"1. That every traveling preacher shall collect from the most aged among our official brethren and membership, the most correct account of the time when, and the person by whom, Methodism was introduced among them, and how the Gospel spread, as to its extent, and the reception it met from the people in general, and particularly those in fellowship with us, together with such other articles as they may think necessary.

"2. Every Presiding Elder shall inquire of the preachers in his district whether they have attempted to collect materials, and with what success. They shall also procure all the information in their power.

"3. That the Bishop shall be requested by the Conference to preserve and deposit all letters and papers (not of a confidential nature but which relate to the church and ministry in general) in such places, and in such hands, that the compiler may have access [to them] at discretion; and also that the Conference request them to dispose of their papers, for the same purpose by will; or authorize their executors to submit their papers to such persons as may be appointed by the Conference to compile the aforesaid history, and none others."

The committee also advised "that the Conference should give a general invitation to all the members of the Conference to follow their own inclination in attempting to sketch historically any materials they may be in possession of; and to request, as a favor any preacher who may be in possession of such sketch or draft, to present it to the Conference." "Bishop Asbury informed the Conference through Bishop McKendree that he consented to the request made in the above report respecting his letters, etc., and that he wished Bishop McKendree and Nicholas Snethen to aid him in the examination of the same." [95] This action shows not only the concern the Conference felt in that early day for the faithful record of the history of Methodism, but impresses us with the earnest purpose of Bishop Asbury himself to furnish the church with the matter he had already written revised and corrected by the ablest minds in the connection.

The negotiations with the "German Brethren" continue with favorable indications of ultimate success in the mutual endeavor to effect a union: certificates of membership from either church were to be accepted, houses of worship to be used in common, consultations to be had in the interval of Conference sessions between the Presiding Elders of both churches to expedite the

union, preaching places to be open to both churches, the intercourse between the two Conferences to be kept up, and difficulties to be adjusted by special arrangement. [96]

A motion that inquiry should be made "respecting the enforcing and operation of the rule on Slavery" was indefinitely postponed. Conference resolved that we "object to Bishops Asbury and McKendree traveling alone;" also, that "no Camp Meeting be appointed or held except under the direction and approbation of the Presiding Elder."

Leesburg, Virginia, was the seat of the Conference, March 20, 1812. Those received into full connection included, seventy preachers were enrolled as present. Both Bishops were again in attendance.

Jesse Pinnell had died. The first name on the list of twelve admitted on trial, Lewis R. Fechtig, is well known in the annals of the Baltimore Conference. Ohio District, with eight charges -- two of them, Shenango and Erie, taken from the Monongahela District, and six new ones -- forms the seventh in the Conference, Jacob Young, the Presiding Elder. Chambersburg is a new circuit in the Carlisle and Mahonan in the Monongahela District. Nicholas Snethen was the Secretary of the Conference. Great preacher and leader as he was, his minutes are remarkable for "ditto" often repeated. The correspondence between the Conference and the United Brethren is still in progress.

The fact that the territory of the Conference embraced both free and slave States, made the question of slavery an embarrassing one. The first recorded action in the Journal is found on page 142 (1809), and is simply a reaffirmation of the old rule forbidding the buying and selling of slaves. The action of the General Conference of 1808, gave rise to serious discussion in the Baltimore Conference in 1812, when after several motions the following was adopted: "It was moved that the present rules respecting slavery be retained and enforced in their full extent in those parts of the Conference, where the enforcement of them does not interfere with the civil authority, under the following regulations, to wit:

"1. That if any member of our society shall purchase a slave or slaves, the Assistant Preacher of the circuit or station [that is, the Preacher in charge] shall appoint a committee of members who shall determine the time such slave or slaves shall serve; and, in case of dissatisfaction, the person or persons so complaining, shall be allowed an appeal to the ensuing Quarterly Conference whose decision shall be final.

"2. That if any member or members shall violate the decision aforesaid, by selling or disposing of said slave or slaves, for a longer term of years, he shall be expelled, except it be made to appear to a committee of five members, appointed by the preacher having charge of the circuit or station, to be a case of mercy or necessity."

It was then resolved that each Presiding Elder should take a copy of the rules as passed above.

The most important action was the election of fifteen delegates to the approaching General Conference. Asa Shinn led the ticket. A man of high mark, he occupies a large place in the ensuing records. The first theologian and author, he was also great in pulpit power and extensive travels,

great alike on the frontier and in the cities. Enoch George and Robert R. Roberts, afterwards became Bishops. Joshua Wells, of commanding person, grand preacher and wise counselor, attained the age of ninety-eight, and closed his long and useful life in his native county of Baltimore, in 1862. Christopher Frye, of Winchester, Virginia, possessed high spiritual power, traveled extensively, was fatally hurt in an accident and passed away with the triumphant words, "happy, happy, happy!" on his lips. The list includes also Nicholas Snethen, of whom record has already been made; Hamilton Jefferson and Nelson Reed, long known, honored and loved; William Ryland, popular pulpit orator, six times chaplain to Congress, and the family pastor of Andrew Jackson at the White House; James Smith, eloquent in speech, charming in manners, social in disposition, and constant in his friendship; Jacob Gruber, a Pennsylvania German, original, quaint and witty; Robert Burch, occupying prominent appointments, but falling out of line in later years; Andrew Hemphill, a genial Irishman, extensive in labors; successful in winning souls, a fine organizer, punctual and faithful; Joseph Toy, the first Conference Secretary, and Henry Smith, honored for piety, usefulness and pioneer work -- a galaxy of noble men worthy of the honor conferred on them, and of their contemporaries, whom they so faithfully represented.

Bishop Asbury on his way to this session stopped at Fredericksburg, and found that "the Methodists had done great good there." From this place he toiled on through mud and mist, stemming the cold and boisterous northwest wind, and joined his colleague, Bishop McKendree, at the seat of the Conference. His terse and brief comment in his journal at the close is, "they had a solemn, loving, peaceful session.

We are now at the end of what may be distinctively called the Formative Period of the Old Baltimore Conference. The roll has grown from twenty in 1784 to seventy during the intervening twenty-eight years. In 1784, the members in society numbered 2,359. In 1812, the tables record a membership of 29,136. At the Christmas Conference, district and territorial limits were not clearly defined; now seven districts belong to the Baltimore Conference. The financial interests also discover progress, although not in proportion to membership and territory. In 1784, the wives of thirteen preachers were inadequately provided for. Subsequently deficient preachers were paid, so far as possible, out of a fund systematically provided. The first recorded financial report noted in the Journal appears in 1801, and accounts for \$829.93: the wedding fees, twenty dollars; contributed by preachers, seventy-four dollars; by Bishop Asbury, twenty dollars, and the remainder from the collections in the various charges in the Conference. Surely these heroes of the cross could not be accused of preaching for earthly gain.

This minute appears in the Journal of 1801 "Notwithstanding the supply was not sufficient to make up the deficiencies, the Conference, considering that their brethren belonging to the Eastern Conferences might be in much more need than themselves, generously voted their dividend from the Chartered Fund to be at the disposal of the Bishops, wherever they, in their wisdom, might think it most wanting, excepting a small sum otherwise disposed of by the Conference. The annual collections were continued until, in 1812, the amount reached the sum of \$2,352.77. Out of these collections the Bishops were paid a certain proportion; and, at times, donations were granted to the New England Conference.

It is to be noted in these earlier days of the Conference history how very careful the Conference was to preserve its high ideal of purity and integrity. The annual examination of the

character of the preachers was conducted with honesty, thoroughness and impartiality. Men proving themselves morally unfit for their high office, were promptly tried and expelled. Applicants for admission on trial were held back until every question of doubt was settled in their favor. Errors in temper, imprudence of conduct, or faulty administration were rebuked. The preachers were held to strict account for negligence or failure in their work; and, if found to be unadapted to it, were located. Yet in no instance was censure administered with harshness, and if it proved effective in curing offending brethren, they were gladly restored, and afterwards became useful ministers of the gospel.

When we consider how extended was the territory comprised in the appointments of the Conference, the absence for the most part of suitable places of worship, the severe labors, privations and exposure to which the preachers were subjected, then the successful organization of societies, the rapid increase in numbers, and the zeal and devotion of the people converted through the instrumentality of the itinerants, are simply wonderful. Preachers were placed on the supernumerary list, prematurely incapacitated for full work, yet ready and willing to do what they could; numbers located nearly every year on account of "family concerns, or other hindrances -- some temporarily, others for a longer period, yet carrying forward the great work of saving souls meanwhile, and resuming their blest employ in the itinerant ranks when freed from embarrassment. Who can fail to recognize the hand of Providence in the successful formation of a church that was to prove one of the greatest forces in the extension of Christ's Kingdom over the whole earth? Let it not be forgotten that this great achievement was not without serious checks. It was accomplished despite internal dissensions, persecution from without, and seasons of defection and discouragement. Great revivals occurred just in time to raise the drooping spirits of the toilers, to give fresh impulse to activity that would yield grander results.

* * * * *

PART III -- The Conservation, 1812-1857.

CHAPTER 11

The first delegated General Conference assembled at the Old John Street Church, New York, May 1, 1812. Ninety delegates represented eight Annual Conferences. Bishop McKendree presented a carefully written address, showing an increase during the quadrennium of nearly 40,000 members, and an aggregate of about 190,000 members, 2,000 local and 700 traveling preachers, scattered over seventeen States, besides Canada and several territories. Ohio District was taken from the Baltimore Conference and constituted an Annual Conference. The Tennessee Conference also was formed, and the prior organization of the Genesee Conference sanctioned. Local preachers were, under prescribed conditions, allowed to be elected elders. Stewards were to be no longer appointed by the preachers, but, on their nomination, were to be elected by the Quarterly Conferences. Annual Conferences were to be allowed to provide funds for the relief of their own preachers and for mission purposes. After two days' debate, the movement to elect Presiding Elders by the Annual Conference was defeated, although it was ably advocated by such leaders as Lee, Shinn, Sneathen and others. The Bishops opposed it, as seriously encroaching upon the fundamental principles of the itinerant system. In the General Conference of 1808, it was lost by only three votes.

Sixty-four preachers met in Baltimore, March 24, 1813. Lasley Matthews had died in Alexandria. On his way to Conference he was so ill that he could not dismount from his horse without help. He wished to have little more said about him than "Lasley Matthews died in peace -- universal peace; for I feel universal peace in my soul." He bequeathed his personal effects to the Chartered Fund. He was a native of Ireland. His parents were Roman Catholics, who removed to this country before the Revolution. He served as a soldier in the war, was converted in the army during the siege of Yorktown, through the instrumentality of Rev. Joseph Chieuvront, was admitted on trial into the Baltimore Conference, 1786, and for twenty years traveled with zeal and success, through the whole extent of the Conference territory.

Beverly Waugh became the Secretary at this session, and continued in that office for nearly fifteen years.

The ordination of Daniel McJilton as local deacon at this session calls up a striking figure well known and greatly beloved in the city of Baltimore. His special work was among the poor, for which his original gifts and genuine piety peculiarly fitted him. Asa Shinn, Robert R. Roberts and Beverly Waugh were appointed "to receive and arrange materials from the Presiding Elders and preachers for the composition of the History of Methodism." It is to be regretted that their efforts in this direction proved a failure. The address by Bishop Asbury on "Preachers and their Wives," on Saturday morning, one might wish to have been preserved.

Sixty-four preachers assembled in Baltimore, March 16, 1814. Rezin Hammond and John Wesley Bond were re-admitted. The collection taken throughout the Conference for meeting the deficiencies in the support of the preachers amounted to \$3,014.04. The sum of \$63.85 collected in the Conference was placed in the hands of the Superintendents to be applied to the relief of the most necessitous cases. The annual interchange of fraternal feeling, in the hope of a union of the two bodies of United Brethren and Methodists, is spread upon the pages of the Journal. This interchange lasted for several years at the annual sessions, but finally failed of its object. Juniata Circuit was added to the Carlisle District

Again, in Baltimore, March 20, 1815, sixty-three preachers gathered to hold their annual session. Walker's Creek Circuit was added to Greenbrier District. Hampshire was called Moorefield Circuit.

The subject of deepest interest was the announcement of the death of the first Bishop of the Methodist Episcopal Church -- Rev. Thomas Coke. When the news of the sad event reached Asbury, he wrote in his journal: "Thomas Coke ... as a minister of Christ, in zeal and labors and in services, the greatest man of the last century." Great hearted, his vision worldwide, he was neither intended nor fitted for the administration of affairs in any given locality. The ocean, which took his body into its limitless bosom, May 3, 1814, was the appropriate resting place for the grandest missionary Methodism ever possessed. He served as an illustrious connecting link between John Wesley, the Apostle of Methodism, and Francis Asbury, the first real Bishop in American history; a personal magnet, that, alternating between the English Wesleyans and the Episcopal Methodists in this country, drew them together in inseparable bonds of unity, and gave highest inspiration and foretold of the conquest of the world for Christ. He accomplished more, doubtless, by his death,

than he might have done, had he been permitted to land on the shores of India. Marvelous indeed, is the record of the progress of the gospel in that land of deeply rooted idolatry.

This session stresses one of the distinguishing features of the Conference in the close examination of character. The Bishop was requested to admonish one brother for certain errors in his conduct First, that he was too much addicted to the relation of unprofitable anecdotes in private circles and families. Secondly, that he was too much disposed to criticize the talents of his brethren and manifested too much solicitude to know the sentiments of others in regard to his own. Thirdly, that he was supposed not to have zeal enough in the work of the Lord." The correction was given, and was received by the offender with meekness, and he was admitted into full connection and ordained. Another was discontinued for frequently exchanging horses, and for being remiss in attending his appointments. Still another was charged with making contracts which he did not comply with, and was subsequently expelled. A local preacher failed of election to deacons orders "because he did not govern his conduct aright." A member of some years' standing in the Conference was deprived of his ministerial functions; but, on confession of his fault, was allowed to remain in the private membership of the church. These instances show how jealously the fathers guarded the moral character of the preachers.

Bishop Asbury attended every session of the Baltimore Conference with the exception of one during the Revolution and the last held before his death. From South Carolina he was urging his way with his faithful traveling companion, Rev. J. Wesley Bond, to reach the session at Georgetown, March 8, 1816. But his increasing infirmities delayed him. He was halted at the home of his old friend, George Arnold, and, from that humble spot, ascended to the skies. McKendree, waiting in vain for the coming of his venerable colleague, must have sadly missed his presence at the Conference session. For seven years they had taken counsel together. Sixteen years later (1832) he, in turn, was looking for the last time into the familiar faces of his faithful preachers, three of whom, Nelson Reed, Joshua Wells and Henry Smith were the compeers of his earliest ministry. But not less well known to him was the newer race of Methodist preachers. He had presided over them during nine consecutive sessions and had been present on five subsequent occasions. The vanishing form of McKendree in 1832 was the climacteric of the new and last era.

Asbury, like Wesley, grows on the thought of the world as time passes. The current histories of American Methodism make him its central figure, and are replete with the details of his personality, his sufferings, his travels and his labors. Bishop McTyeire says: "To him has been justly applied the remark of a British essayist, that 'it is vain to talk of men numerically; if the passions of a man are exalted to a summit like the majestic steadiness with which St. Paul points out the single object of his life, and the unquenchable courage with which he walks toward it, he is a thousand men!'"

Asbury began his ministry at seventeen and ended it in his seventy-first year. During that time it is estimated that he averaged one sermon or exhortation a day. The extent of his journeys by private conveyance, mainly on horseback, was equal to the circumference of the globe. During the last thirty-two years of his life he presided in two hundred and thirty-four Conferences and ordained about four thousand ministers. [97] In summing up the estimate of him, Abel Stevens places him "at the head of the leading characters of American Ecclesiastical history. No man has done more for Christianity in the Western Hemisphere."

At this session sixteen delegates were elected to the ensuing General Conference: Thomas Burch, Joshua Wells, Beverly Waugh, William Ryland, Enoch George, James Smith, Alfred Griffith, Nelson Reed, S. G. Roszel, Asa Shinn, Andrew Hemphill, Henry Smith, Jacob Gruber, Daniel Hall, Hamilton Jefferson, Christopher Frye.

During the preceding quadrennium the number of preachers had increased from 66 to 77, despite the annual depletion by location. The apparent loss in membership of 1300 was largely due to the withdrawal of colored members during 1815, who in 1816 became members of the first African Methodist Episcopal Church, organized in Philadelphia with Richard Allen as its first Bishop

Somerset Circuit was added to Carlisle District, Harrison to Monongahela District, and St. Mary's to the Baltimore District.

The view that has been taken of the equal periods in the history of Methodism in the old Baltimore Conference, is sustained by the fact that three great leaders -- Asbury, McKendree and Soule -- represent these epochs. This is true, whether we count the respective years of their ministry, each covering half a century, more or less, or the successive terms of their Episcopal office. The entire term of Asbury reached thirty years; that of McKendree twenty-seven; that of Soule, in the M. E. Church, twenty-two, and in the Church, South (till 1857), eleven years. Asbury was the founder, McKendree the organizer, and Soule the conserver: Asbury, blending with marvelous tact, the absolute authority of Wesley, with the free and independent spirit of the new country; McKendree, gathering the principles underlying the progress of Methodist itinerancy, molding them into a concise, solid and enduring structure; Soule, with firm will and unbending tenacity, securing the administration of these principles until, without the loss of a single one of them, Methodism today numbers its millions. The work of each, it is true, in turn, overlaps the other; but this was necessary, that each, in the order of succession, should have the inspiration of his living predecessor.

At the close of the session, Bishop McKendree started for Philadelphia; but, after one day's journey he was violently attacked with rheumatism, and returned to Baltimore, staying with his old friend, Dr. Wilkins, until the opening of the General Conference, May 1. While confined to his bed, he received intelligence of the death of his venerated and beloved colleague, Bishop Asbury.

Of one hundred and fifteen preachers elected by the nine Annual Conferences, one hundred and six took their seats in the General Conference in 1816. The recent death of the senior Bishop cast a gloom over the Conference, as well as the entire church. Among their first acts was an arrangement to move his remains to the city of Baltimore. The valedictory address he had prepared was read to the Conference. In a few days a vast concourse of citizens, with clergymen of other denominations, and the members of the General Conference, preceded by Bishop McKendree, followed the body of Bishop Asbury from Light street to Eutaw Church. Bishop McKendree delivered the funeral oration and the body was deposited in a vault under the pulpit, whence forty years later, it was removed to Mount Olivet Cemetery, its final resting place.

The feeble state of Bishop McKendree's health, together with the decease of Bishop Asbury, made imperative the duty of the General Conference to strengthen the episcopacy. May 18, two additional Bishops were elected -- George and Roberts. Enoch George was born in Lancaster county, Va. (the Northern Neck), converted under John Easter, and began to travel in 1789. His health failing, he obtained a local relation, re-entered the Baltimore Conference (1800), and filled various important appointments and Districts. Bishop Paine thus describes him: "He was low of stature, but stoutly built. His features were grave and expressive of strong emotions; his eyes, small and deeply seated beneath an overhanging heavy brow, twinkled or melted into tears as the sentiments he uttered might demand and his voice thrilled or softened the hearts of his auditory as he poured out his son] with a pathos the writer never heard excelled ... He was not a 'son of thunder,' but of yearning pity and holy sympathy. It was this wonderful power that must have carried him into the episcopacy. In the chair at Conference sessions he did not excel; he was not remarkable for his knowledge of the polity of the church, but 'let constitutional questions take care of themselves.' Nevertheless he never lost his hold upon preachers and people, was greatly beloved in life and very extensively lamented in death. He died in Staunton, Va., August 23, 1828, in the power and triumph of gospel faith, with his latest breath, giving glory to God." [98]

Robert R. Roberts, though a native of Frederick county, Maryland, was reared among the Allegheny foothills of Western Pennsylvania. As a preacher he graduated in "Brush College." A self-made man, he acquired rich stores of knowledge, added to natural gifts. Bishop Paine gives us this pen picture of him "His whole person indicated him to be one of 'nature's noblemen.' His features were large, benignant and intellectual. His head was of uncommon size, his forehead high and massive, his manner of address always easy and graceful, his voice a deep bass, soft and musical. When excited by 'thoughts that burn' his majestic frame seemed to expand and his mind-illumined face glowed. He was remarkable for humility and simple dignity of manners. He was surprised at his own popularity as a preacher, and his election to the episcopacy almost overwhelmed him. He made an excellent Bishop, his size and sympathies being his only defects. He presided over the preachers in Conference like a father among his children, and no Bishop was ever more generally or deeply loved." [99] After twenty-seven years of honored service as an itinerant Bishop, in the spring of 1843, he passed peacefully and with resignation from earth to heaven.

A course of study to be prepared by the Bishops or by a committee appointed by them, for ministerial candidates who were to be examined at the Annual Conference, was ordered. Reading and study had always been enjoined, but this was the first example of such requisition in the church. One hundred dollars were now allowed for the support of a preacher, an advance of sixteen dollars. Pews in churches were forbidden; heresies were to be repressed; deficiencies in salaries of preachers were not allowed to be claimed as of debt; Presiding Elders were, as heretofore, to be appointed by the Bishop, and slavery was to be tolerated in States where the laws prevented emancipation. Joshua Soule and Thomas Mason were appointed Book Agents. A Book Depository was authorized at Pittsburgh. The Missouri and Mississippi Conferences were authorized.

Bishops McKendree and George held the Conference in Baltimore, March 12, 1817, the former presiding at the morning sessions and the latter during the afternoon. The second Journal records Beverly Waugh as the continuous Secretary from 1817 to 1821. The Conference appointed

a committee, consisting of Joshua Wells, S. G. Roszel, Nelson Reed, William Ryland and Dr. Henry Wilkins, to compile a life of Bishop Asbury. They reported to the session of 1818, and the manuscript was referred to the ensuing General Conference, but it does not appear to have been published. The course of study recommended by the General Conference embraced Divinity, Rudiments of the English Language, and Geography. It was determined "to carry our rules into effect according to the very best of our views in regard to said rules." After a statement by Bishop McKendree about the evangelization of the Indians, Conference resolved to help the work. Money had been collected from year to year to promote efforts in destitute fields. This action may be regarded as the first movement to spread the gospel in the regions beyond. Local preachers applying -- for re-admission into the traveling connection in this Conference were required to produce a recommendation from the Quarterly Meeting Conference of the circuit or station in which they may reside. Two preachers, William Houston and Morris Howe, who had asked for a superannuated relation, were honorably located. It was decided that if a preacher married in the interval of Conference without informing the superintendent of his intention, he shall receive no allowance for his wife until he enters as a married man at the ensuing Conference. It was also determined that the study of physic, with a view to practice, is incompatible with the duties of a traveling preacher. The statistics show a net increase during the preceding year of 3,318 members. Foundry Station, Washington, was organized.

The session of the Conference held in Baltimore, March 26, 1818, at which Bishops McKendree and George presided, fifty-eight preachers present, is distinguished by the record of the origin of the Preachers' Aid and Foreign Missionary Societies. Practically, both these great interests had been in vogue, but in an informal manner. Funds had been collected annually from the several charges for the relief of deficient preachers, aggregating for the preceding Conference year between three and four thousand dollars, the Bishops presiding having appropriations made out of the fund. Special cases of need among the preachers were also considered, the Conference, on many occasions, taking a collection during the session.

To their honor he it said that Methodist women in the city of Baltimore composed the first organized body that projected the movement. In their address to Conference, which is spread upon the pages of the Journal, signed by the gifted Mary Hewitt as President, they state, that "believing that the plan adopted by the Methodist Episcopal Church is superior to any on earth for the extension of the Redeemer's Kingdom, we wish, so far as in us lies, to hold up the hands of our brethren in this good work, and have united ourselves together in a society called the 'Female Benevolent Society of Baltimore,' for the relief of supernumerary and superannuated preachers of the Methodist Episcopal Church, their widows and the wives and children of preachers, and for Missionary purposes." Three hundred and seventy dollars were the first fruits of this noble enterprise. Its presentation, couched in the most modest and delicate terms, awakened the deepest interest and a grateful response by the Conference. The Conference Missionary Society, four years later (1822), was the outcome of this remarkable movement, now worldwide in its results. In 1826, the Preachers' Aid Society was the expansion of the faithful annual contribution, for eight years, of the Christian women of Baltimore.

John Emory, a Marylander by birth, was admitted in 1810 into the Philadelphia Conference, and transferred this year to the Baltimore Conference. He remained a member until his election, at the same time with Beverly Waugh, as Agent of the Book Concern in New York. At the

General Conference, 1820, he was elected a delegate to represent the M. E. Church in the British Conference. With great ability and tact, he brought about an amicable adjustment of the difficulties in Canada. In 1832 he was elected a Bishop. His brief tenure in that office made a profound impression on the mind of the church, as he developed a wonderful adaptation for every department of his work. On Wednesday, December 16, 1835, he left his home to go to Baltimore on business connected with his office. He was thrown from his carriage, receiving a wound in the head, of which he died on the evening of the same day. He was a great preacher; thoroughly versed in the knowledge of constitutional law. His "Defense of the Fathers" is to this day regarded as an unanswerable argument. His death was felt to be a great calamity to the church. His remains, first placed under the Eutaw Church pulpit, were subsequently interred with those of Bishop Asbury, in Mount Olivet Cemetery.

The net increase, the past year, of two thousand members was encouraging. Fell's Point, Baltimore, under the ministry of Rev. John Davis, was especially visited with revival influence resulting in the growth in membership from 660 to 1,318.

Bishop McKendree was ill and failed to attend the session of the Conference in Alexandria, Virginia, March 10, 1819. Bishop Roberts presided. The movement among the women in Baltimore, noted in the Journal of 1818, was followed by the formation of a Bible and Missionary Society in New York among the preachers. A communication was received, submitting a Constitution, to which a response was made by the Conference, approving the plan and suggesting changes in the Constitution presented. The next year (1820) the General Conference organized the Missionary Society of the Methodist Episcopal Church.

It is to be remarked that the old Baltimore Conference, throughout its entire history, held to strict account any breach of promise of marriage on the part of the preachers. One offender at this session was "suspended from his official standing in the church and silenced as a preacher among us.

A notable case connected with a recent prosecution of Jacob Gruber, by the civil authorities of the State of Maryland, gave rise to the following action by the Conference: "Resolved, that Brother Gruber be advised by the President of the Conference to be more cautious in future, and to forbear as much as possible from the use of epithets and allusions calculated unnecessarily to irritate, without informing the people." His methods of opposing certain evils, slavery in particular, it was thought, were calculated to defeat, rather than promote, the end in view. At the same time, traveling and local preachers were required, so far as practicable, to keep themselves free from slaveholding. A committee was appointed to prescribe a plan for the education of preachers' children and report at the next Conference. York, Pennsylvania, is found for the first time enrolled as a circuit in the Carlisle District. Pittsburgh District is formed largely from the Monongahela District. South Branch Circuit is formed, taken from Allegheny.

About this time, John Hersey was entering upon his public career. The following sketch of this remarkable man is taken from the files of the Nashville Christian Advocate, July 17 and 24, 1880. It is written by the late Bishop Robert Paine, and is so accurate and so interesting, that it is deemed worthy of a place in this History:

"At the Tennessee Conference, held in Nashville, Tennessee, 1819, I was appointed in charge of the Tuscaloosa Circuit, North Alabama. It was the beginning of the third year of my itinerant ministry ... The work assigned me was in a section rapidly filling up, but sparsely populated, the State having been admitted into the Federal Union only that year.

"While prosecuting my labors on this circuit, I frequently came in contact with Indians, two of the largest southern tribes, the Chickasaws and Choctaws, being separated from us by the Tombigbee, their eastern boundary, as the Mississippi was their western. I was solicited to visit the tribe and ascertain from the chiefs of the nation if they would receive and protect missionaries; and, if so, to select a suitable location for a school. The appointment was accepted, and I started for the Choctaw Nation ... Upon my trip I reached the 'United States Factory' -- the government depot, where the Indians exchanged skins and peltries for such things as they needed, and where agents resided for the protection of Indians from the intrusion of white men, etc. ... Previous to my arrival I learned that a Methodist preacher was an official at that establishment, but none of the Choctaws of whom I inquired could tell his name, they only knew him by a name in their language, which means 'the man that talks to the clouds.' In skulking about the place they had doubtless seen him on his knees, his face uplifted, wrestling with God in secret prayer. Hence the name they gave him. This man I found to be John Hersey. He was a small, cadaverous looking man, thin breasted, slightly stooping in the shoulders, with features clean cut, somewhat wrinkled, and strikingly expressive of earnestness and tenderness. In animated conversation, especially on preaching, that pale face beamed, his eyes glittered and his whole manner was such as would become one who had just come down from the transfiguration scene, having caught the reflected radiance of his Master, and bringing a message of mercy and truth divine to his fellowmen. He was probably about thirty-two years old, and weighed about one hundred and ten pounds. A striking peculiarity of the man was his dress. The style of his coat was that of our old preachers, the Quaker cut -- the material good but inexpensive, without a button, except where indispensable, hooks and eyes substituting them. There was not the least ornamentation or approach to it, but extreme simplicity throughout; and yet he was scrupulously neat and prim in his attire and in all his domestic arrangements.

"When I arrived at the Factory, I was sick from travel and exposure. It was late in June, 1820. I had ridden through the scorching sun, had got lost the previous afternoon, and lain out nearly all night in a canebrake swamp, surrounded and serenaded by its wild beast tenants, and had passed thirty hours without food or repose. But, as soon as he learned my name, and the object of my trip, he welcomed me with all his heart. Indeed, he became my physician and nurse three weary days and nights of a malarial fever, which, but for his tender and intelligent watchfulness, would most likely have resulted in my death among strangers and savages. While sitting by my bed, after convalescence had begun, he gave me the following account of himself:

"A few years before this he resided in the city of Georgetown, D. C., and was prosperously engaged in mercantile business. He was thoroughly a man of the world in all of his habits and aspirations, without God or care for the future. In the midst of worldly pleasure and bright prospects, by one of those financial cyclones, which sometimes burst upon the commercial world, he became embarrassed. The failure of others, for whom he had endorsed, completed his ruin; but, by a judicious management of his assets, he succeeded in settling his own private and strictly personal indebtedness, and some of his security obligations. The remainder he assumed; and ... his

creditors agreed to extend him time, as they could gain nothing by pressing him after he had given up all he possessed. This sudden eclipse of his prospects of worldly enjoyment opened his eyes to the folly and sinfulness of his past life, and his mind and heart were deeply stirred. Suffice it to say, he deliberately renounced the world, sought God by repentance, and after a struggle like Saul's, was powerfully converted to God. [100]

"The change wrought was sudden and radical. It involved the whole man. Like Paul's conversion, it marked distinctly a crisis in his history; and with it came a divine call to the ministry. Nor was he disobedient to the heavenly mandate, but having sought communion with the Methodist Episcopal Church, he consecrated himself to God, and was licensed as a local preacher. He solemnly vowed that as soon as he could pay his debts, he would without reserve devote all his time and energy to the itinerant ministry.

"While praying and trusting that a way would be opened for the accomplishment of his wishes, the attention of Mr. W. H. Crawford, Secretary of the Treasury, under the presidency of President Monroe, about the year 1817, was called to Mr. Hersey as a person well fitted for the responsible position of clerk in the General Government depot in the Choctaw Nation. He accepted the office with the intention that the whole business should be conducted upon strictly Christian principles, so far as he could control it. About the third summer after he got there the smallpox broke out among the tribe in one part of the nation, while a malarial fever ravaged another. By his visits, his sanitary arrangements and his constant and fearless exposure of himself for their benefit, the poor Indians were drawn to him as a father and benefactor; insomuch, that when he left them, they felt that their best friend was gone.

"I have already alluded to some of his peculiarities, which I observed while at 'the Factory' and during several weeks afterwards, while traveling around my circuit with me. Whenever we had no night preaching he retired to his room at an early hour to read the Bible and pray; and often, after I had finished my devotions, and had fallen asleep, I have awakened and found him engaged in earnest prayer. It was his custom to sleep on the floor with a blanket or coverlet under him, -- never, if it could be avoided, on feathers or a soft bed. He arose before day for prayer, and used the first light of morning in reading his Bible on his knees. He was methodical in everything and especially in his hours for religious devotion. Indeed, his life was one long prayer. His abstinence was wonderful; his leanness was not, therefore, remarkable. He learned to deny himself in everything not necessary for life. Yet was he careful to let me understand that, while practicing such a rigid self-denial, he did not exact it of others to the same extent. He could do so, but those who led a more active life could not. He conserved his health as well as met the demands of his conscience. It looks like a kind of self-retaliation for past voluptuousness. In his official duties he was prompt, faithful and successful. He was grave, without being morose; dignified without repulsiveness, and socially pleasant without levity. He had a cultured mind, wrote rapidly and correctly, and his conversation was edifying, 'seasoned' always with grace. No one evinced less moodiness of temper. Genial and loving in manner, he was inflexible in questions of conscience. Always happy and composed, he seemed ready to live or die. An instance of his moral courage was his respectful but decided reproof of General Andrew Jackson. While surrounded by his staff officers, the chiefs of the nations and a crowd of braves, who had been his allies in many battles, the General in the excitement of the moment, uttered an oath, 'by the eternal!' The little clerk, placing himself in front of the great Chieftain, and looking up respectfully and earnestly into his

face, reminded him that he had not only offended God, but had set a bad example to the Indians, thus counter-working the efforts of their friends to instruct and save them. The General was taken aback, and looking down upon the diminutive hero, who had publicly and decisively dared to rebuke him, after a pause, and calling to mind that the speaker was a brave and conscientious minister of the gospel, accepted the reproof with characteristic candor, publicly confessing his sin and asking pardon. It was a double victory the humble preacher and the Law of God obtained a triumph, and Jackson a victory over himself. No doubt the character of the reprover, and the manner in which the reproof was administered gave it force; for, had it been given in a harsh or dictatorial way, or by one of questionable reputation, it would certainly have aroused the lion in General Jackson, and have met with a very different response. While Mr. Hersey felt bound, on all suitable occasions, to protest against sin, his manner of doing so was ever kind and Christ-like...

"In fulfillment of a promise Mr. Hersey made on leaving him, he visited my circuit in the fall, and traveled with me several weeks. I need not say, his daily conversation, his ministrations and godly example were a benediction, and to no one more than the writer, whose youthful mind was impressed with fresh aspirations after holiness and the salvation of souls.

"And now, after the labor of sixty years, although others may coldly criticize and condemn him for his peculiarities, I devoutly thank God that our lines of life ever met, and that I had the privilege of witnessing daily, and for weeks at a time, such an illustration of true Christian graces and lofty virtues. True, he had his peculiarities, and in some little things he was not, nor did he claim to be, a model to be imitated by every professed Christian or member of the Church; but, in the great underlying principles which prompted and guided his life and gave him the victory over self, sin and death, he will ever stand in my mind as a sublime monument of sanctified Christian humanity. Hard as it may seem to lead such a life as his, who would not rejoice to have lived such when death and the judgment shall have come?

"My next interview with my old friend was in Baltimore, in May, 1824, during the session of the General Conference. His connection with the agency had closed, and, true to his vow, he had come back to work as an itinerant ... Upon my arrival, I was taken quite ill, and before I had fully recovered my strength, I was surprised to learn that I had been announced to preach in Eutaw Street Church, Sunday, at 3 o'clock. Being the youngest member of the Conference, and physically as well as otherwise unfit for the occasion, I had hoped to be let alone as to preaching. When I found 'no substitute' was the rule, yet I consoled myself with the hope that the attractive names of other ministers, and the unpopular hour, would leave me a very small audience. But to my surprise and pain, I found a large number of preachers and people present. Under my feet reposed the remains of the sainted Asbury. Before me were Bishops and many other venerable and gifted members, besides a large and imposing auditory. The cross of preaching, seldom a light one to me, was on this occasion almost crushing. Weak from recent illness, worn out with fatiguing travel, having had no chance to read and study for months, and trembling from head to foot under a sense of responsibility and incapacity, the service began. Presently, in taking a timid glance at my dreaded audience, I saw John Hersey's well-known face. It was a surprise, for I did not know he had left the Indian Agency. Yet, there he was, and I knew he was praying for me, and in sympathy with me. His moral courage, his fidelity as a preacher in declaring the whole counsel of God to all classes of men, his unswerving consecration of his entire being to God and the immortal interests of men, and the results of his labors, rose before me. The great Master and Teacher, whom he

adored and so strove to love and obey, was associated in my mind as present, if with no one else, with this humble and faithful servant. I felt, surely God is in this place. Suffice it to say, I was strengthened, and preached as best I could, poorly, and, as usual, far below my own estimate of what I ought to have done. Under a humiliating sense of failure, I was among the last to leave the church, when my old friend joined me, and embracing me, took me to his humble lodging, where we spent the evening in sweet counsel. He had entered anew his life work.

"In the latter part of 1860, while on a tour to the friends and scenes of his labors in the South, forty years before, to my surprise and pleasure he came to my home in Aberdeen, Mississippi, and spent some time with us. He was the same holy, happy man. He preached and labored as formerly. Our people were edified and a goodly number were converted and joined the church. During his stay with us in Aberdeen our private interviews were frequent, and often tinged with melancholy. The political signs of the times were ominous, boding ill to church and State. A majority of our southern statesmen and cultured people, from the formation of our Colonial organization, had opposed the slave trade...

"Whether the States would patiently abide the process of reason and law, or rush to a conclusion by the quick and bloody arbitrament of the sword, was a question of fearful interest. While we honestly differed as to the policy and duty of the Government in the premises, we both deprecated the latter alternatively. I was the more despondent, he the more hopeful. Both had fears. Alas! our fears were realized sooner than either of us had apprehended. He lived to near the storm burst, but far away from his couch of death in Pennsylvania; while I witnessed its fury...

"In concluding this imperfect sketch it may be proper to make a few general remarks. While maintaining his unquestionable sincerity, his entire consecration to God and the welfare of men, I do not claim that, in every respect, he was a model. Indeed, there has never been but one perfect type of human character. That Mr. Hersey was a holy man I fully believe, yet he was only a man, and, while I would not criticize severely, much less condemn any act of his life known to me, I do believe that if he had exhibited more forbearance towards others in things of minor importance, and less self-abnegation, his life might have been much more genial and joyful, without being less holy and useful. And yet, who can say that such a life, even with its peculiarities, was either unnecessary or fruitless? The church has demanded in every age, earnest and self-sacrificing spirits to arouse and reform it.

"The natural tendency of humanity is toward deterioration. 'Facilis est descensus Avernii' [The descent to Hades is easy] is true both as to church and State, to communities and individuals. Hence the necessity for Enoch and Noah, for Moses and Joshua, for Jeremiah and Ezra, for John Baptist, Luther and Wesley. Woe to the church when her ministers, instead of sternly and faithfully maintaining the purity and simplicity of Scripture doctrine and practice, lose their true claims to apostolic succession by yielding to worldliness, and thus exchange the spirit for the flesh, self-sacrificing piety for forms and ceremonies. To prevent the church from backsliding, or to call back and restore it, requires a bold and holy ministry both as teachers and exemplars; and whenever God calls and raises up such men, from the very nature of their vocation they are apt to be decried, and from the strength of their convictions and the consequent intensity of their emotions, they are almost certain to be unique in character as well as singular in manners.

"Since this fragmentary tribute of esteem was being finished, I have received a copy of 'sketches of John Hersey' by Rev. F. E. Marine, in which I learn -- that Mr. Hersey continued to labor, with undiminished zeal, on foot and on horseback, in the city full and in the desert waste, visiting in the last years of his life the savages of the southwest, and the jungles of Africa, giving all he could spare of the proceeds of his pen, and all he could obtain by begging, for the poor and suffering. Like Wesley and Coke, Asbury, McKendree, Lee, Bruce, and a host of other Methodist preachers who follow the long list of Apostles, he literally gave himself wholly and unceasingly to Christ. One, and only one, purpose engaged his mind and heart, the highest end and aim of angels and men -- to be good and to do good. Finding his health and strength, which had for years been slowly, but surely declining, about to finally succumb, and having made all needful preparation for the solemn event, even to the selection of the house of an old congenial friend in which to die, and a place to be buried, he withdrew from the city of Baltimore into Pennsylvania; and on the 17th November, 1862, calmly and triumphantly whispering; 'Salvation! Salvation!' breathed his last. Is not such a life sublime?"

The writer retains from early childhood (1836), a vivid remembrance of John Hersey, who was a welcome visitor in the home of his father, the late J. L. Armstrong. Hersey was partial to it, because his hostess strictly conformed to his every wish. He drank no tea or coffee at meals, but was fond of milk. His hair could be trimmed squarely across his forehead as he liked it. A hard mattress was provided at night and the carpet removed from his room. The animated discussion that occurred between him and my father as to the propriety of having the corners of the ten-plate stove adorned with brass knobs has never been forgotten. But his genuine piety and the zeal for his Heavenly Father's cause placed in the background all these peculiarities, and left a permanent influence for good in our home. The grandmother, Mrs. Phillips Smith, who lived in Alexandria, Va. at the beginning of the nineteenth century, was at the Fairfax Campmeeting when Hersey was converted. She often rehearsed the story of his life in Georgetown, how, defrauded by his partner and discarded by the lady to whom He was engaged, after his financial failure, he wandered aimlessly through the adjacent country, until brought by a good providence, about the year 1815, into "the glorious liberty of the children of God."

Bishop George is alone at the session in Georgetown, March 20, 1820, the feebleness of Bishop McKendree compelling his absence. The first practical action by the Conference on missions looked definitely to the work among the Indians, for the promotion of which an auxiliary to the New York Bible Society was planned, to take effect if the next General Conference approved. A plan was adopted to establish an Educational Fund, to be raised by subscription, out of which each preacher who subscribe should be allowed a certain sum for the education of his children, provided that the money he drew should be applied to no other purpose. The subscription to this fund was signed by sundry persons and left with the Secretary of the Conference. Special provision was made for the care of Rev. Asa Shinn, whose mental faculties had become impaired after the death of his wife. He was considered one of the foremost preachers of his day, and this affection cast a deep gloom over the Conference. Several of the brethren were required to make arrangements to free their slaves, according to the rule of the church. The following were elected delegates to the General Conference Joseph Frye, John Emory, S. G. Roszel, Louis B. Fechtig, Beverly Waugh, Joshua Wells, Nelson Reed, Alfred Griffith, James McCann, Thomas Burch and Gerard Morgan. Ebenezer becomes a new circuit in the Potomac District, and Preston in the Monongahela District.

* * * * *

CHAPTER 12

Four years of prosperity gave proof of the wisdom of the plan of a delegated General Conference. In May, 1820, eighty-nine delegates representing eleven Annual Conferences met in Baltimore. According to the General Minutes, the increase in the number of preachers during the quadrennium was one hundred and eight and of the membership 29,759; aggregating 3,800 traveling and local preachers and 240,924 members. At this important session [101] "the measures adopted gave a new impulse to the educational enterprises of the church, organized the Missionary Society, established the system of District Conferences for local preachers; and, after having, for many years, left the Annual Conferences to manage the subject of slavery, under the General Rule Clause, as they might severally think best, again assumed the task of legislating for the whole church upon this subject. But the principal topic of excitement was the Presiding Elder question and the consequences growing out of the action on this subject."

"From 1784 there had always been an agitation for modifying, or taking away altogether, the power of stationing the preachers. To give every preacher an appeal to the annual Conference from the appointment by the Bishop, was the motion by O'Kelly in 1792, and its failure caused the first secession from the Church. In 1800 attempts were made to restrict the power of the Bishops. In 1808 an effort was made to render the office of Presiding Elder elective; and, in 1812, the measure lacked only three votes of success. A similar effort failed in 1816; but at the present session was carried after Bishop Soule had been elected. He conscientiously declined ordination on the ground of the unconstitutionality of the measure adopted." [102] Bishop McKendree was ill and out of the city, but it was known that he disapproved of the proposed change; and, on the 22d of May sent his protest against the action of the Conference. To relieve the Bishops, and the Conference also, Soule presented his resignation, which was finally accepted on the 27th. On the same day the General Conference suspended the famous resolution for four years. The question was submitted by Bishop McKendree to the twelve Annual Conferences. Seven judged the suspended resolutions unconstitutional; the other five refused to act. So the matter was left for another vigorous contest at the next General Conference and opened the way for exciting discussion, which continued to agitate the church for the next four years. [103]

In Baltimore, May 16, 1821, Bishop George, again alone presides at the conference session. He presented a letter from Bishop McKendree, addressed to the Conference, informing them that he "does not expect to reach Baltimore during the present sitting," noticing in terms of marked approbation, the friendship and attention of brother Henry Smith, while with him, and requesting to be remembered at a Throne of Grace.

Much of the time of the session was taken up in the consideration and disposal of four cases of preachers found to have come into the possession of slaves.

At this session, on motion of S. G. Roszel, it was resolved "that this Conference does request its members to wear strait breasted and plain coats." Once before (1805), Conference forbade the wearing of double-breasted waistcoats.

Jefferson circuit takes its place for the first time among the charges of the Potomac District.

After four years' absence, Bishop McKendree appears and presides with Bishop George at the session held in Baltimore, April 19, 1822. The chief subject of discussion and action, during the session, was the Bishop's address, submitting the proposition to the several Annual Conferences with regard to the Presiding Elder question. After much discussion, the consideration of the matter was indefinitely postponed. Several colored preachers were elected and ordained local deacons. A bequest of \$742, left by John Cunningham to Bishops Asbury and McKendree and to the Baltimore Conference, was received. Bishop Asbury's share was conveyed to Elizabeth H. Hall. The local preachers of the Winchester District sent a communication to the Conference, requesting them to assign reasons why certain brethren recommended by them were not elected elders and deacons. The reply, by a unanimous vote, was returned, that "an Annual Conference is not obliged to assign reasons why they do or do not elect all the men who may be recommended to them for deacons' or elders' orders." This session was distinguished by the organization of the Conference into a Missionary Society. The Presiding Elders and Preachers in charge were requested to do all in their power to promote the organization of Missionary societies in their work. The annual scrutiny of cases of traveling and local preachers who were connected with slavery resulted in adjustments, censures or suspensions.

The death of Hamilton Jefferson, announced as having occurred June 21, 1821, removes from the roll a man of amiable disposition, great dignity and moral worth. Respectful and submissive to his superiors, affable and familiar with his equals, polite and obliging to all men, he proved himself to be worthy of the confidence and esteem of his brethren. He was not a man of brilliant talents, but sound in the faith, acceptable and useful. He served twenty-seven years, chiefly in Maryland, his native State, and in Virginia, as Presiding Elder and Preacher in charge, his whole course marked by punctuality, prudence and fidelity.

Joshua Soule became, by transfer, a member at this session, so remaining till his election to the Episcopacy, in 1824. Hagerstown Circuit was formed from Frederick. In the event of Bishop McKendree's electing any member of this Conference to travel with him, the expenses were pledged to be paid. Alfred Griffith, elected Secretary, served during five sessions of the Conference in that office.

The session of 1823 was held in the McKendree Sunday School House, Baltimore, April 17, Bishops McKendree and George presiding. The Conference (51 present) confined its deliberations to routine business -- answering Minute Questions, hearing appeals, reports of societies, statistics, etc. The ordination of one brother, afterwards a highly esteemed member of the body, was suspended for one year, because "of imprudent and unjustifiable action" in a matter of courtship. S. Cushen, about whose ownership of slaves there had been much discussion, asked and was granted a location. John Summerfield, the eloquent young English preacher, was elected to Elder's orders.

The session of the Conference at Winchester, Virginia, April 8, 1824, was marked by the unusual attendance of eighty-two members. Bishop George presided. The following delegates to the General Conference elected were Nelson Reed, S. G. Roszel, Joshua Soule, Robert Burch,

Joseph Frye, Andrew Hemphill, Daniel Hitt, Henry Smith, James McCann, Richard Tydings, John Thomas, John Bear. Two young men had died, Richard McAllister, from Harrisburg, Pennsylvania, and Mordecai Barry, from Anne Arundel county, Maryland. Each had spent four years of active service, and both died in the faith of the gospel. The Conference mourned the loss, by unexpected illness and death, of one of its brightest jewels -- Louis R. Fechtig (see appendix). But as the workmen fell others came to supply their places.

John Summerfield, the gifted young Englishman, who, though in feeble health, had already delighted and profited listening thousands by his astonishing pulpit powers, and attracted them none the less by his urbanity of manners, his loving nature and his deep piety, spent the last year of his brief yet glorious career in traveling without special appointment in the bounds of the Conference. Preston, England, was the place, and January 31, 1798, the date of his birth. His father removing to Ireland, he was converted in his seventeenth year, received on trial in the Irish Conference, 1819, and came with his father to this country in 1821, and was received into the New York Conference. Despite his impaired health, his ministry was marked by surprising popularity. He was transferred to the Baltimore Conference, 1824, and attracted vast crowds, who hung with rapture upon his eloquent words and were filled with admiration by his sweet and gentle manner and the exalted purity of his character and life. The echoes of his memorable career remain to the present time. He died at Dr. Stephen Beekman's, New York City, June 13, 1825.

During this year there were gracious revivals. Under the ministry of William Munroe and Philip D. Lipscomb, on Rockingham circuit, one hundred souls were added to the church.

The agitation on the question of electing Presiding Elders, which had for so long a time disturbed the Church, reaches a critical period during this session.

Henry Smith furnishes an inside view of the feeling at that time, which it may be worthwhile to quote:

"I took a lively interest in the controversy; and, whether I was right or wrong, it makes an important part of my narrative. In the fall, I went to Virginia to see my friends and attend to some business. I called to see my Brother Roszel, in Loudoun; and although not easily discouraged, I found him so [discouraged] on the Presiding Elder question. We took the Minutes, and I put my finger upon every man's name that I had reason to believe was firm on the old side, and, casting all doubts in the opposite scale, still we had a majority, and we plainly saw that if we acted in concert, we could send a delegation of old-side men to the General Conference. A short time before the Conference in Winchester, Bishop George came to see me at my brother's. I always loved him very much and was glad to see him. We had much conversation on the exciting subject and agreed in one thing at least, that the Baltimore Conference would decide the question; only he believed the majority would go for the suspended resolutions, and I had good reason to believe otherwise. The Conference met, and it looked a little like making a decisive battle on which much depended. One of our worthy young men said, 'we intend to call a meeting, make out our ticket, and send all old-side men of the right stamp.' I called on Brother Soule and communicated to him what was on hand. He, as well as myself, was opposed to any such meeting, but he thought that circumstances justified a meeting where brethren might freely interchange thoughts and fix upon the men to represent them in the General Conference. A meeting was, however, called. Dr. Cook gave

us the use of his room. John Bear, then one of our young men, was called to the chair and the business brought up; and, after some conversation on the subject, a ticket was made out by ballot, which was afterwards carried in Conference on the first balloting. At this decision many rejoiced and others were disappointed and deeply mortified. Rev. Richard Reece, the British Delegate, was present at this Conference and saw Joshua Soule and John Emory; two of our strong men, take opposite sides and put forth all their strength."

Carlisle, Pa., was made a station this year. The net gain in membership for the preceding four years was reported -- 2, 244.

The General Conference met again in Baltimore, May 1, 1824. Bishops McKendree, Roberts and George, with 134 delegates, were present. John Emory was the Secretary. It was distinguished by the presence of the first representatives of English Methodism, Rev. Richard Reece as Messenger, and Rev. John Hannah his companion. Dr. Robert Paine (subsequently Bishop of the M. E. Church, South) describes it as an imposing spectacle. He says:

"Bishop McKendree observed the action of the body with great solicitude. In a few days petitions and addresses began to pour in, declaring that 'the people were the source of legislative authority;' 'the power of the Bishops to be found nowhere else but in popes;' 'we have no constitution;' 'the restrictive parts of the discipline not binding on succeeding General Conferences after 1808, nor upon the laity as they were made by a legislative body, without the design or authority to adopt a constitution;' 'let the Church try and expel her own members;' 'laity to have equal representation,' etc. Several remonstrances were made against Presiding Elders as 'needless and doing a work of supererogation,' etc. Among others, on the same topic, one asking that 'no slaveholder shall be a member of the church.'

"The first report from Committees was that upon Episcopacy. Two items aroused discussion, viz to strengthen the Episcopacy by the election of two more Bishops, and for the Bishops, if necessary, to lay off Episcopal departments. After all animated discussion the Report was adopted. The next question of importance was 'the constitutional test,' the object of which was to prevent hasty action violative of the constitution by giving the Bishops a qualified veto, with an ultimate reference of the question to the Annual Conferences. The question was carried by a vote of 64 to 58."

But the "Suspended Resolutions," asking the Presiding Elders elective, after much debate and delay, having been declared null and void, the vexed question which had agitated the church since 1808, was finally settled. The reason for the refusal, at the previous General Conference, of Joshua Soule to submit to consecration being thus removed, he and Elijah Hedding were elected Bishops, and on the 27th, after a sermon by Bishop George, were solemnly ordained to that office.

Seventy-nine preachers assembled in Baltimore, April 6, 1825, under the presidency of Bishop Soule. Jacob B. Crist, who became the faithful traveling companion of Bishop McKendree, was received on trial.

The action of the preceding General Conference appears to have produced a lull in the agitation of controverted questions. It was the calm however before the storm. Routine business for

the most part occupied the attention of the brethren. Evidences of advance in the material prosperity of the church were not wanting. Small bequests for benevolent purposes had at times been made and applied. Now they begin to increase in both volume and numbers. A layman, Mr. John Cunningham, of Harford county, Maryland, left a valuable estate to the Conference, the proceeds of which were applied to educational purposes. The Book Concern looms up into greater proportions, and measures were adopted for the increase of the distribution of books and periodicals. A resolution was adopted disapproving of preachers meeting with, or joining, Masonic Societies. Another condemned those preachers who left their work for fear they might be sick, or on account of sickness. Another recommended the establishment of a Conference seminary of learning. The territory of the Conference was reduced by the General Conference having assigned the Monongahela and Pittsburgh Districts to the Pittsburgh Conference. Hancock (Md.) was constituted a circuit. Greenbrier and Monroe were placed in connection with Rockingham District; Lewistown, Clearfield and Concord with Northumberland District.

Bishops McKendree and Soule met the Conference in Baltimore, March 15, 1826. Eighty-four preachers were present. Four well known and highly esteemed workmen had gone to their eternal reward. The death of John Summerfield has already been noticed. Daniel Hitt had served the church in various relations as an itinerant -- on circuits, stations and districts; as traveling companion for several years with Bishop Asbury; and eight years in the Book Concern, New York. He was for thirty-six years in the regular work. His simplicity and integrity stood forth as prominent features in his character, while the affability of his manners, and the sweetness of his disposition in his private intercourse in society, gained him the affection of all. In his last moments, he testified that he "had peace with God, and, therefore, all is well."

Joseph Toy, the first and faithful Secretary of the Conference, a native of New Jersey, converted under the preaching of Captain Webb, and one of the first preachers in the connection, labored first as a local preacher, and was admitted in 1801 into the Baltimore Conference. In 1819 he was superannuated, and lived in Baltimore, still preaching occasionally, as his strength would permit, until, respected and beloved by all, he was called to his reward, January 28, 1826, in the seventy-ninth year of his age. At the age of seventy he was heard to say that he had not disappointed a congregation in twenty years: David Stevens, born in Baltimore county, 1759, entered the traveling ministry in 1795. His labors were not in vain; many heard the joyful sound from his lips, and believed. He died December 15, 1825, saying to those who attended him: "My peace flows like a river."

Hezekiah Best, admitted at this session, traveled for twenty-seven years in the Baltimore Conference, filling some important charges; located 1857, and removed to the State of Georgia. In response to a communication from the Secretary of the American Colonization Society, the Conference expressed its high approval of the objects of the Society, and pledged the use of all means to promote its success. The preachers were instructed to impress upon their people the necessity of reading and understanding the Discipline. Fraternal correspondence with the United Brethren, which had been suspended for eleven years, was renewed. A communication from the General Conference of the Church named was received and responded to in the most friendly terms. The dropping of members; or erasing their names from the class papers without calling them before the society or a committee, was declared to be contrary to the Discipline, and any preacher

in charge acting in that manner was deemed worthy of censure. The establishment of a weekly religious newspaper was recommended to the Agents of the Book Concern.

Belleford and Phillipsburg were assigned to Northumberland District; Moorefield, Warm Springs and Woodstock to the Rockingham District. Hancock circuit appears on the list of appointments for the first time. The name of Botetourt circuit was changed to Fincastle, and Christiansburg made the center of a new circuit. The name of Fell's Point Station was changed to East Baltimore. Clearspring was placed in the Carlisle District.

Again, in Baltimore, seventy preachers assembled April 12, 1827, Bishops McKendree, Roberts and Soule being present.

The death of two venerable pioneers of great distinction, at an advanced age, one in 1826 and the other 1827, deserves honorable mention. Both had served in the Baltimore Conference in the earliest period of their ministry. Their names are widely known in the history of Methodism: Freeborn Garrettson and Philip Bruce. -- Garrettson, in Harford county, Md., his native place, received his first appointment, 1776, to Frederick Circuit, and his name is forever identified with the rise and progress of Methodism for half a century. Bruce, born in North Carolina (1755), had led the heroes of the Church in Virginia and the South in the earliest days of her history, while Garrettson extended his labors northward. Their lives were long spared to bless the church with their bright example of Christian character and holy experience, and both triumphantly passed from earth to heaven -- Garrettson from the beautiful shore of the Hudson River, New York, and Bruce from his home, Giles county, in the fertile lands of Tennessee.

William Cravens, born 1766, long known and extensively as "Billy Cravens," was an eccentric, but zealous and powerful local preacher, rude in speech and uncultured in manner, yet instrumental in the conversion of multitudes in the Valley of Virginia. Among the number was John Bear, one of the foremost preachers of his day in the Baltimore Conference. Having preached from the text: "Curse ye Meroz, etc," in a house that still remains in Elkton, Rockingham county, he is said to have remarked to young Bear, after his conversion: "John you got converted under a curse; most people get converted under a blessing." Cravens went to the West, joined the Illinois Conference, 1820, where he died, October, 1826. The Minutes make this record of him: "He was a devoted man and blessed in his labors."

The question of election of Presiding Elders had hardly been settled when another of equally grave import began to agitate the church. The former found its arena of controversy chiefly among the traveling preachers, the latter among the laymen, the local preachers largely taking part.

"As early as 1820 the most zealous advocates of lay representation established a paper at Trenton, New Jersey. [104] It was the organ of the new party, and its columns were usually filled with strictures upon the government of the church and personal attacks upon the Bishops and chief ministers. With a view to concert of action in pushing forward their measures, a 'Union Society' was established in the city of Baltimore with proper officers, and a committee of correspondence, urging all who agreed with them in opinion to form similar societies throughout the church. The controversy went on with increasing heat until a short time before the meeting of the General Conference of 1824, when a sort of council of the leading disaffected spirits was called in

Baltimore to consider and decide upon the nature of an address to that body. In the midst of conflicting views it was agreed to waive the question of right and to memorialize the General Conference to grant lay representation on the ground of expediency alone. It was hoped that this measure, if adopted, would allay the feverish excitement and prevent the calamities of a schism. A number of the malcontents, dissatisfied with the memorial because it yielded, or at least waived the question of right, met in Baltimore during the session of Conference, and claimed representation as a 'natural and social right,' declaring that its rejection would be a proof of spiritual despotism, unworthy the character of Christian ministers. Taking this high ground they at once published proposals for a new organ bearing the captivating title of 'Mutual Rights.' The formation of 'Union Societies' within the church, and the publication of a paper whose columns teemed with bitter and inflammatory articles against her chief ministers, was simply the incorporation of schism within her sacred pale."

The General Conference kindly but emphatically denied the right. At the session of 1827 the issue was for the first time introduced, discussed and acted upon on the floor of the Baltimore Conference. Two members of the body, Dennis B. Dorsey and William Houston, were charged with circulating an improper publication, and with writing disrespectful letters to the Conference. Dorsey acknowledged writing the letter read, but would not promise to desist from spreading or supporting any publication in opposition to our Discipline or government; whereupon the Bishop was requested not to give him an appointment for the present year, and that his name be returned on the Minutes with the reason assigned, viz: contumacy in regard to the authority of the Conference. William Houston, in his absence, was located and a letter sent to him, reproving him for his disrespectful communication to the Conference. The following action was also taken:

"Resolved, That we consider it highly censurable in any member of the Conference to circulate or support any works defamatory of our Christian and ministerial character, or in opposition to our Discipline and Church government.

Bishop Soule presided at the session of 1828, which met in Carlisle, Pennsylvania, April 9.

The death of Freeborn Garrettson, in New York, September 26, 1827, removed one of the earliest pioneers, formerly of the Baltimore Conference, from earth to heaven. His name will ever be held in veneration as a great man and minister of the gospel. He passed away in triumph: "Holy, holy, holy, Lord God Almighty: Hallelujah!" was his last utterance.

S. G. Roszel, N. Head, J. Wells, J. M. Hanson, B. Waugh, A. Hemphill, J. Frye, J. Davis, H. Smith, J. Guest, M. Pearce, C. Frye (and J. Bear alternate) were elected delegates to the ensuing General Conference. They were instructed to use their influence to have the Suspended Resolutions done away. The controversy on the question of lay representation had during the preceding year reached an acute stage. The advocates of "Reform" had put forth all their strength. They had published a paper in 1820, called The Wesleyan Repository. In Baltimore, the storm center, the Mutual Rights" became their chief organ in 1828. Their opponents established a weekly Journal in the same city called The Itinerant. Alexander McCaine, Nicholas Snethen, Eli Henkle, Asa Shinn and others were the champions in the "Reform Movement;" and, among the principal laymen on that side, Dr. Samuel K. Jennings, a local preacher and prominent physician, was the

leading figure. Those who stood for the Discipline and economy of the church were S. G. Roszel, J. M. Hanson, Beverly Waugh and the large majority of the Conference, and they were supported by Dr. Thomas E. Bond, Sr., Editor of the New York Christian Advocate, and Christian Keener, father of the late Bishop Keener of the M. E. Church, South. The contest raged for several years, during which time the Methodist Protestant Church became fully organized, and has occupied a field of work, in which the gospel has made its way to the present time with good results. It has lived to see its chief contention, lay representation, grafted upon the Methodist Episcopal Churches, both north and south, working satisfactorily and profitably.

A committee appointed by the Conference to examine the Journals and to reiterate resolutions still binding upon the members, presented a report, and the following abstract of previous acts was re-affirmed, viz:

Request of preachers to form Missionary Societies; disapproval of preachers joining the Masonic order; censure of those appointed to charges in the effective work absenting themselves without sufficient excuse, and of others dropping the names of members of the church from the rolls, contrary to the Discipline urging collections for the Preachers Aid Society; condemnation of any member of the Conference circulating works defamatory of our Christian and ministerial character in opposition to the Discipline and government of the church; approval of the work of the Colonization Society; and the recommendation of the formation of Sunday Schools and Tract Societies.

The General Conference met in Pittsburgh, Pennsylvania, May, 1828. Five delegates from the Canada Conference were in their seats, representing 9,678 members with valuable property. [105] Memorials were presented asking for the dissolution of the connection with the M. E. Church; and authority was given them to organize a separate church. Their proportionate interest in the Book Concern and the Chartered Fund was provided for. Bishop Hedding subsequently presided at their session, ordained their ministers and gave them his blessing. In 1833 they united with the British Wesleyans; a few re-organized the Methodist Episcopal Church in Canada; and more recently (1906) a union was effected with the Congregational and Presbyterian Churches.

The Christian Advocate and Journal took form in New York in 1826, shortly before that of the Wesleyan Journal in Charleston. The two became merged and Nathan Bangs was elected editor. John Emory was elected Book Agent and Beverly Waugh, Assistant. Dr. William Capers was chosen as "the first fraternal delegate from American Methodism to the British Wesleyans, and none more fit has ever followed." [106]

Two districts, Pittsburgh and Monongahela, were taken from the Baltimore Conference to form a new one, reducing the number of preachers from 116 to 99, and causing a loss of 7,270 members. Despite this loss, the net increase during the previous quadrennium was 6,520 members, giving a total of 37,781.

In Baltimore, March 18, 1829, Bishops McKendree and Roberts presided at the Conference session. Bishop George, so well known as a member for many years of the old Baltimore Conference, had passed to his eternal reward, August 28, 1828. He had been lovingly greeted at nearly every session of his incumbency as Bishop by his former associates in the work

of the ministry. They will now miss his genial presence but the memory of his wonderful life of simplicity, purity and piety will abide. Robert Minchall, who for nearly fifteen years had in the midst of his itinerant labors, been distinguished for success in organizing Sunday Schools and Tract Societies had died at the age of forty-five. William H. Chapman and Samuel McPherson, both young men of promise, had finished their course with joy and triumph.

The first recorded action ultimately resulting in the establishment of Dickinson College, is found in the Journal of 1825. It recurs at this session.

Leesburg was transferred to the Potomac District, and Cumberland, heretofore included in Allegheny Circuit, was made a station.

In the old Conference room in the rear of Light Street Church, Baltimore, Bishop Soule met and presided over the Conference, March 10, 1830. John Childs, an eighteenth century veteran, had died in Alexandria the previous year, esteemed for his faithful service, and with the expression in the last hour of his "entire confidence in God, his Saviour." Simon L. Booker is also added to the number of the Church of the First Born in heaven. The controversy on the question of lay representation had reached its height, but the field of battle is not now on the Conference floor. We may so conclude, not only from the absence of any reference to it in the Conference Journal, but also from the following description of a Conference Sunday, taken from the columns of *The Itinerant*, March 17, 1830: "The Baltimore Conference of the M. E. Church commenced its annual session in this city on the 10th inst. From the press of business before the Conference, it is supposed this session will continue longer than usual. Great peace and unanimity of feeling, we are told, have prevailed thus far, though a few cases of trying character have occurred. Bishop Soule presides and is in usual health. On Sunday the weather was unusually fine, and presented a scene of more than ordinary interest to many of the friends of religion in Baltimore. Several clergymen of other churches politely tendered their houses of worship to the service of the Methodist preachers, and we believe between forty and fifty officiated in the different congregations during the day. Bishop Soule delivered at Caroline Street Church in the morning a most interesting and impressive discourse on the authority and duties of the Christian Ministry, after which he ordained eleven deacons. The sermon was alike eloquent and able, and furnished a striking specimen of that boldness and depth of thought, and original, just and energetic application of it for which we believe Mr. Soule is distinguished. The congregation, though, overflowing, was serious and attentive throughout the discourse, and at times many were deeply affected. The Bishop himself wept when he touched upon the extent of the commission and the promised 'Lo! I am with you' -- and seemed to regret that he could not call back the days of youth and devote another life to the preaching of the gospel. Deep, we believe, was the conviction felt by many that eloquence more than human was there and that God of a truth was in His holy Temple to bless the administration of His Word."

That the Conference anticipated the general Temperance movement, beginning in Baltimore a few years later, under the six Washingtonians (reformed drunkards), may be gathered from the Resolutions adopted: 1. That we highly appreciate the addresses of Doctors Baker and Bond, delivered before this Conference, on the danger of using ardent spirits, and do unanimously approve of the efforts now making by Temperance Societies to prevent the evils of intemperance, by a total abstinence from such intoxicating drinks. 2. That the members of this Conference,

believing that all who have been seduced into habits of intemperance, have fallen into the practice of needlessly indulging in what they deemed the temperate use of ardent spirits, will therefore endeavor, both by precept and example, to prevent the use and sale of them in the Districts, Stations and Circuits in which we may be appointed to labor, and we deem this duty imposed upon us by the General Rules of the Church.

The preachers were instructed to inquire into deeds of meeting houses and other property. Lotteries were emphatically denounced. A resolution was adopted by a large majority, refusing hereafter to receive into membership any graduate who has entered into courtship with any lady, or formed any matrimonial contract during his probation, and declining to continue on trial any one that commences a courtship with any lady. Professor Elliott of Pittsburgh presented the advantages of Madison College. Two agents were appointed to see if the Pittsburgh and Baltimore Conferences could unite on one school. The Philadelphia Conference was also invited to unite in the plan.

Cumberland District was formed, and Cumberland (taken from Allegheny Circuit) was made its center. Liberty Circuit, taken from Frederick and Shrewsbury, taken from York, were placed in the Carlisle District. Winchester, Virginia, was made a station.

Bishop Hedding presided at the session held in Washington city, March 10, 1831. Eighty-two preachers were present at the call of the roll. Only one had died, Yelverton Peyton. Nine were admitted on trial. [107] The question of transfers looms up at this session. It was moved that the Conference consent to the transfer of C. Ireson to this Conference. The motion was lost. A motion opposing the transfer of Jacob Gruber was adopted, but afterwards, in 1835, expunged. In 1833, the Conference resolved that "in their opinion the right of transferring preachers as from one Conference to another, is by our economy vested in our Bishops, they having the general oversight of our work. But we are of opinion that it is a right which should at all times be exercised with great wisdom, prudence and caution, and we do most respectfully request our Bishops not to make transfers to this Conference, unless in their judgment such transfers are absolutely necessary for the promotion and success of the work of God." A resolution was adopted unanimously, disapproving of the practice of spitting tobacco on the church floors or in the pulpits. The movement to establish a college within the bounds of the Conference; made first in 1825, took form at this session. Dickinson College was the outcome, an institution that has had marvelous success for the last three quarters of a century and continues to flourish. At this session Sharp Street, Baltimore, with the large colored membership of 1,919, was constituted a separate station. Solomon Cartwright, a man of color, was recommended as a suitable person to be sent to Liberia as a missionary to Africa.

Bishop Hedding again presided at the session held in Baltimore, March 14, 1832. The venerable Bishop McKendree was present and delivered an address that was described as pathetic. The Conference roll numbered 125. Ten were admitted on trial. John Miller was re-admitted as an elder and into full connection. Seventeen delegates were elected to the General Conference: James M. Hanson, Norval Wilson, Alfred Griffith, Joshua Wells, David Steele, Henry Furlong, William Hamilton, Gerard Morgan, Charles B. Tippet, John Davis, Henry Slicer, Henry Smith, Robert Cadden, Charles A. Davis, Andrew Hemphill and John Bear.

Springfield Circuit was formed and placed on the Rockingham District. The number of members reported at the end of this quadrennium was 43,390, an increase of 6,219. Edward Smith, having failed to give satisfaction as to the time fixed for the manumission of his slaves, was deprived of his orders and required to return his credentials at the next Conference.

The General Conference met in Philadelphia in May, 1832. James O. Andrew of the Georgia and John Emory of the Baltimore Conference were elected Bishops. McKendree was going out as James O. Andrew was coming into the office. After his election the latter asked his senior for the guiding rule that had made his own administration so successful. [108] He gave him this: "James, do not seek responsibility, but never shun a responsibility which properly belongs to you; for, in so doing, you assume the gravest of all responsibilities."

Bishop Emory, small in physical size and weight, but mentally and morally a giant, discovered an eminent adaptation to his high office, but occupied it for the short space of three years. He died in 1835.

The Missionary movement begun among the Indians in America had grown so rapidly that the General Conference sanctioned the project of the society to extend its work to the regions beyond. Africa was the first field. The first Missionary abroad was Melville B. Cox, a native of Maine, whose itinerant service at the time was in Raleigh, N. C., volunteered, went in 1833, successfully planted the Mission at Monrovia and died in less than five months, prescribing as his epitaph: "Let a thousand fall before Africa he given up." Perhaps that many or more have since fallen, but the work on the Dark Continent still goes on.

The Conference met in Baltimore, March 27, 1833, Bishops Hedding and Emory presiding; 102 members present. This session is memorable because of the unprecedented number, eighteen, admitted on trial. Among these the names of William Wickes, Aquilla A. Reese, Benjamin N. Brown, David Thomas and others became well known in subsequent years.

George G. Cookman was transferred at this session from the Philadelphia Conference. This gifted preacher, after eight years of brilliant service in the Baltimore Conference, was lost at sea on the ill-fated steamship *The President*. A sketch of his life will be found in the Appendix. William H. Coffin served seventeen years and then located.

The movement for the establishment of Dickinson College, now approaching complete success, is deemed worthy of detailed account. At the session of 1829 a letter was received from the Pittsburgh Conference inviting the Baltimore Conference "to share equally in the government and privileges" of Madison College, an institution already in operation. [109] This letter was referred to a committee appointed to consider the expediency and necessity of establishing a Seminary of Learning within the bounds of the Conference. The following report, which the *Journal* (1829, page 306) shows to have been adopted, is found in the files:

"We your Committee to whom was referred the necessity and propriety of establishing a seminary of learning within the bounds of this Conference have had the subject under serious consideration and are of opinion that the moral, literary and Christian education of the rising generation, next to the salvation of the soul, is of the first and greatest importance, and too much

care, attention and labor cannot by us be devoted to this important and interesting subject The children of our members and friends within the bounds of this Conference have been almost if not altogether dependent on other denominations of Christians for a literary education. This in many instances has been a source of painful affliction to the minds of many parents; they must see their children grow up in ignorance, or place them for instruction in institutions where, under the influence of the teachers, they have imbibed doctrines contrary to our standard of doctrine and dangerous to the salvation of their souls.

"Many of our sister Conferences, convinced of this great evil, have had the subject of a course of literary education for the benefit of their children before them, and have decided on the erection of Academies, Seminaries or Colleges within their boundaries. The Pittsburgh Conference have a College already in successful operation. By a committee appointed at their last session, they have addressed a letter to this Conference, which has been referred to your committee, inviting us to become joint patrons of the Madison College. However desirable it may be where circumstances will admit, with equal advantages for both for sister Conferences to unite in their efforts and interest, jointly to support such institutions, it is the opinion of your committee that a union with the Pittsburgh Conference, from the location of the Madison College, would be of but little benefit to us or our people within the bounds of our Conference.

"Your Committee are well satisfied that no Conference in the Union holds out greater advantages or offers greater facilities to support a seminary of learning than the Baltimore Conference, and that such an institution, within our own boundaries, and located as near the center of the Conference as circumstances will admit, would be of vital importance to us as a people, and that we ought to use our best endeavors to originate such an institution, and that the most advisable means to be pursued in bringing such an institution into successful operation is that of a general subscription offered by an agent appointed by the Bishop or Bishops to our members and friends for their annual contributions or otherwise.

"Your Committee therefore offer the following resolutions:

"1. Resolved, That it is expedient to have a seminary of learning established within the bounds of the Baltimore Conference as soon as practicable, and that such seminary be under the direction of the Conference.

"2d. Resolved, That an Agent he appointed by the Bishop or Bishops, whose duty it shall be to travel through the Conference and elsewhere as by him may be judged most advantageous to raise funds by subscription or otherwise for the establishment and support of said seminary.

"3d. Resolved, That a committee of 8 be appointed who in conjunction with the agent shall select the most eligible site for the location of said seminary, and that as soon as funds shall be obtained to the amount of \$1,000 they be authorized to make the purchase, and that the right of property he secured to trustees appointed by this Conference to hold the same in trust for the use of the Conference.

"4th. Resolved, That the said Agent and Committee report to the next Annual Conference.

"5th. Resolved, That the Agent be supported out of the funds he may collect, so that the sum he receives be no greater than what is allowed by the discipline to our preachers

"All which is respectfully submitted,
Stephen G. Roszel, Chairman."

The following were appointed the Committee referred to in the third Resolution: S. G. Roszel, Joshua Wells, William Ryland, Christopher Frye, John Davis, William Monroe, Job Guest, James M. Hanson. This Committee was requested to address an answer to Rev. Messrs. Waterman and Fleming of the Pittsburgh Conference, in reference to their communication on the subject. It appears that a circular, presenting the interests of Madison College, and dated July, 1828, was sent in that year to the members of the Baltimore Conference and probably it inspired the new movement to establish an institution of learning.

It is interesting to note that nearly thirty years had elapsed since the destruction by fire of Cokesbury College and of buildings soon afterwards erected on Light street in Baltimore. Now the Conference is, for the first time since those crushing disasters, becoming aroused to the vital necessity of the education of the children and youth of their people. The action of 1829 excited the deepest interest in the minds of both preachers and laymen, and at the session in March, 1830, S. G. Roszel and James M. Hanson were elected Agents to visit the Philadelphia and Pittsburgh Conferences, to ascertain whether they would unite in the establishment of a College for the benefit of the three Conferences, and to report to this Conference at the next session. The Agents were instructed that, in the event the two Conferences to be visited "should consent to a union with us in the establishment of a College," they should give notice that they were "only authorized to enter upon a negotiation in the premises upon the principle of a mutual reciprocity of interests, advantages, management and control of said institution." In reference to the site, they were instructed "to invite the appointment of a committee to act in conjunction with a similar committee or committees, as the case may be, appointed by the other Conference or Conferences, to take into consideration that subject and report at the proper time and place."

The report of the Agents to the Conference of 1831 is referred to, but cannot be found. Evidently, however, the negotiations failed, so far as the Pittsburgh Conference was concerned. They met with favorable response from the Philadelphia Conference, but were retarded by a misunderstanding as to the conditions inserted. Two sites were offered, one by Dr. Durbin of Dickinson, at Carlisle, Pennsylvania, and the other by Mr. Charles A. Warfield, Agent in behalf of Methodist brethren in Washington County, Md.

The following resolutions and letters explain the misunderstanding:

"1. That we will use our best efforts in union with the Philadelphia Conference, should they hold us bound or pledged to establish a college within the boundaries of said Conferences, so that this Conference shall not be involved in debt thereby.

"2. That a Committee be appointed to carry the above resolution into effect.

"3. That the Committee be authorized to appoint an agent to solicit subscriptions to aid in the establishment of a college, provided the Philadelphia Conference hold us pledged or bound on this subject

"4. That the committee appointed by this Conference be and hereby are instructed to use their best endeavors to prevail with the Philadelphia Conference in accepting the offer made by our Brethren of Washington county, Maryland, through their Agent, Charles A. Warfield of A.

"5. That in case the Philadelphia Conference do not unite in accepting the above offer, or if they should think proper not to erect a college, the Committee be and hereby are authorized to accept the offer of our Washington county Brethren for the establishment of an Academy or Seminary of learning."

The Committee ordered in the second resolution was appointed, as follows: Stephen G. Roszel, James M. Hanson and John Davis.

At the session of 1832, the following communication signed by Thomas Sargent and U. Force, a Committee appointed by the Philadelphia Conference, was presented and read:

"To the Bishop and Members
of the Baltimore Conference:

"Dear Brethren -- The undersigned Committee were appointed by the last Philadelphia Conference to address a note to your body, stating the reasons why our Conference did not deem it expedient longer to continue the negotiations which had commenced between the two Conferences on the subject of uniting in the erection of a college to be under the joint superintendence of the two Conferences. Three considerations particularly influenced this Conference to suspend any farther proceedings on the subject for the present.

"First. It was stated in your communication to us, that the Baltimore Conference would still go on in its efforts to erect and put into operation a college or institution of learning -- "Provided the Philadelphia Conference still held it bound or pledged to do so." This "Proviso" led to the conclusion that your Conference was disposed to relinquish the enterprise, unless this Conference held you pledged, or bound to go on, which we did not wish to do unless you could freely co-operate with us.

"Secondly. The two highly respectable brethren, which you did us the honor to send to us as delegates to carry on the negotiations on the college subject, differed entirely in their verbal communication as to the views of the Baltimore Conference. One of them, Brother Roszel, contended that the Baltimore Conference was still desirous to continue the enterprise to its consummation, and that the only reason the proviso was introduced was that you had been informed that we did not hold ourselves pledged to you.

"The other, Brother Davis, contended that the proviso did indicate the wish which was really felt by the Baltimore Conference to abandon the enterprise unless we held it bound to us. And as evidence of the correctness of this view, that he had been appointed one of the delegates,

although it was known that he was opposed to the enterprise altogether. The conflicting views of the two brethren, as well as the proviso, made it difficult for us to determine what you really desired in this matter.

"Thirdly. On the whole the Conference conceived it would be the best and safest course to await the decision of the approaching General Conference on the subject generally of literary institutions and make no further special effort until after its session.

"We remain dear brethren yours in behalf of the Philadelphia Conference, most respectfully and kindly,

"Thomas Sargent,
U. Force.
Philadelphia, March 1, 1832."

The Baltimore Conference met March 14, 1832, and on the 27th addressed through the Secretary the following letter in reply

Rev. Dr. Sargent and
Rev. U. Force, Committee,

"Dear Brethren -- I have been instructed by the Baltimore Annual Conference to acknowledge the receipt of your communication of the 1st inst.

"I have also been directed to say that the Baltimore Annual Conference have determined to postpone the further consideration of establishing a college, etc., until after the session of the ensuing General Conference of our church.

"In the event that the General Conference should fail to adopt measures on the subject of education, generally this Conference have no wish whatever to release the Philadelphia Annual Conference from its pledge to unite with this Conference on the subject of establishing a college under the joint superintendence of the two Conferences. On this point the Conference desire most earnestly that their views may be understood by our Brethren of the Philadelphia Conference.

"The Proviso introduced into the resolutions of last year was not intended as an intimation of the wish of this Conference to be released from obligation to our Philadelphia Brethren, in the important enterprise upon which they have entered.

"Respectfully,
C. A. Davis Secretary."

At the session of 1833, a Committee on Literary Institutions was appointed, of which S. G. Roszel was Chairman, the following resolution, which was adopted, gave added stimulus to the Educational Question:

"Resolved, That, in the opinion, of this Conference, for ministers traveling or local, or members of our church to send their children to Roman Catholic Schools is rendering our ministerial efforts measurably ineffectual with regard to such children."

The next day, Tuesday, April 2, the Committee on Literary Institutions brought in their Report, which was substituted by the following resolutions:

"1st. Resolved, By the members of the Baltimore Annual Conference, that it is highly expedient and proper that a College should be established within the bounds of this Conference, or contiguous thereto, either in connection with some of the neighboring Conferences, or separately by this Conference and under its own control.

"2d. Resolved. That the transfer of Dickinson College including the buildings, books, libraries, chemical and philosophical apparatus, etc., would be highly advantageous and ought to be promptly embraced by the members of this Conference.

"3d. Resolved, That in order to avail ourselves of this transfer, a committee of three be appointed whose duty it shall be to confer immediately and directly with the Trustees of the College aforesaid, for the purpose of ascertaining definitely and positively whether a transfer of their rights and privileges can, and will be legally made, and, if so, to unite with them in an application (if it should be found necessary) to the Legislature of the State of Pennsylvania, in order to the enjoyment and possession of all the rights and privileges now vested by law in the aforesaid Trustees of Dickinson College.

"4th. Resolved, That whenever it is ascertained that such transfer can and will be legally effected, this Conference pledges itself to the acceptance of the transfer and to the establishment and support of a College.

"5th. Resolved, That a Committee of twenty be appointed to whom it shall be the duty of the Committee appointed to confer with the Trustees of Dickinson College on the subject of a transfer as aforesaid to report, and said Committee of twenty shall be clothed with discretionary authority to accept or reject the offers made by the said Trustees of Dickinson College.

"6th. Resolved, That Forty Trustees be provisionally appointed, that in the event that the Trustees of Dickinson College shall consent, and be able in Law to make a fair and full transfer of said College, that then and in that case the premises shall be transferred to said Trustees herein required to be appointed, fifteen of whom shall be traveling Preachers, fifteen from among the Laity and ten from other citizens, the same number of whom to constitute a quorum for the transaction of business as is now provided for in the Charter or by-laws of Dickinson College.

"It was also Resolved that a delegate be appointed to attend the Philadelphia Conference to bring before that body the subject of the contemplated transfer and possession aforesaid and to ask the cooperation of that body, in the event of successful negotiations in the premises. After which, as amended, the Report was adopted."

John Early, of the Virginia Conference (afterwards Bishop in the Methodist Episcopal Church, South), presented at this session (1833) an invitation to unite with his Conference in the establishment of Randolph-Macon College. The invitation was courteously declined in the following resolution:

"Resolved, By the Baltimore Conference in Conference assembled, that the visit of our Brother the Rev. John Early of the Virginia Conference, is received with the highest gratification on the part of this Conference, and although we have not found it expedient at this time to unite with the Conference of which he is a member in giving our patronage to the interests of Randolph Macon College, having in prospect the establishment of a College within the bounds of our own Conference, yet we regard with sentiments of the highest respect the invitation so kindly offered by the Board of Trustees through their worthy delegate, and most earnestly desire the prosperity of their excellent institution, in the literary and moral character of which we have the highest confidence."

The net increase of the membership during the preceding year, 5,249, was a cheering report. The recommendation made by the General Conference to grant the claim of the Canada Conference for an equitable division of the funds of the Book Concern and other monied institutions was non-concurred in. "Home Missionaries" were recommended to be appointed for Giles, Montgomery and Floyd counties in the Rockingham District; also in St. Mary's, Charles and Prince George's Circuits in the Baltimore District. Appropriations were made for Mattawoman and Craig's Creek Missions, of \$398. A letter from Bishop Soule was received, giving an encouraging account of the missions among the Indian tribes. The credentials of Edward Smith, of which he had been deprived at the last session of the Conference, were restored to him upon the assurance of a satisfactory adjustment with regard to his ownership of slaves, and his character was passed. The Conference, by a vote of 87 yeas to 2 nays, concurred in a resolution of the New York Conference, recommending the restoration of the original note of Mr. Wesley, so as to read: "Drunkenness; buying or selling spirituous liquors or drinking them, except in case of necessity." Lexington Circuit, within the Rockingham District, and Springfield Circuit, in the same district, were constituted.

Alexandria was the seat of Conference, March 12, 1834. Bishops Andrew and Emory with 107 members, were in attendance. Twenty-two were admitted on trial. [110] John Chalmers had died. He had entered the active work in 1788, and traveled nine years. He was a local preacher until 1832, when he was appointed to Fairfax Circuit, where he closed his labors and his life. Seely Bunn and Edward Matthews, faithful and devoted pioneers, had also passed to their reward. Daniel Lee, from the New Hampshire Conference, Missionary to the Flat Head Indians, was elected and ordained elder. Dr. Thomas E. Bond was elected and ordained a local elder. He was a leading layman of Harford county, Maryland, afterwards the distinguished editor of the New York Christian Advocate. The Conference provided for a vault to be erected under the pulpit of the new church at Staunton, Virginia, in memory of Bishop George, and to entomb his remains. They now rest in Mt. Olivet Cemetery, Baltimore. A series of resolutions, recommended by Bishop Andrew, looking to a correct listing of subscribers to the church periodicals, was adopted, as also a plan to secure uniformity in the administration of discipline. Chambersburg District was organized and six new circuits added: Baltimore, Patapsco, Mattawoman, on the Baltimore District, Warrenton and Prince William, on the Potomac, and Harrisonburg, on the Winchester District.

In this session (1834) plans for the establishment of Dickinson College were consummated and appear on the Journal as follows:

"The Committee to which was referred the report of the Rev. S. G. Roszel, the Conference Agent, with the accompanying documents, relating to Dickinson College, begs leave to report that it has given this subject a deliberate and a patient investigation, and this Conference is not aware of the many difficulties encountered by the committee in the consideration of the important matter contained therein.

"The Conference Agent appeared before the Committee and twice addressed it in regard to the Dickinson College. He also laid before the Committee two letters from the Rev. J. P. Durbin, the President of the College. The Committee is happy to state that the principles embraced in the views of the President and of the Agent, are for the most part contained in those resolutions, which your Committee presents for your consideration, and which it recommends for your adoption.

"From the representations made to the Committee, of the correctness of which it entertains no doubt, this Conference must decisively redeem its pledge for Dickinson College, or materially injure the interests of our Zion, in that section of country in which the College is located, and perhaps throughout the whole Conference.

"And the plan which the Committee has recommended for the redemption of this pledge, after mature and deliberate reflection, the Committee believe to be the very best that your Conference can adopt.

"The collection and investment of the funds are subjects of vast importance, and the plan proposed by the Committee is believed to be one by which all the objects contemplated in subscriptions will be accomplished, such funds being amply secured only for the purposes of Education.

"Justice, goodness and the future prosperity of our church demand, that some provision shall be made for the female part of the young under our care. Your Committee therefore recommends the adoption of a resolution which shall speak out the sentiments of this Conference on this all-important subject.

"Wherefore your Committee, after the maturest reflection and with deep solicitude, for the advancement of education, among the people of our charge, recommends to this Conference the reception of the Agent's report, and the adoption of the following resolutions:

"Resolved, 1. That the Baltimore Annual Conference will use every reasonable exertion to redeem its pledge for Dickinson College.

"Resolved, 2. That a subscription be forthwith opened in this Conference, and that it be recommended to each preacher to subscribe one hundred dollars or upward, payable in four equal annual installments, with the interest on the whole amount remaining unpaid from and after the 1st day of May next, so long as each individual subscriber may be a member of this Conference.

Provided, nevertheless. that if any preacher shall be incapacitated from any circumstance to make payment of the principal in four years, then such further time shall be granted for the payment thereof as this Conference may deem proper; and provided also, that in the event of the death of any preacher, his family shall not be held responsible for the same, provided it shall be understood that each subscriber shall be at liberty to use his personal influence among his friends and acquaintance to enable him to meet his subscription if he chooses to do so.

"Resolved, 3. That a Board of Seven Trustees, members of the Methodist Episcopal Church he appointed, a discretionary part thereof members of this Conference, who shall take charge of all collections, subscriptions, Bonds, etc., relating to the objects herein contemplated, and shall be known by the name of Trustees of the Education Fund of the Baltimore Annual Conference; said Board of Trustees shall be elected annually by this Conference.

"Resolved, 4. The aforesaid Board of Trustees shall invest all monies received by them on subscription, or otherwise, as principal, in any way they may deem best calculated to promote the prosperity of the Fund, provided, nevertheless, that no interest shall be funded.

"Resolved, 5. That it shall be the duty of the said Board to pay over the proceeds or interest of said Fund from time to time, to the Trustees of Dickinson College, which interest shall be appropriated to the salaries of the principal, and Professors of said College, during such time as it shall be either in part, or whole under the control of the Baltimore Annual Conference.

"Resolved 6. That if at any time Dickinson College shall by any means be diverted or alienated from the said Baltimore Annual Conference, then and in that case said fund shall still be held inviolate for the purposes of education under the direction of said Conference.

"Resolved, 7. That the Legislature of Maryland be at its next session memorialized and respectfully petitioned to incorporate the aforesaid Board of Trustees.

"Resolved, 8. That until the foregoing Board of Trustees shall be regularly organized and prepared to vest the amount collected, there shall be two treasurers appointed to take charge of the funds intended to be placed in the hands of said Trustees.

"Resolved, 9. That the Bishop be and is hereby requested to appoint two Agents, one to travel north and the other south of the Potomac river, whose duty it shall be to solicit contributions within the bounds of this Conference for Dickinson College.

"Resolved, 10. That whenever the Agent or Agents shall find it impracticable to see the subscribers, they shall be at liberty to forward the accounts to the Presiding Elders or preachers on the stations or circuits; and it shall be their duty to attend as far as possible to the collection of all such subscriptions, and to forward the sums thus collected to the Agent, Treasurer or Trustees hereinbefore mentioned.

"Resolved, 11. That the Trustees of Dickinson College be and they are hereby respectfully requested to establish the Manual Labor System as soon as practicable.

"Resolved, 12. That this Conference shall annually appoint five persons, to unite with a similar number that may be appointed by the Philadelphia Conference as a Board of Visitors, who shall attend the examinations of Dickinson College, and make a report to this Conference.

"Resolved, 13. That the Secretary be instructed to inform the Philadelphia Conference of the resolutions and proceedings of this Conference.

"Resolved, 14. That the Baltimore Conference pledges itself to the members and friends of our church, that as soon as sufficient funds shall be raised to endow permanently the Professorships of Dickinson College, and redeem the pledge it has given to its acceptance, it will take measures for the establishment of two female Academies, one to be located in Virginia, and the other in Maryland.

"Subscriptions were then received in the Conference amounting to Twelve Thousand Dollars."

Bishop Emory presided at the Conference held in Winchester, Virginia, March 11, 1835, ninety-five present, seventeen were admitted on trial. The names of John S. Martin, Bernard H. Nadal and Thomas O. Summers become distinguished in the years following. At this session, the venerable Henry Smith, the pioneer preacher in the west, obtained a superannuated relation, and James M. Hanson, at his own request was made supernumerary. Harper's Ferry appears for the first time in the list of appointments. Bishop Emory presented a Conference Course of Study. Deeds for the manumission of slaves who had come into the possession of Alexander Compton and T. J. Deyerle were ordered to be prepared and signed.

Perhaps one of the most famous trials in the history of the Conference was the result of charges against J. W. Dunahay, preferred by Dr. T. E. Bond, Sr. The charges and specifications are minutely spread upon the Journal, occupying the space of twenty-three folio pages. The result was the deprivation of his credentials of ordination for twelve months, and ultimately a location, granted at his own request.

Dickinson College occupies again a large space in the report of the consummation of the united ownership by the Baltimore and Philadelphia Conferences. The Board of Trustees for the Education Fund of the Conference, to be used in the establishment of Dickinson College, was incorporated. The Agents reported subscriptions, amounting to \$39,546, of which \$2352.84 had been collected, and the College in successful operation. Rev. J. P. Durbin, D. D., was President, Rev. Robert Emory, Professor of Languages, and Professor Caldwell, of Exact Science. Thus upon a wisely built foundation was this grand institution started on its glorious and successful career.

The documents transcribed above are inserted in full, because they indicate how strongly preachers and laymen in the Conference realized the importance of education as auxiliary to their great work, and how carefully and diligently they labored to accomplish their purpose. They also demonstrate the fidelity with which they always fulfilled their pledges.

Six days before this session Bishop McKendree died. Upon this second great leader of Methodism in this country, fell the mantle of its Founder. He was worthy of it. Like his

predecessor, he lived only for God and the people to whom his divine Lord had sent him. The younger, often in company with his senior, traversed the same rugged roads, across mountains and rushing torrents, through dense forests and by thinly settled open sections, with equally unquenchable zeal, preaching the gospel alike to rich and poor, in humblest and higher places. They partook of the same spirit and proclaimed the truth with power and effect. Yet how different they were in their mental and administrative qualities! Asbury, trained under the eye of John Wesley in England, was better suited even than his first Episcopal colleague, Dr. Coke, to adapt himself to the needs of the country with which he had so thoroughly identified himself, and to the conditions requisite for the successful planting of a religious society destined for such a wonderful growth. McKendree was indeed his true son in the gospel, rescued by him from the danger of an early alienation from the doctrines and economy of Methodism, and started as the mastermind of the second epoch in her history, specially endowed for the cultivation of a growing plant, whose branches would cover the entire continent. It was his mission to conserve and consolidate the forces that were rapidly increasing in every direction, and bind them together in one mighty bond of union -- a union that even external divisions have not been able to dissolve. Is not Episcopal Methodism still one in essential doctrine and economy? Territorial division has only served to hold Methodists in each section more closely to fundamental principles, as well as to increase their numerical force.

William McKendree was born in King William County, Virginia, 40 miles northeast of Richmond. He was a soldier and officer in the War of the Revolution and was present during the battle and at the surrender at Yorktown. His religious awakening occurred in early life, but only after a hard and long struggle was he happily converted, under the ministry of Rev. John Easter, during the remarkable revival in Brunswick, Virginia, in 1787. Nine months later he entered upon the itinerant service and traveled thirteen years in Virginia, eight of them on circuits and the last five on two districts. Bishops Asbury and Whatcoat took him with them to the Western Conference, held in October, 1800, in Kentucky, where he was appointed to a district that comprised the whole of Kentucky, parts of East and West Tennessee, Western Virginia and all the region including what is now Ohio and Illinois. During the eight years of McKendree's service there, the one district on which he entered, expanded into five, with a marvelous increase of both preachers and members. At the General Conference of 1808, he was elected Bishop, and his life during the quarter of a century in that office, is so well known that it is unnecessary even to outline it in this volume. When, at last, worn out with incessant travel, consumed with the care of the churches, harassed by distraction and secession, yet living to see his loved church once more at rest and prosperous, he came to lay down his divine commission with his earthly life, his chamber was radiant with celestial presences, and his final triumph was the oft-repeated exclamation "All is well," closing with a verse of Charles Wesley's hymn.

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

Just as McKendree had been ready to follow Bishop Asbury, so, in turn, the third distinguished Leader was at hand to bring the old Baltimore Conference to the climax of her history, before she should break into separate and yet ever increasing bands. McKendree lived to see his chosen comrade and intimate friend, Joshua Soule, equipped and ready to stand in the

forefront of our Israel's hosts, and to apply with unceasing firmness the great principles, which he had victoriously maintained, to the still greater enlargement of the church he loved.

Bishop Hedding presided over 116 preachers at the session in Baltimore, March 9, 1836.

The loss of the Methodist Book Concern in New York by fire awakened profound sympathy and earnest efforts. Waugh and Mason were the Agents at the time, and their appeal to the Conference for relief was not in vain, for \$1,100 were subscribed during the session. A large part of this sum was immediately paid. Conference advised that no preacher should hold a Camp Meeting in another preacher's charge. Delegates were elected to the ensuing General Conference as follows: S. G. Roszel, Norval Wilson, Alfred Griffith, David Steele, William Hamilton, John Davis, William Prettyman, Robert Cadden, John A. Collins, John Bear, Samuel Brison. Isaac P. Cook, long known in Baltimore, was elected and ordained a local deacon. John Kobler, formerly a member of this Conference, was re-admitted. West River is a new charge (first in Calvert Circuit); Bladensburg circuit is formed from Prince George, and Frederick City is separated from the circuit and made a station. John Berry, Sterling Thomas, James Brundige, Conrad R. Fite, Robert G. Armstrong, Alexander Yearley, Christian Keener, Jacob Rogers and Comfort Tiffany, leading laymen in the city of Baltimore, are recorded as Managers elect of the Preachers Aid Society.

This important organization had its inception among the godly Methodist women in Baltimore in 1817, as has already been noted. The President of the Female Benevolent Society was Mary Hewitt; the Treasurer, Sarah Brice, and the Secretary, Mary Ann Walls. The contributions from this Society were regularly and faithfully forwarded by the gifted President to every session of the Conference for eight successive years. They were to be divided according to the judgment of the Conference. between the "Supernumerary and Superannuated Preachers of the Methodist Episcopal Church, their widows and the wives and children of Preachers, and for Missionary purposes." In 1826, some laymen of Baltimore organized a Preachers Aid Society, and asked the Conference to form Auxiliary Societies and take up collections. This the Conference was willing to do, provided the Society amended its Constitution so as to allow the Baltimore Annual Conference to choose one half of its Managers. At the following session (1827) the Society was organized on this basis, 79 preachers becoming members thereof.

While the Conference was careful, in consideration of that part of the territory lying in Pennsylvania, to keep the preachers free from slavery, yet it is a well established fact that even in that State the sentiment, though anti-slavery, was hostile to the abolition agitation further north. The action of the Conference during the session of 1836 is in harmony with its previous utterances, as is shown by the following preamble and resolution: [111]

"Whereas, great excitement has pervaded this country for some time past on the subject of abolition, and whereas such excitement is believed to be destructive to the best interests of the country and of religion therefore,

"Resolved, 1st. That "we are as much as ever convinced of the great evil of slavery."

"2d. That we are opposed in every part and particular to the proceedings of the abolitionists which look to the immediate, indiscriminate, and general emancipation of slaves.

"3d. That we will have no communion with any press, by whomsoever conducted, in the interest of the abolition cause.

"4. That the foregoing Preamble and Resolutions, signed by the members of this Conference he sent on to the Editors of the Christian Advocate and Journal and to the Western Christian Advocate for publication in those papers, and that the Editors of the Christian Sentinel at Richmond and Zion's Herald at Boston he requested to copy them into their papers."

At the close of this quadrennium (1832-1836) the aggregate membership numbered 50,553, being an increase of 563. The preachers on roll numbered 154, an increase of twenty. The small increase in membership reported is evidently due to the important secession following the organization of the Methodist Protestant Church.

Cincinnati was the place of meeting of the General Conference in May, 1836. The ratio of representation having been reduced, the delegation was small, Bishop McTyeire regards it as "a very able body." Two Bishops, McKendree and George, had died, and the infirm health of three others made the strengthening of the Episcopacy necessary. Beverly Waugh, then Book Agent at New York, a native of Fairfax County, Virginia, and for sixteen years Secretary of the Baltimore Conference, Wilbur Fisk, President of the Wesleyan University (who subsequently declined under the conviction that it was his duty to remain in his important position), and Thomas A. Morris, of Ohio, were elected. Dr. Nathan Bangs was chosen as the first Missionary Secretary, thus inaugurating a special department in the church, and organizing the Missionary cause on an expanded and ever increasing scale.

The abolition agitation reached Cincinnati during this session. The projectors, evidently with fell intent, held a meeting, which two members of the General Conference attended, taking part in the proceedings. Their action was condemned and led to the following resolution, the first member adopted by a vote of 124 to 14, and the second unanimously:

"Resolved, That they [the delegates] are decidedly opposed to modern abolitionism and wholly disclaim any right, wish or intention to interfere in the civil and political relation between master and slave as it exists in the slaveholding States of the Union."

It is noticeable that the first utterance against abolition was upon the motion of John Davis, a delegate from the Baltimore Conference, and that S. G. Roszel, from the same body, moved the appointment to frame a Pastoral Address embodying the same sentiments. The motion was adopted and the Address was published and widely circulated. These positive deliverances quieted the general agitation, (except in New England) for the next eight years, when the church was divided into two great branches.

In the city of Baltimore, March 8, 1837, Bishop Waugh presides for the first time in the Conference where for so long a period he had been an honored member. About one hundred preachers were present at Wesley Chapel on roll call. Thomas B. Sargent was chosen Assistant Secretary to Charles A. Davis. The only survivor of that body is the venerable William G. Eggleston, now in his ninety-second year, a member of the Baltimore Conference of the Methodist

Episcopal Church, South. Bishop Emory, John Howell and Eli Nicodemus had died. The resolution adopted at the session of 1830, refusing "to receive into membership any graduate who has entered into courtship with any lady or formed any matrimonial contract during his probation, or to continue on trial any one that commences courtship with any lady," was annulled and rescinded.

The Bible Society of the Methodist Episcopal Church having been dissolved by the action of the General Conference, a resolution, transferring "our cordial support and co-operation to the American Bible Society and its Agents," was adopted. The first volunteers for Missionary work deserve honorable mention -- Bernard H. Nadal, Horace Holland and Charles E. Brown. Harrisonburg, Va., was selected as the site of a projected Female Academy. The Presiding Elder of the District and the Preacher in charge of Rockingham Circuit, together with Dr. Peachy Harrison, a well-known and active layman, were appointed to direct the work.

In the case of an appeal made by Benjamin Denton, a local deacon, the Conference adopted the following resolution:

"Resolved, By the Baltimore Annual Conference, that in their judgment, the Quarterly Meeting Conference of Rockingham Circuit had no right under the Discipline of the Church to deprive Benjamin Denton, a Local Deacon, of his credentials, in consequence of an alleged want of gifts and usefulness, and that the decision of the said Quarterly Meeting Conference in the case of Benjamin Denton, he reversed."

The following resolutions also were adopted:

"1. That we have undiminished confidence in the Managers of the Preachers' Aid Society of Baltimore, and that we will, as heretofore, afford them every aid in our power in raising funds for the accomplishment of the benevolent objects of that Institution.

"2. That this Conference disclaim any wish or desire to have the control and management of the funds or said society, believing as we do, that they have been faithfully and advantageously managed by the Board of Managers of the Society."

The sudden death of Bishop John Emory, December 16, 1836, had shocked and saddened the entire Church. He was a native of Maryland, converted at the age of seventeen and educated for the profession of the law. In his twenty-second year, 1810, he entered the traveling connection on trial in the Philadelphia Conference. In 1818 he was transferred to the Baltimore Conference. In 1820 he was delegated by the General Conference to visit the British Conference of the Wesleyan Methodists as their representative to that body. In 1824 he was elected by the General Conference as Assistant Agent in the Book Concern in New York; and in 1828, as Principal Agent. During this latter period he discharged the duties of editor of the Magazine and Quarterly Review with distinguished ability. In 1832 he was elected Bishop. This office he was permitted to fill but a short time. By an inscrutable Providence he was removed from his work in the prime of his life, when the whole Church was looking with much confidence to the beneficial influence of his counsels and labors in promoting the prosperity of its institutions.

Caroline Street Church, East Baltimore Station, was the seat of the Conference, March 11, 1838, at which Bishop Morris, assisted by Bishop Waugh, presided. Thomas B. Sargent was Secretary and William O. Lumsdon his Assistant. Seventeen were admitted on trial. Of these, Thomas Bowman, now Senior Bishop of the Methodist Episcopal Church, still lives, honored and loved. Stephen Samuel and Stephen Asbury Roszel, sons of S. G. Roszel, Thomas Sewell, John Lanahan and several others of this class attained eminence in after years. Andrew Hemphill had died. Wesley Chapel in Washington City becomes a station. The proceeds of the sale of certain lands in Ohio bequeathed to the Conference, amounting to \$1,700, were by resolution placed in hands of the Preachers' Aid Society for investment, the income to be applied to the objects contemplated by the Society. A resolution was adopted, by a vote of 111 yeas to 13 nays, that in the opinion of the Conference "it is a violation of the true intent and meaning of that part of the Discipline of the M. E. Church which admits of the appointment of Itinerant Minister to Literary Institutions, to receive into the Traveling Connection any individual or individuals with an understanding either tacit or avowed, that such individual or individuals will receive an appointment or appointments at some Literary Institution, or to engage in any business other than that of a Traveling Preacher."

The Report of the Committee on the affairs of Dickinson College having represented its condition flourishing both as to patronage and financial support, upon the call of the Conference roll "\$3,000 were obtained from the Preachers," and an additional Agent was recommended. "It was resolved that each Preacher in charge, on going to his appointment, record in a book the numbers in Society in each class and state on a separate page, the Elders, Deacons, Preachers, Stewards and Trustees, and on leaving his station or circuit, leave the book in the care of the Recording Steward." The Temperance reformation was regarded as entitled to the confidence and support of the whole community, and the Maryland State Temperance Society and its pledge recommended.

March 13, 1839, Bishop Andrew presided at the session of the Conference held at Wesley Chapel, Baltimore. Bishop Waugh was present; Thomas B. Sargent was Secretary. Joseph Rowan, John Watson, Thomas J. Dorsey and James Houseweart had died. Fourteen were admitted on trial. Robert Emory, son of the Bishop, resigned his professorship in Dickinson College to enter the itinerant ranks, where he attained distinction during the nine years of his service.

North Baltimore and South Baltimore are new stations taken from the old City Station. In this session a preacher was deprived of his official relations for a breach of marriage contract. The Conference, in passing on a case where charges were preferred against a preacher in charge for admitting an expelled member into his society, adopted the following:

"Resolved, That in the judgment of this Conference it is an irregular proceeding for a preacher in charge of one circuit or station, with a knowledge of the fact, to admit on trial an individual who may have been expelled from the church in another circuit or station without proper contrition on the part of an expelled person ... and that such practice meets the decided disapprobation of this body."

After indefinitely postponing the consideration of a letter from Phineas Crandall, Secretary of the New England Conference, the following was unanimously passed by a rising vote:

"Resolved, By the Baltimore Annual Conference in conference assembled, that they are decidedly opposed to the vexed question of abolitionism being agitated in any of our Conferences."

A committee of nine was appointed to take into consideration the expediency of dividing the Conference and the naming of the line of division, to report at the next session.

In the report of Dickinson College, the gratifying statement was made that, during a gracious revival at the College and the neighboring town of Carlisle, fifty-seven of the sixty-three students were converted and joined the church. Whereupon the following action was had:

"Resolved, As the sense of this Conference that it is highly important to the interests of the literary institutions under our care, that the Principals and Professors should, as far as practicable, be men of decided piety and members of the Methodist Episcopal Church."

At an extra meeting of the Managers of the Missionary Society of the Methodist Episcopal Church, held in the city of New York, March 1, 1839, the subject of the approaching Centenary of Methodism was called up. A preamble and resolutions were presented and adopted, in which it was stated that it was most desirable for the whole Church to harmonize and act with a view to the general good of the whole connection, and that, if the Bishops and the several Annual Conferences should think it advisable to divide the sums, which may be collected, between the Missionary Society and the superannuated preachers, widows and orphans, and the colleges under the patronage of the Church, the Missionary Society would use its best efforts to co-operate with them in the accomplishment of those objects in such a way and in such proportion as shall hereafter be agreed upon.

Prior to the session of Conference a meeting of the preachers was held in Baltimore, who recommended the action proposed by the Managers of the Missionary Society, and appointed a committee of three to prepare and present to the Conference the resolutions above referred to.

When the Annual Conference met, a Committee of nine was appointed, as follows: The Presiding Elders of the seven Districts, John Davis, John Bear, Samuel Brison, D. Steele, B. Cadden, J. Miller and A. Griffith, together with J. A. Collins and Henry Slicer, "to report a plan for the proper celebration of the Centenary of Methodism." The report was presented and read. It set forth at some length the reasons for the celebration of so important a fact and submitted the following resolutions, which were adopted:

"Resolved, 1st. That we cordially approve of the celebration of the approaching Centenary of Methodism.

Resolved, 2d. That the primary object had in view in the celebration is spiritual and religious improvement to effect which the Conference earnestly recommend that the ____ day of ____, 1839, be set apart as a holy day; on which the members of our Church are affectionately requested to refrain from all business of a worldly character, attend Church and unite in such other exercises as tend to promote 'a growth in grace and in the knowledge and love of God.'

"Resolved, 3d. That in connection with the object specified in the preceding resolution we recommend that contributions, by subscription, and public collections, be made in view of the Centenary of Methodism, as a thank-offering to God for His manifold mercies and favors.

"Resolved, 4th. That in the judgment of the Conference the superannuated and supernumerary preachers, the widows and orphans of deceased traveling preachers, and all other objects embraced in the Constitution of the Methodist Preachers Aid Society of Baltimore, the Missionary cause and the cause of education are the objects to which subscriptions and the collections, raised in view of the Centenary, should be applied. The distribution of the amount to be made in the following manner, to wit five-tenths of the whole sum collected and subscribed to be appropriated to the benefit of the superannuated preachers, etc. And for that purpose to be deposited with the Board of Managers of the Preachers Aid Society of Baltimore, to be invested in such manner as they may deem most judicious and profitable. Four-tenths to be applied to the interests of education under the direction of the Baltimore Annual Conference. The remaining one-tenth to be sent to the General Conference of the Methodist Episcopal Church at its session in May, 1840, to be applied to the Missionary cause, at the discretion of that body.

"Resolved, 5th. That the following plan be adopted in taking up said subscriptions and collections A subscription of \$100 and upwards to be paid one-third in cash, the other two-thirds in two annual installments, the subscriber giving his negotiable notes or bonds to secure the payment, and all sums below \$100, cash.

"Resolved, 6th. That to carry out the above plan in regard to the subscriptions and collections effectually, a central committee of seven shall be appointed by the Conference to whom all the subscriptions and collections shall be sent. And to facilitate the raising of subscriptions and collections, a public meeting shall be held in each circuit and station under the superintendence of the Presiding Elder and Preachers in his charge, as soon as they may think advisable, provided such subscriptions and collections are completed before the ____ day of _____, 1839. After such public meeting the preachers shall proceed to take up Centenary collections, at each appointment.

"Resolved, 7th. That the Bishops be respectfully requested at their meeting in Philadelphia in April next to draft an Episcopal Address to the members of our Church, throughout the United States, in reference to the Centenary Celebration."

The blank date in the 2d and the 6th resolution was filled subsequently by the 23d day of October.

It is a singular fact that no record can be found in either the Journal or the files of the Conference of 1840 of a report of observance of October 23, 1839, or of the amount collected and applied to the objects designated above. Collections afterwards were reported annually. That the day was a great day among the Methodist people of Baltimore is well remembered by the writer, who, as a boy of nine years, marched in procession with Light Street Sunday School to old Eutaw Church, where a large assembly were gathered, and interesting and enthusiastic services were held.

The Journal of 1841 contains a resolution directing the preachers in charge "to furnish a list of subscribers to the Centenary Fund with the amount subscribed by each individual, to be entered in a register to be kept for that purpose, in conformity with a previous resolution of this Conference." In the session of 1842 a resolution was adopted, calling upon the preachers to ascertain the amounts of the Centenary subscriptions in the bounds of this Conference, to draft an address to the subscribers to redeem their pledges, and to report the same to this Conference. No report, however, is on record of the aggregate amount raised.

Bishop Waugh presided at the session of Conference held March 11, 1840, at Georgetown, D. C., 126 preachers in attendance. Fifteen were admitted on trial. James Paynter had died. James Berkeley was re-admitted.

The Committee appointed at the session of 1839, to consider the subject of a division of the Conference, recommended a division, placing the Rockingham, Winchester and Potomac Districts, Ebenezer Station and Bladensburg, St. Mary's, Calvert and West River, Montgomery and Chickamuxen Circuits in the Southern Division. This recommendation was substituted on Thursday by the following resolutions, offered by D. Steele and J. A. Collins:

"Resolved, 1. That they [the delegates] respectfully solicit permission of the next General Conference to divide said Conference at any time within the next four years by such lines as may be agreed upon by a majority of its members under the direction of the Presiding Bishop, provided that in the judgment of said majority such a measure should become expedient and necessary.

"2. That our delegates to the next General Conference be instructed firmly to oppose any attempts which may be made to amputate any part or parts of our Conference by appending such part or parts to any of the adjacent Conferences."

Daniel McJilton, well known, useful and beloved, for many years City Missionary in Baltimore, was among the local preachers elected to Elders' orders. Two hundred acres of Texas land were donated by Eliza Reynolds as a Centenary offering, to be applied to the Texas Mission. Samuel Brison, John A. Collins, John Miller, S. G. Roszel, Henry Slicer, Norval Wilson, Edwin Dorsey and John A. Gere were elected delegates to the General Conference.

An organization of the "Asbury Historical Society" was heartily approved, and historical documents were earnestly solicited. The Preachers Aid Society was highly commended for its spirit and its work. The annual resolution of the New England Conference on the subject of slavery and abolition, was nonconcurring by a unanimous vote of 126. The Colonization Society was approved and the Conference pledged to promote its objects. Shepherdstown, taken from Jefferson and Berkeley, becomes a circuit.

The Quadrennium closing with 1840 indicates a growth of 27 preachers and 2,162 members, the aggregate being 181 preachers and 52,715 members.

The General Conference was held in Baltimore in May, 1840. One hundred and forty-two delegates represented twenty-eight Conferences with 3,555 traveling preachers, 5,856 local preachers and 749,216 members.

The Bishops in their Pastoral Address adverted to the prosperity of the Connection and the happy effects and general observance of the recommendations in the Pastoral Address of 1836, which advised "abstinence from all abolition movements and from agitating the exciting subject in the Church," but add:

"We regret that we are compelled to say that in some of the Northern and Eastern Conferences, in contravention of your Christian and pastoral counsel, and our best efforts to carry it into effect, the subject has been agitated in such forms and in such a spirit as to disturb the peace of the Church. This unhappy agitation has not been confined to the Annual Conferences, but has been introduced into Quarterly Conferences, and made the absorbing business of self-created bodies in the bosom of our beloved Zion."

In New England, a systematic effort had been made to convert Annual and Quarterly Conferences into abolition meetings. Bishops and Presiding Elders had been at their wits' end to control the tumult. The claim made by the agitators to so-called rights of action in these subordinate Conferences was violently insisted upon, notwithstanding the rulings of the Presidents against them. The point at issue came before the General Conference and was definitely settled by the following enactment proposed by a Committee, of which Dr. Winans was chairman:

"The President of an Annual or a Quarterly Meeting Conference has the right to decline putting a question on a motion, resolution or report, when in his judgment such motion, resolution or report does not relate to the proper business of the Conference; provided, that in all such cases, the President, on being required by the Conference to do so, shall have inserted in the journals of the Conference, his refusal to put the question on such motion, resolution or report, with his reason for so refusing.

"The President of an Annual or Quarterly Meeting Conference has the right to adjourn the Conference over which he presides, when in his judgment all the business prescribed by the Discipline to such Conference, shall have been transacted, provided that, if an exception be taken by the Conference, to his so adjourning it, the exception shall be entered upon the journal of such Conference."

A memorial from the official members of Westmoreland, Virginia, repeated the complaint, made four years before, that while geographically they were subject to State Laws, under which emancipation, in the sense of the Discipline, could not take place, the Baltimore Conference to which they ecclesiastically belonged, discriminated against them, refusing to elect local preachers to orders or to admit them into the traveling connection, because they were slaveholders. The General Conference resolved:

"That under the provisional exception of the General Rule of the Church on the subject of slavery, the simple holding of slaves, or mere ownership of slave property in States and Territories where the laws do not admit of emancipation and permit the liberated slave to enjoy freedom, constitutes no legal barrier to the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church, and cannot therefore be considered as operating any forfeiture of right, in view of such election or ordination."

The discouragement of the "Reformers" was general and deep -- the quiet before the storm.

The General Conference of 1840 was an extraordinary event in the early life of the writer of this history. Young as he was, it left its ineffaceable impression on his memory. The scene at old Light Street Church, during the sittings of the Conference, is well remembered -- the chancel filled with the great men of the Church -- the venerable senior Bishop Roberts attended his last session of the General Conference; he survived it only three years; Bishop Hedding, whose imposing figure on the day he was presiding in the Conference has never lost its impressiveness; Bishop Soule still full of vigor; Bishop Waugh "native and to the manner born;" Bishop Morris, ranked among the foremost men of his times; Bishop Andrew, whose lot it was to be the center of the great struggle in 1844, bearing himself with calmness and gentleness, yet with indomitable courage -- these were the official leaders ranged in the chancel, while Wilbur Fisk, Nathan Bangs, William Winans. Stephen George Roszel, John A. Collins, Henry Slicer and a host of others gave dignity and weight to all the deliberations of the body. The man of the hour who attracted most interest was Henry B. Bascom, whose sermon at Light Street was preached to so great a throng that when the writer, a small boy, stood in the crowded aisle, he could obtain only an occasional glimpse of the majestic form of the wonderful preacher, but could hear the resounding tones of a voice and speech so eloquent they could never be forgotten. He also had the high privilege of listening to the Rev. Robert Newton, the distinguished representative of British Methodism, who received such an ovation in Monument Square on a Sunday during the session as has perhaps never been accorded to any other preacher. He still remembers, as he sat on the marble step of Reverdy Johnson's porch, within a few feet of Dr. Newton, his remarkable physique, his keen, yet benevolent eye, his voice matchless in its sweetness of tone and the unction with which he dwelt upon the power of the Gospel of Christ as he was preaching from I Timothy 1:15 "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief." It was the echo of the Centenary of Methodism.

The death of Nelson Reed, which occurred near Baltimore, October 20, 1840, produced a profound impression when it was announced at the session of the Conference held at Monument Street Church in Baltimore, February 10, 1841. He began his ministry in 1775 and spent sixty-five years in preaching the gospel. At the time of his decease he was the oldest preacher in Europe or America.

The sudden death of Samuel Harden, one of the foremost laymen of Baltimore, occurred during the session, and the Conference gave expression of their high sense of his worth by attending his funeral the next day in a body. Isaac P. Cook, for many years a prominent local preacher in Baltimore, was elected to Elders' orders.

The first record of the ordination of Deacons and Elders was entered on the Journal at the request of Bishop Morris. Fayette Street Station, taken from the City Station, became a separate charge. Havre de Grace, from old Harford Circuit, is constituted a Station. Alfred Griffith was nominated as one of the Book Agents to fill a vacancy. The Bishop was requested to appoint a Sunday School Agent.

A resolution was adopted by a vote of 103 to 3, respectfully requesting the Bishops "not to transfer preachers from another Conference to this, unless in their judgment the work of God makes it imperatively necessary." It was also "Resolved, That in the judgment of this Conference, it is extremely inconvenient for the Preachers to meet in Conference in the month of February. Therefore, resolved that the Bishops do and they are hereby respectfully requested so to arrange the plan of Episcopal visitations as to hold the Baltimore Conference at a time not later than the 15th nor earlier than the 10th of March."

At the session held in Caroline Street, East Baltimore Station, March 16, 1842, Bishop Soule presiding and Bishop Waugh being present, the death of four notable men was reported -- George G. Cookman, lost at sea on his way to England, John Rice, another Englishman who had served but one year in the City Station, Stephen George Roszel, famous in the earlier and later annals of the Baltimore Conference, James Reiley, an old and faithful veteran, and James Berkeley. [112] As these noble workmen fell, twenty new recruits are admitted on trial, some of whom rendered during the subsequent years, long and valuable service.

The first movement to publish the proceedings of the Conference was made. Resolutions were adopted invoking the prayers of the Church in behalf of Bishop Soule and his traveling companion, Rev. Thomas B. Sargent, in their travel to England to represent American Methodism in the Wesleyan Conference. The tomb of Rev. Jesse Lee, near the city of Baltimore, was ordered to be repaired and a suitable inscription placed thereon. The Conference expressed its disapproval of membership of a traveling preacher in the Odd Fellows Order. Westminster is organized from Liberty Circuit, and Frostburg from Allegheny. Columbia Avenue appears as a new station in Baltimore. Both Bishops sign the Journal.

Bishop Waugh presided at the session at Wesley Chapel, Baltimore, March 15, 1843; ninety-nine members responded to the roll call. Five preachers -- John Gill Watt, John Rhodes, Joseph Parker, Albert Baker and George L. Brown, had died. Among the thirteen received on trial, George D. Cummins served a little more than two years, and then withdrew to unite with the Protestant Episcopal Church. Years later he was elected and consecrated a Bishop in that church, and finally organized and exercised his office as Bishop in the Reformed Episcopal Church.

The building of a new church with rented pews, proposed by a portion of the members of the Baltimore City Station, elicited an animated discussion. The resolution disapproving the project was carried by a vote of 93 yeas against 9 nays. Despite this action, Charles Street pewed church was built, afterwards replaced by the First Methodist Episcopal Church. Subsequently the pewed system went out of use.

A resolution denouncing the delivery of a sermon composed wholly or in part by another, without acknowledgment, and making it the just ground of objection to the character of any preacher known to be guilty of it, was adopted by a rising vote of 116.

The Treasurer of the Centenary Fund reported the collection of \$1,511. James M. Green's parchments were restored and sent to him in the Illinois Conference. Huntingdon District became the eighth in the Conference. East and West Harford Circuits, (taken from old Harford) were

constituted. Hereford Circuit is formed from the Baltimore and Great Falls Circuits. Emory, Strawbridge and Whatcoat appear as new stations in Baltimore.

The Report on Slavery (affecting the relation of T. J. Deyerle, James Brads and S. V. Blake) was adopted as follows:

"Whereas, the Baltimore Conference is located on a territory partly slaveholding and partly non-slaveholding; and whereas, a preacher who is a slaveholder, and known to be such (no matter under what circumstances), would not be kindly received, and could not make himself useful in the greater proportion of our appointments; and whereas, the General Superintendents must therefore, sooner or later, be under the necessity of stationing the preachers, in view of their relation to the subject of slavery, thus producing a new and most anomalous state of things among brethren; and whereas, the Baltimore Conference occupies an intermediate, and central position, between the two great divisions of slaveholding States and Conferences, on the South, and non-slaveholding States and Conferences on the North and East, it is therefore deemed of vital import to the interests of Methodism, that this Conference firmly maintain the integrity of its character for constancy and consistency unimpaired; retaining and preserving that fair model of primitive Methodism transmitted to us by our Fathers, to serve as a beacon of light, elevated far above the stormy elements of contention, and strife which are unhappily around her, by most bitter controversies concerning abolition and pro-slavery; and whereas the Discipline of the Church declares, page 196, answer 2, that 'when any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character unless he execute, if it be practicable, a legal emancipation of such slaves conformably to the laws of the State in which he lives.' Therefore,

"Resolved, etc. 1. That the above named brethren, L. J. Harnsberger, etc., and all others similarly circumstanced be, and they hereby are, most affectionately and earnestly urged, and required, to take measures within the current Conference year, to free and rid themselves, of the relation of master to their slaves; Provided always that no sale, or other method of transferring the right of property to a third person, shall be deemed, or taken to be, within the meaning of this resolution."

This Preamble and Resolution was signed by A. Griffith, G. Morgan, R. S. Vinton, William Prettyman, James Stevens.

L. J. Harnsberger was elected to Elders' Orders, but by request of the Conference not ordained till he should meet the requirements in the above resolution.

A resolution was adopted ordering a Committee of nine to consider both the necessity of dividing the Conference and the lines of an equitable division, and to report at the next annual session.

The Presiding Elders of the several Districts were appointed to co-operate with other Trustees from the Church in Baltimore City in the establishment of a Female Seminary in the city under the patronage of the Conference.

The work of the Preachers Aid Society may be estimated from the recommendation by the Committee on Necessitous Cases, suggesting the sum of \$1,522 to be appropriated to those worthy of relief.

The Conference convened at Foundry Chapel, Washington, D. C., March 13, 1844, Bishop Morris President -- Bishops Soule and Waugh assisting, ninety-two preachers answering the roll call. S. A. Roszel was Secretary and William O. Lumsdon assistant. John Kobler and Tobias Reiley, Morris Howe, John V. Rigdon, Z. Jordan had died. Eighteen were admitted on trial. Rev. Dr. Burns and Rev. Mr. Lewis, representatives of the Free Church of Scotland, were introduced. Their eloquent addresses induced the following action:

"Resolved, That the cause of the Free Church of Scotland is the cause of religious liberty, and that it eminently deserves the sympathy of the Christian world, in which we cordially participate."

One hundred and five dollars in aid were contributed. In view of the connection of L. J. Harnsberger with slavery, his ordination was suspended until assurance should be given that the freedom of the younger slaves had been secured. The same decision was applied also in the cases of N. Head and S. V. Blake. These brethren agreed to the terms imposed.

A Committee reported that the proposition to divide the Conference, according to certain lines, "was deemed inexpedient in consideration of the central position of our Conference and the conservative influence which it has always exerted upon the conflicting extremes of our Church ... To divide at the present crisis might impair this influence and prove highly prejudicial to the best interests of the Church." The delegates were to be instructed "to resist any attempt of the General Conference either to divide or take off any part of its territory." A substitute offered by John A. Collins was adopted requesting the General Conference not to divide or alter the present bounds of the Conference; but in the event of a determination by the General Conference to do so, to recommend the division by lines beginning at the mouth of the Patapsco River and running with the northern boundaries of Patapsco, Montgomery and Frederick circuits, strike the Potomac at the line of Frederick circuit; and then, running up the Potomac River to the Allegheny Mountains; and the delegates were instructed to carry out the resolutions according to their full intent and meaning.

A recommendation was offered by the Preachers Aid Society to establish a school or schools for the education of preachers' children. But, though the suggestion was regarded as laudable, the Conference deemed "the present not the proper time for the consummation of their noble purpose."

Henry Slicer, Alfred Griffith, John Bear, N. J. B. Morgan, Charles B. Tippet, Thomas B. Sargent, John A. Collins, John Davis, John A. Gere and George Hildt, were elected delegates to the ensuing General Conference.

The famous case of Francis A. Harden was taken up. He announced "the impossibility in his view of a compliance with the resolutions passed regarding the possession of slaves." A Committee, appointed to consider his case, reported the failure "of their attempt to induce brother Harden to comply with the wishes of the Conference," whereupon the following was adopted:

"Resolved, That brother Harden be suspended from his ministerial standing until the next Conference, or until he shall have given satisfactory assurance to the Episcopacy that he has already secured the freedom of the slaves in the possession of himself or wife, in compliance with the report and resolution adopted in his case on Wednesday last, March 20."

F. A. Harden then gave notice of his intention to appeal from the above decision to the General Conference.

Upon a reconsideration of the vote against the division of the Conference, J. A. Collins withdrew the first two resolutions, and the following action was had:

"Resolved that it is expedient and necessary that this Conference be divided (carried by 102 to 53).

"Resolved that the line recommended run 'with the north line of the Patapsco to the Belay House, then with the Baltimore and Ohio Railroad to the Point of Rocks, then with the North Branch of the Potomac to the western line of the Conference.'"

A circular with resolutions from the Genesee Conference, requesting an alteration of the Rule on Slavery, was unanimously non-concurred in, by a rising vote of 148. It recommended the addition of the clause, "or the holding them (men, women and children) as slaves, in any State, territory or district which will admit emancipation and permit the liberated slave to enjoy freedom.

The resolution from the New Jersey Conference to make local preachers responsible for offenses against the law of the Discipline cognizable in the place where the offenses were committed, was concurred in.

A resolution from the New York Conference recommending a suspension of the restrictive Rule on the subject of spirituous liquors, failed to obtain the sanction of the Conference on the ground that there is no authority in the General or Annual Conferences to suspend any one of the restrictive regulations, but to alter or change them.

The names "Baltimore" and "Washington" were directed to apply to the respective Conferences in case of a division, and the property to be equitably divided between the two bodies. The proposed measures, as may well be supposed, failed during the General Conference session in May following.

Resolutions recommending sympathy and aid to the colored societies, in keeping them united to the whites in church services, appropriating separate seats for them in our houses of worship, serving them with the preachers of the Conference, instructing them and establishing Missions among them, were adopted.

The Journal of this session is signed only by S. A. Roszel, secretary. Charles Street Station, Baltimore, was organized. Caroline Street Station, formed from East Baltimore Station,

appears for the first time; also High Street. Rockville Circuit is taken from old Montgomery and constituted a separate charge.

The General Conference which met in New York city, May 1, 1844, was the most memorable in the history of the Methodist Church, since it gave rise to the severest rupture a great body of Christians has ever sustained in this country. It can now be successfully affirmed that the Methodist Episcopal Church was not responsible for the slavery agitation, nor for the fratricidal contest of 1861-65. She had, throughout the entire period of her existence as a church, maintained a conservative position on that subject. The disturbers of her peace had been effectually quelled, and an era of unprecedented prosperity had set in. In his History of Methodism, Bishop McTyeire has with great clearness shown that the abolitionists, having lost the battle in the ecclesiastical arena, tried the political, and won. It is a well known fact that, after defeat on religious and moral lines, they began by spurning the Bible and the civil Constitution, and that they honored the churches by their denunciation. Dr. D. D. Whedon, one of the best thinkers in the Methodist Episcopal Church, himself fully committed to abolitionism, does not hesitate to say:

"It is a signal, popular illusion that original abolition was a great moral reform ... The abolition was not a moral achievement, but a war measure."

To the realm of politics the movement properly belonged; to that realm it went, and there it also ended. The Methodist Church never tried, much less expelled, a single member for slaveholding, up to the hour when Lincoln issued the emancipation proclamation. As might well be supposed, the agitation became sectional and extended to all classes of society. No organization, political, moral or religious, escaped it. When the delegates to the General Conference assembled, the wave of political excitement met and submerged them. No impartial observer can fail to recognize the high character of the men who composed that august body. They met the issue with dignity, gravity and brotherly love. A leading Journal in New York City said at the time:

"It is but simple justice to say that the Conference was worthy of eminent distinction on the score of talent. Its members were all clergymen, and therefore public speakers by profession, and many of them were gifted with the highest order of eloquence. Perhaps no body of men in the country ever contained in a higher degree those peculiar talents which give strength and force to oral discussion."

Upon these men, North and South, the necessity of a peaceable separation was laid. Otherwise, either in one section or the other, disintegration and absorption into non-Methodistic communions were inevitable. Many in all probability would have lapsed into the world and lost their souls. The sublimity of the scene was unparalleled in Church history. The wisdom and magnanimity of their action are today manifest to every impartial mind. So far from having proven a calamity, as many imagined, the well-organized millions on both sides clearly reveal its providential direction.

In this Conference, Baltimore had her best men. Slicer led the delegation and Bear followed. N. J. B. Morgan, Tippet, Sargent, John A. Collins, John Davis, John A Gere, George Hildt complete the list.

Age and youth were represented. Griffith had sat with Nelson Reed, George Roszel, Joshua Wells and Henry Smith in 1816; John Bear had been associated with Joshua Soule, Hitt and Roszel, in 1824; Slicer, Tippet and Davis had been together in 1832; Collins had been trained already in two General Conferences. Thomas B. Sargent, attractive in face and form, modest and graceful in manner, and eloquent in speech, had made his mark in the Church. It was not surprising that the General Conference of 1844 should elect him Secretary, nor that he should have been placed upon the famous Committee of Nine that drew the plan of Separation. We may safely suppose that the paper was in his handwriting and that he was largely instrumental in its adoption.

The full proceedings of this General Conference cannot practically be detailed in this Conference history. Nor need they be. They have gone into all the printed books on Methodism, books that have been widely circulated both North and South, and contain the diverse opinions of the greatest minds of the Church as to the questions of ecclesiastical law and polity -- questions that divide the two branches of Methodism to this day.

Monument St., Baltimore, was the place, and March 12, 1845, date of this session of the Baltimore Conference. Bishop Waugh presided, aided by Bishops Soule, Hedding and Janes. Nineteen were admitted.

Nathaniel B. Mills, a faithful bachelor veteran, who left all his personal effects, his savings, horse, saddle and bridle to the Conference, had died. He was born in Newcastle County, Delaware, February 23, 1766, converted in his fifteenth year, admitted in the Baltimore Conference, 1787, traveled in New Jersey, New York, Connecticut, Pennsylvania, as far west as Pittsburgh, Maryland and Virginia, embracing a period of active work of 58 years. He spent ten years from 1835 in the superannuated relation, laboring still, as he was able, with untiring constancy, preaching even on the last Sunday of his life. He was a holy man of God, a sound, good and practical preacher, not free from infirmities inseparable from humanity, but with the unblemished moral reputation of purity and innocency of life.

Resolutions were adopted recommending Wyoming Seminary, the better observance of the Sabbath, urging attendance upon the Sunday School and providing a thorough organization of the Tract Society. The discussion of the characters of Nelson Head and Thomas C. Hayes in connection with their relation to slavery, occupied some time, but they were finally passed.

The recommendation by the last General Conference for the change of the Sixth Restrictive rule of the Discipline was presented by the President and read as follows: "They shall not appropriate the produce of the Book Concern nor of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, and superannuated and worn-out preachers, their wives, widows and children; and to such other purposes as may be determined on by the votes of two-thirds of the members of the General Conference." The recommendation was non-concurred in by a vote of 40 ayes to 148 noes.

Resolutions, offered by Robert Emory, with reference to the position of the Conference on the subject of Slavery and its attitude as to the division of the Church, in reply to certain memorials, coming to the Conference, some favorable and others unfavorable to the action of this

Conference at the last session of the General Conference, were referred to a Committee of Nine. Their report was as follows:

Your Committee have devoted their candid and respectful consideration to the alleged grievances of the memorialists, and regret that any action of this body should have been interpreted by said memorialists as hostile to their disciplinary privileges and religious prosperity. The position of the Baltimore Conference on the great question which now agitates our hitherto united Zion is a peculiar one. Occupying an intermediate place between the North and South, she has up to the present period successfully endeavored to preserve her members from abolitionism on the one hand and voluntary slaveholding on the other. In order to effect this it has been her uniform usage to make non-slaveholding a term of admission and continuance in the ranks of her traveling ministry. So far however as the Local Ministry are concerned your Committee are of the opinion, that in the State of Virginia they are covered by the provisions of the discipline on this subject, insomuch as in the said state the laws do not allow the emancipated slave to live within her bounds and enjoy his freedom. The Baltimore Conference does not regard the ownership of slaves as a disqualification for Church membership, and hence while she believes (doubtless with the concurrence of our brethren in Virginia) that slavery is a great evil -- yet it forms no part of her creed that slaveholding is necessarily and under all circumstances a sin. With these views your Committee propose the subjoined resolutions for adoptions by this Conference

"Resolved, 1, That inasmuch as we are not included as a Conference in the invitation to participate in the Louisville Convention, for this as well as for other and weightier reasons which it is unnecessary at present to assign, we decline the appointment of delegates to said convention.

"Resolved, 2. That we regret that our brethren in Virginia should feel themselves so aggrieved by any past action of this Conference as to be inclined in the event of division or secession to separate themselves from the Church to which under God they owe their spiritual existence.

"Resolved, 3. That while we cannot compromit [compromise] in any degree the great principles which have hitherto controlled our conduct on this subject, we disavow any purpose whatever to disregard the rights and privileges of our Local Ministry and membership guaranteed to them under the discipline.

"(Signed) James M. Hanson, H. Slicer, J. Davis, William Prettyman, B. N. Brown, John Bowen, William B. Edwards, William Hamilton."

This report was laid on the table, and no action is subsequently recorded.

The Sailors' City Bethel, Light Street Wharf, Baltimore, was organized in an old sailing vessel, where much good was accomplished among the coast-wise and Chesapeake Bay sailors during subsequent years. McKendree finds its place as a separate station in Washington City.

The Conference assembled in Eutaw Street Church, Baltimore, March 11, 1846, Bishop Hedding presiding. Bishop Janes and 188 members were in attendance. Sixteen were admitted. William Ryland, admitted in 1802, had died January 19, 1846. He was a native of Ireland; came to

the United States when eighteen years of age; first settled in Harford County, Md., where he was converted, came to Baltimore and entered the Conference in 1802. For twenty-seven years he was in the itinerant ranks; then, though superannuated, acted as chaplain in the United States Navy, and was stationed at the Marine Barracks, Washington City, where he spent the remainder of his useful life. His last moments were peaceful and calm. One said to him, as he approached the close of his illness: "Trust in the Lord, for in the Lord Jehovah there is everlasting strength." His last utterance was: "I can trust in none other." The death of other worthies was announced: Gerard Morgan, admitted 1806; Joseph Fry, 1809; John W. Cronin and Charles E. Brown, 1837, and John Ball, 1839. They are referred to in the Appendix. Much time was consumed in trials of John A. Henning and John Wesley Osborne. The former was admonished by the President and the latter acquitted of the charges preferred against him.

Ryland Chapel, Washington, was constituted a station.

On the first day of the session, a paper was presented by John A. Collins, containing a Preamble and resolutions relative to the Plan of Separation adopted by the General Conference in 1844. The paper was read and on motion of Henry Slicer it was laid on the table and 250 copies were ordered to be printed.

Memorials poured in from almost every section of the Conference territory, "setting forth their views and wishes respecting their position as affected by the action of the last General Conference in regard to the Plan of Separation." Some in that part of the Conference east of the Blue Ridge in Virginia, had early in 1845 urged the Conference to send delegates to the Louisville Convention with the view of adhering to the Southern organization; others, in the Valley, were satisfied to remain in connection with the Methodist Episcopal Church, if the Discipline "as it is" should not be changed.

A Committee of one from each District was appointed, to which was referred all these documents, together with the paper of J. A. Collins, as follows: William Hamilton, Henry Slicer, James M. Hanson, William B. Edwards, James H. Brown, George Guyer, John Bowen, Benjamin N. Brown.

The Committee, after a week's serious deliberation, presented a Pastoral Address which was adopted by a vote of 177 affirmative, 3 negative. The same Committee also submitted the following report:

"Whereas, the General Conference of 1844 adopted the report generally known as the "Report of the Committee of Nine," embracing certain resolutions to meet the contingency of a separation of several Annual Conferences in the slaveholding States from under the jurisdiction of the Methodist Episcopal Church;

"And whereas, that separation was carried into effect by a Convention of Delegates from sixteen Annual Conferences assembled in Louisville, Kentucky, in May, 1845;

"And whereas, by said separation the Baltimore Annual Conference became a border Conference, and as the first resolution of said 'Committee of Nine' seems to contemplate that

Societies, Stations and Conferences bordering on the line of division shall by a vote of a majority decide whether they continue to adhere to and remain under the jurisdiction of the M. E. Church. Therefore,

"Resolved, 1 By the Baltimore Annual Conference in Conference Assembled, That we still continue to regard ourselves a constituent part of the Methodist Episcopal Church in the United States;

"Resolved, 2. That this Conference disclaims having any fellowship with abolitionism. On the contrary while it is determined to maintain its well known and long established position, by keeping the traveling preachers composing its own body free from slavery, it is also determined not to hold connection with any ecclesiastical body that shall make non-slaveholding a condition of membership in the Church, but to stand by and maintain the Discipline as it is;

"Resolved, 3. That the decision of this Conference at the last session, non-concurring in the proposed alteration of the sixth restriction, was not based upon opposition in the Conference to a fair and equitable division and distribution of the property and funds of the Church, as provided for in the plan of separation, to the Church, South, but on other grounds altogether." [113]

The Preamble and Resolutions were "then adopted as a whole by an overwhelming vote." The Baltimore Conference held unswervingly to this action, reaffirming it repeatedly by a unanimous vote for fourteen years, until in 1860 the General Conference virtually made non-slaveholding a test of membership, and at the session of the Conference at Staunton, Va., in 1861, the pledge made to its people was redeemed by a vote of eighty-seven ayes -- noes, 1 -- forty-one declining to vote, and three reserving their votes.

The Conference at this session (1846) requested the Rev. Robert Emory, then the President of Dickinson College, "to attend the Convention proposed to be held in London during the month of August next for promoting Christian Union among the Protestant Churches of Christendom, and as one, represent the Methodist Episcopal Church, provided his services at the College can be dispensed with."

Bishop Hamline presided in the session at Foundry Chapel, Washington, March 10, 1847, Bishop Morris assisting. Jacob R. Shepherd, Samuel Ellis and James Guyer had died. The Conference deemed it inexpedient to receive any preachers on trial, the only occasion on record of such action.

A communication from a Committee of laymen recommending the Wesleyan Female Institute at Staunton, Virginia, was presented, read and referred to the Committee on the Affairs of Dickinson College. The Committee deemed the subject of so great importance that they submitted a special report, which, with the following resolution attached, was adopted, and a Committee of Visitation ordered:

"Resolved, 1. That the Female Seminary at Staunton, under the control of Rev. J. B. Finch, is recommended by this Conference as meriting the support of all those friendly to the diffusion of learning among females in union with good morals and religion.

"Resolved, 2. That we respectfully request the presiding Bishop to appoint a Committee of Visitors who shall attend the next annual examination on the last day of June."

A circular from the Erie Conference proposing an amendment, in which the General Conference was asked to add to the General Rule on Slavery, "The holding of slaves in any State, Territory or District where the Laws will admit of emancipation and permit the liberated slave to enjoy freedom," was non-concurred in by a unanimous vote of 236 ayes. A Committee on Border Difficulties was ordered and appointed, as follows: Job Guest, John Davis, John Bear, John Bowen, Norval Wilson, David Steele, Henry Slicer, William Prettyman and John A. Gere, to whom was referred a communication from Lancaster Circuit, Virginia. Their report was presented near the close of the session, and was adopted, as follows:

The Committee to whom was assigned the duty of considering and reporting on the subject of border difficulties, after hearing statements from several of the brethren who labored on the border during the past year, and carefully deliberating upon the matters referred to them, have arrived unanimously at the following conclusion: That as the Conference clearly defined its position at the last session, and no action at this time is therefore called for to set forth its views, and as the Bishops are the authorized interpreters of the Plan of Separation, so called, and of the law generally, being constituted such by the General Conference, and as it is not therefore our right, as a Conference, but theirs, to decide what constitutes the line of separation, and what may be regarded as encroachments upon that line: your committee therefore deem any action at this time upon the subject by this Conference as not only uncalled for but inexpedient."

At the session held in Caroline Street Church, Baltimore, March 8, 1848, Bishop Janes presided. Bishop Waugh and 144 members were present. William Edmonds, Joseph Merriken and Joseph Plotner had died. [114] Twenty-five were admitted on trial. One of these, Robert L. Dashiell, became subsequently Missionary Secretary in New York. The General Conference was solicited not to interfere with the present territorial limits of the Conference, either by division or by cutting off any portion of its territory. Eleven delegates to the General Conference were elected as follows: John Davis, Samuel Brison, Alfred Griffith, John A. Collins, N. J. B. Morgan, William Hamilton, John Bear, Norval Wilson, John Bowen, John Miller, S. Asbury Roszel. The health of Robert Emory having failed, he asked by letter for a superannuated relation, which was granted. An appropriation of fifty dollars a month was allowed for the support of the German Mission, which had previously been organized in Baltimore. Union Station in Washington was constituted.

A Standing Committee on Female Seminaries was ordered on the first day of the session and appointed, as follows: Thomas B. Sargent, Charles B. Young, David Steele, John Bowen, Nelson Head, Josiah Forrest, Mabury Goheen, Benjamin H. Creever.

It will be remembered that at the session of 1834, after the resolutions that led ultimately to the establishment of Dickinson College, the pledge of the Conference was given "that as soon as sufficient funds shall be raised to endow permanently the Professorships of Dickinson College and redeem the pledge it has given to its acceptance, it will take measures for the establishment of two female academies, one to be located in Virginia and the other in Maryland." Although nine years had elapsed, this pledge was not forgotten. Meanwhile schools and seminaries for girls, some

within the bounds of the Conference and others beyond, were receiving annually the recommendations of the Conference. Finally, just previous to the Conference session of 1843, the official members of Baltimore City Station elected a Board of Trustees: George C. M. Roberts, chairman; Christian Keener, Dr. Thomas E. Bond, Jr., Dr. Chapin A. Harris and Comfort Tiffany -- to make the necessary arrangements for the opening of a female seminary of learning of high grade and moral character, provided the sanction and co-operation of the Annual Conference should be first obtained. Their Chairman presented a communication conveying the action of the meeting of the official members. The paper was referred to a committee, who reported:

"It is thought that a female Seminary will not be extensively patronized unless located within our bounds, and various propositions to establish such an institution in other parts of the Conference having failed, your Committee see no prospect of success in such an enterprise unless on the plan proposed by our friends in Baltimore. They therefore recommend to the Conference the following resolution:

"Resolved, That six Trustees be appointed out of this body to co-operate with other Trustees from the Church in Baltimore City in the establishment of a female Seminary in this City under the patronage of the Conference provided, that the Conference shall be involved in no pecuniary liability."

This report was adopted in the session of 1843, and the Presiding Elders of the Baltimore and North Baltimore Districts and the Preachers in charge of Baltimore City, North Baltimore, East Baltimore and William Street Stations were appointed Trustees to co-operate with the other Trustees for the Church in Baltimore in the establishment of a Female Seminary in this city, under the patronage of the Conference. No further action by the Conference, with regard to the Seminary in Baltimore, is recorded until 1849.

But at the session in 1848, a committee ordered and appointed on Female Seminaries, to whom sundry communications were referred, reported the following resolutions which were adopted:

"1 Resolved, That the Baltimore Annual Conference accept the proposition to take under its patronage and control the Wesleyan Female Institute at Staunton, and that a Board of Trustees be appointed consisting of five members of the Conference and seven laymen, the former to be appointed by the presiding Bishop, the latter by the Conference, and in the event of a vacancy occurring in the interval of Conference a majority of the entire Board may appoint some one to fill such vacancy until the next session.

"2. Resolved, That the Trustees be directed to take charge of the present subscription of \$2,000, and endeavor to increase it to a sufficient amount to enable them to erect buildings suitable for a seminary of the highest order, to be the property of the Baltimore Conference, the Conference not assuming any pecuniary liability in the matter.

"3. That the Bishop be requested to appoint an Agent to collect funds for the institution, that the members of the Conference afford any facilities to enable the Agent and Trustees to secure the necessary means and that the institution be recommended to the favor of our people generally.

"4. That the Principal be elected by the Board of Trustees subject to the appointment by the presiding Bishop of the Baltimore Annual Conference."

Similar resolutions were adopted in relation to Dickinson Seminary, the only addition being all invitation sent to the Philadelphia Conference "to co-operate with us in patronizing Dickinson Seminary at Williamsport, Pa." The number of Trustees, appointed by the Bishop at the close of the session, for the Wesleyan Female Institute at Staunton, was increased to seven, and are recorded as follows: John Bowen, B. N. Brown, G. W. Israel, J. M. Reilly, W. L. Spottswood, Thomas Hildebrand and Tillotson A. Morgan.

Two questions at issue between the two branches of Episcopal Methodism were reaching a critical point. Regarding the question of the division of property, Henry Slicer reflected the sentiment of the Conference in the following resolutions:

"1. That the General Conference be recommended to divide the property of the Book Concern and the Chartered Fund between the M. E. Church and the M. E. Church South, in accordance with the plan recommended by the Editor of the Christian Advocate and Journal in his editorials of March 1 and 8, 1848.

"2. That the General Conference be recommended sacredly to observe and keep the terms of the compact as set forth in the Plan of Separation.

These resolutions were laid on the table and the subject was deferred until the next session (1849).

The second question gave rise to more serious concern. King George, Westmoreland and Lancaster Circuits, lying between the Potomac and Rappahannock rivers, in what was called the Northern Neck of Virginia, were by clear construction on the border, and under the Plan of Separation had already adhered to the Church, South. It was unavoidable that contiguous charges should be affected and agitation ensue. Memorials came up from some of these "interior charges" asking the Conference to withdraw its jurisdiction and to be left entirely to the superintendence and care of the Methodist Episcopal Church, South, claiming to have a decided majority in favor of such action. The Committee on Memorials in their report denied the legal right of said charges to take such action, or of the Conference to assent to it. They contended that the Plan of Separation did not provide for a movable line in the border Conferences, and that such a construction as the memorialists placed upon it was in direct opposition to the spirit and purpose of the Plan of Separation, which had been adopted as a "Peace Measure," and that all the charges memorializing were "interior charges" and not "border charges." The Report embodied the following resolutions, which were adopted:

"1. That the line of Separation between the M. E. Church and the M. E. Church South, as provided by the Plan of Separation, is immovably fixed upon the northern boundary of the thirteen protesting Conferences, as it existed at the time it was formed; and that therefore charges that were "interior" then, remain so at the present time.

"2. That Leesburg, Stafford C. H. and Brooke's School House, on Stafford Circuit; Rectorstown and Salem, on Loudoun Circuit; Harrisonburg and Elk Run, on the Rockingham District, as well as all the appointments not bordering upon the line, as defined in the above report, are "interior charges" in the sense of the Plan of Separation; and therefore, their connection with the Virginia, or any other Conference of the Church, South, is revolutionary to all intents and purposes, and imposes on us the necessity of a firm and steady resistance.

"3. That the aggressions recently made on the southern territory of our Conference by ministers of the Virginia Conference, are without legal authority, and we therefore do most solemnly protest against them as in violation of the provisions of the Plan of Separation, and derogatory to the friendly relations that should always exist between different denominations of Christians."

The so-called Border War, thus inaugurated within the territory of the Baltimore Conference, continued to disturb the peace and prosperity of the Church, until the action of the Buffalo General Conference in 1860 brought matters to a final issue, and the majority of the Conference fulfilled its oft repented pledges at Staunton, Va., March, 1861.

During this session (1848) two important trials occurred. John A. Henning was charged with maladministration and was acquitted; John W. Osborne, after a protracted examination was, by resolution, "deprived of his ministerial relation to the Church," and the Conference directed that "his name be omitted on the General Minutes." An appeal was taken to the ensuing General Conference, which reversed the decision of the Annual Conference. He was granted a location at the next session at his own request.

The statistics at the close of this quadrennium, 1844-48, record 261 preachers and 67,433 members, of whom 51,161 were white and 16,272 colored. The net decrease of 5,392 members was due to the severance by many under the Plan of Separation, and to the border strife attendant upon it. The net gain of 41 in the ministry shows in how small a degree the integrity of the body was affected.

The General Conference meeting in Pittsburgh, Pa., May 1, 1848, the first session after the Separation, was reduced in representation from 34 to 21 Conferences, with a loss of 440,000 members of the Church. A large part of the proceedings of the body were of necessity occupied with the results of the action of the session of 1844. While the progress of the Church had not been hindered by the organization of the M. E. Church, South, the border Conferences had suffered greatly by reason of the lack of unanimity in opinion as to the provisions in the Plan of Separation regulating the decisions of societies on the Southern lines. The brunt of this "border war" fell upon the Baltimore Conference, and the occupancy of "interior charges," voting for adherence to the M. E. Church South, by preachers from that section, naturally produced dissension and strife in the communities where two rival Methodisms, in small towns and country places, set "altar against altar," and militated greatly against peace and progress. From a membership of 72,528 in 1844, there had been a loss of 6,949 in the territory of the Baltimore Conference. While not affecting the integrity of the body, such a defection spreading over the northern section of the State of Virginia in isolated places, gave rise to constant agitation and friction, carried its baneful influences into the General Conference, and evidently had much to do in determining the action of the body.

The refusal to recognize Dr. Lovick Pierce, the fraternal messenger from the M. E. Church, South, and the repudiation of the Plan of Separation, widened the breach between the two great branches of Methodism in this country, and delayed for years the reconciliation, which happily came to pass at the General Conference in Baltimore, May, 1876. This delay, in the opinion of the wise and good Bishop Morris, might have been obviated. He says:

"If the Plan of Separation had been carried out in good faith and Christian feeling on both sides, it would scarcely have been felt any more than the division of an Annual Conference."

Few changes were made during this session, and those adopted did not seriously affect the Baltimore Conference.

A petition from the colored Methodists of Baltimore to organize separate Conferences with colored ministers who should have the oversight of all the colored people in connection with the M. E. Church, was reported adversely, but it was suggested that the discipline be so amended as to allow the Bishops to employ colored preachers to travel and preach where their services are deemed necessary; and the report was adopted.

On appeal of Rev. J. W. Osborne, tried and deprived of his credentials at the last session of the Baltimore Conference, the sentence was reversed.

At Staunton, Va., March 7, 1849, Bishop Morris was in the chair. Shortly after the close of the last session, May 18, 1848, Robert Emory, son of the Bishop, Professor of Languages in Dickinson College at the age of twenty, itinerant preacher for sixteen years, and finally President of Dickinson College, (1845-48) surrendered his earthly work for the heavenly reward. [115]

The following resolution of the General Conference on the property question with the M. E. Church, South, was unanimously concurred in -- 83 ayes:

"Resolved, That should the Agents find that they are not authorized to tender a voluntary arbitration, and should no suit be commenced by the commissioners aforesaid, then and in that case the General Conference, being exceedingly desirous of effecting an amicable settlement of said claim, recommend to the Annual Conferences so far to suspend the Sixth Restrictive Article of the Discipline as to authorize our Book Agents at New York and Cincinnati to submit such claim to arbitration."

It was at this Conference that Dr. Jesse T. Peck, afterwards elected Bishop in the M. E. Church, became a member by transfer. He was an honored and useful co-laborer for several years. A tombstone and epitaph were ordered for the burial place of John W. Cronin. Summerfield is a new charge, taken from Baltimore Circuit. In the Report of the Committee on Literary Institutions it is stated that the Board of Trustees of the Baltimore Female College had successfully organized that institution under the Presidency of Dr. Nathan C. Brooks, who had for years been Principal of the Baltimore High School (afterwards Baltimore City College); that Dickinson Seminary, under the care of Rev. Thomas Bowman (now Senior Bishop in the M. E. Church) as Principal, with 160

scholars; and the Wesleyan Female Institute at Staunton, had a hopeful future. The Boards of Trustees for these institutions were appointed as follows:

For the Baltimore Female College, clerical: John A Collins, Charles B. Tippet, Edwin Dorsey, N. J. B. Morgan, Thomas B. Sargent, William Hamilton, Lyttleton F. Morgan, Samuel Brison, William B. Edwards; laymen to be elected by the stockholders. A charter was to be obtained from the Legislature at its meeting in December, 1849. For Dickinson Seminary at Williamsport, Pa., clerical: The Presiding Elder of Northumberland District, Preacher in Charge of Williamsport Circuit, and Rev. Thomas Bowman; laymen: General James Irvine, Rev. J. W. Toner and George Hartman, of Center County; C. Goodykuntz, B. Farris, B. Fleming, Henry Hartman, Hezekiah Packer, John Crawford, C. Lowe, John Smith, David Shower and David Webb, of Lycoming County; Hon. George Crawford, of Clinton County; C. B. Bowman and Thomas Wood, of Columbia County; Moses Chamberlain, of Northumberland County; Benjamin Harvey, of Luzerne County. For the Wesleyan Female Institute, clerical: B. N. Brown, John Bowen, George W. Israel, James M. Bailey, Wilson L. Spottswood; laymen: Judson McCoy, Stephen Harnsberger, William Eagan, D. W. Arnold, A. M. Simpson, B. F. Poyntz, Thornton Berry, John Goodwin and Patrick Beirne.

Thus, after years of planning and waiting, three institutions of higher grade were successfully established, all of which afforded annually increasing facilities for the education of the daughters of our preachers and people.

At the session, March 6, 1850, at Alexandria, Bishops Waugh and Morris presiding, nineteen were admitted on trial. At the head of the list appears the name of James A. McCauley. He was the first Principal appointed to the Wesleyan Female Institute at Staunton after its organization, and during the later years of his ministry, the President of his Alma Mater, Dickinson College. The Methodist people of Carlisle aroused much feeling among the preachers during this session by the effort to change free seats to pews, and resolutions were adopted condemning the act as against the provisions of the Discipline. Martinsburg, formerly embraced in Berkeley Circuit, was constituted a station. The credentials of Francis A. Harden, the famous appellant in 1844, were returned and filed with the papers of the Conference.

A movement was made looking to the publication in Alexandria of a religious journal, to be called The Baltimore Christian Advocate and Itinerant. It seems to have resulted in failure, as no mention of it appears afterwards. The increase in membership, the past year, of 2,622 was encouraging. No preacher had died, but the names of seven filled up the list reported at the next session: Jacob Gruber, fifty years in the ranks, James Reid, forty-six years a member, John W. Richardson, Peter Mcenally, Joseph S. Morris and Thomas Fulton. [116]

The session, March 5, 1851, was held at Winchester, Bishops Waugh and Janes present. Of the eighteen admitted, Henry Bascom Ridgaway, admired for his eloquence, and none the less for the sweetness of his spirit and the purity of his life, filled prominent places in various Conferences, was Professor in the Garrett Biblical Institute, near Chicago, and died in his early prime.

Dickinson College, The Baltimore Female College and the Seminaries continue to prosper. The last Thursday of February was designated as the date for an annual concert of prayer for Literary Institutions. Gratification was expressed at the revivals of religion occurring among them. Resolutions were adopted deprecating the neglect of class-meetings and the practice of some members of the church of indulging in fashionable and sinful amusements, and urging the preachers to enforce the Discipline. The Sunday School cause had risen to large proportions. The Bible cause had become one of the foremost in the thought and effort of the church. The Colonization Society received annually sympathetic and cordial support. The Missionary movement, both in the Foreign and the Home department, reached full tide of enthusiasm at the Conference anniversaries.

Cumberland was the seat of the Conference, March 3, 1852, Bishops Janes and Waugh present. Stephen Asbury Roszel, son of the famous pioneer S. G. Roszel, for eight years the Conference Secretary, a wonderful pulpit orator and beloved as a pastor, had passed into the heavenly life; and during the year five other worthy workmen had also exchanged their earthly labors for their eternal reward. William Butler, Joseph White, John Smith, Zane Bland and Thomas Cornelius. The glorious death of Bishop Hedding was reported. John A. Collins became the Secretary. Twenty-five were admitted on trial. Twelve delegates to the General Conference were elected: N. J. B. Morgan, Alfred Griffith, John Davis, Norval Wilson, John A. Collins, S. Samuel Roszel, Aquilla A. Reese; John Bear, Henry Slicer, John A. Gere, Charles B. Tippet and Benjamin N. Brown.

The Conference was in no mood to recommend division at this time. An earnest remonstrance was sent to the ensuing General Conference against any attempt to cut off any portion of the territory for the purpose of annexation to any other Conference. In the event that, notwithstanding the General Conference should insist on a division or amputation of the body, the delegates were instructed to ask an equal division of it.

A subscription amounting to \$1,566 was taken up to liquidate a debt on the Warrenton Church.

Piedmont is made a circuit, from Westernport. The summing up in the Statistical Tables shows a total of 55,601 whites and 16,272 colored members, a gratifying net increase of 5,554 white and 1,184 colored. The Conference also adds, during the last four years, fifty-six to the roll, making a total of 317 preachers. This result is the more surprising in view of the agitation and strife still prevailing because of the conflicting interpretations of the Plan of Separation. Preachers were sent from the Virginia Conference to societies bordering on the State of Pennsylvania.

At the General Conference, which met in Boston, May 4, 1852, the only action affecting the situation in the Baltimore Conference was a favorable report with regard to the proposed erection of the Metropolitan Church, in Washington city, and the appointment of a committee to receive voluntary contributions to aid in the project of the Baltimore brethren for the erection of a monument to the memory of Bishops Asbury, George and Emory.

The Conference met at Hagerstown, March 2, 1853. Bishops Morris and Waugh present. John S. Martin was elected Secretary, to which office he was reelected for thirty years consecutively. He was present at every session till the time of his death. John H. C. Dosh was

chosen his assistant, filling that position for five years until transferred to the East Baltimore Conference in 1858. David Steele, William Houston and John S. Gorsuch had died. Thirty-five were admitted -- the largest class on record. A few still survive (1907): Bishop A. W. Wilson, James S. Gardner, Hamilton A. Gaver, Ephraim L. Kregelo, and the writer, in the Baltimore Conference in the Church, South; Joseph R. Wheeler and Asbury B. Reiley in the Baltimore Conference, M. E. Church. Dr. Charles Collins succeeded Dr. Jesse T. Peck in the presidency of Dickinson College. He was re-admitted into the Conference. The Metropolitan Collegiate Institute, enterprized by the Methodists of Washington City, was endorsed, and a committee appointed to draw up a charter and petition Congress for its passage. Cassville Seminary was offered to the Conference and taken under its control. The movement for the erection of the Metropolitan Church in Washington, recommended by the General Conference, took definite shape at this session. A subscription amounting to \$2,355 was taken up, and Henry Slicer appointed Agent.

The trial of one of the preachers for "breach of promise of marriage" resulted in his expulsion from the Church. An auxiliary Tract Society was organized. The remains of Bishop George had been removed from Staunton to Mount Olivet Cemetery in Baltimore, at the expense of the City Station. A Committee on Memoirs was for the first time ordered and appointed at the close of the session, to collect material and prepare the memoirs of those who might die during the ensuing year. Hampstead was taken from Westminster and made a separate charge. The net increase of 2,754 in the membership was reported. The Conference Minutes were also, for the first time, ordered to be published after the close of the session. They contain, however, only an abstract of the proceedings.

Conference assembled at old Light Street Baltimore, March 1, 1854, Bishop Ames presided and Bishop Waugh attended. Five preachers -- all men of mark -- had presented their credentials to the Great Head of the Church: John Davis, Henry Tarring, Levi N. Monroe, Samuel Brison and Henry B. Furlong. [117] A full supply of new recruits, twenty-eight, were admitted. Six were located and three discontinued.

The Troy Conference resolutions memorializing the General Conference to change the rule on Slavery were negatived by a rising vote of 251, none voting nay. A paper from Fincastle, Virginia, taking exception to certain editorials in the Christian Advocate and Journal on the subject of slavery was presented, read and referred to a special Committee. The Committee reported that the Editor of the said Journal was responsible for his opinions only to the General Conference, and that, if the memorialists were desirous to ascertain the true position of the Conference on the subject of slavery, they were most respectfully referred to the Pastoral Address and accompanying resolutions, sent out in 1846, a copy of which was presented as a part of this report.

Resolutions approving the basis agreed upon respecting the dispute upon the property question (between the Methodist Episcopal Church and the Methodist Episcopal Church, South,) were presented, read and unanimously adopted by a rising vote:

"Resolved, by the Baltimore Annual Conference, in Conference assembled, That we are highly gratified at the settlement of the property question which had long been the subject of agitation between the Methodist Episcopal Church and the Methodist Episcopal Church, South,

announced to this Body by Rev. T. Canton, Agent of the Book Concern, and we approve cordially of the principles upon which said settlement has been effected.

"Resolved, etc., That the adjustment of this question in an amicable way was demanded by the spirit of our Holy Christianity and the interests of the large and influential Bodies concerned in it, and that the parties by whom this desirable result has been obtained merit the commendation of the Church -- which, so far as the expression of this Conference represents it, is hereby tendered to them.

"[Signed]
"John A. Collins,
"John S. Martin."

A resolution recommending a better support for unmarried preachers was adopted. Exeter Street and Jefferson Street, in Baltimore, were made stations. Another member of the Conference was tried and expelled for immorality at this session.

Bishop Waugh, in association with Bishops Janes and Scott, presided at the session held March 7, 1855, in Monument Street Church, Baltimore. Michael L. Pugh, Edwin L. Dulin and Adam Hockinbury had died. The decease also of two probationers, J. M. D. Meek and H. W. Ewing, was reported. Thirty-one were admitted.

Resolutions, petitioning the General Conference to so change the General Rules as to make non-slaveholding a test of membership, were presented from the Wisconsin and North Ohio Conferences. They were non-concurred in by a rising vote of 200, none voting in the affirmative.

Charles B. Tippet moved that "a Committee of one from each Presiding Elder's District be appointed to take into consideration the subject of the division of this Conference, and if they do not find it practicable to report during this session, they are instructed to continue their deliberations during the interval of Conference sessions and to report at the next session of this Conference." The Committee was appointed as follows: B. N. Brown, Samuel V. Blake, John A. Collins, John Poisal, E. P. Phelps, John S. Martin, Thomas B. Sargent, Mabury Goheen, John Miller and A. A. Reese.

A committee was appointed to secure from Congress a charter for a Seminary or College to be established in Washington City on the joint stock principle. Another Committee was also appointed to prepare a plan for the Education of the Preachers' children. Jessie T. Peck became the editor of Tracts and Corresponding Secretary of the Tract Society of the Methodist Episcopal Church. B. H. Nadal was transferred to the North Indiana Conference and stationed at Greencastle. He was elected President of the Indiana Asbury University, remained there till 1857, then returned to the Baltimore Conference, was appointed Presiding Elder of the Roanoke District, and in 1858 to Foundry Station, Washington City.

The session, March 5, 1856, was held in Light Street Church, Baltimore, Bishop Scott presiding, assisted by Bishops Waugh, Janes and Ames. The death of five veterans, James Ward, William H. Enos, Jared H. Young, Matthew G. Hamilton, Horace Holland, was reported.

Twenty-four were admitted. The Conference directed a monument to be erected over the remains of Bishop Asbury in Mount Olivet Cemetery. The death of the elder Doctor Thomas E. Bond was reported and a suitable notice of this distinguished layman of the church, was prepared. Resolutions commendatory of Rev. J. N. Keyes, who withdrew to join the Irish Wesleyan Conference, were adopted. By a non-concurring vote of 221 ayes to 3 nays, a resolution to change the General Rule on Slavery was negatived. Mechanicstown, formerly in Frederick Circuit, is made a new charge. Gorsuch is made a station in Washington. Robert S. Maclay received his appointment as Missionary to China. Fifteen delegates were elected to the General Conference: John A. Collins, Henry Slicer, Samuel V. Blake, N. J. B. Morgan, John S. Martin, Norval Wilson, Alfred Griffith, Thomas B. Sargent Aquilla A. Reese, John Lanahan, William Hamilton, John Poisal, Mabury Goheen, William Hirst, Benjamin N. Brown.

The General Conference met in Indianapolis May, 1856. John A. Collins presented a memorial from the colored membership of Sharp Street and Asbury Stations, Baltimore, asking to be permitted to form a Conference among themselves. The report of the committee to whom it was referred, was adopted, in which some concessions were made in response to the memorials, respecting the rights of the colored membership. They were allowed the following privileges:

"First. To have separate Quarterly Conferences, when, in the judgment of the Presiding Elders it shall be expedient.

"Secondly. The Bishop or Presiding Elder may employ colored preachers to travel and preach, where their services are judged necessary. These privileges, however, could not take effect unless the Quarterly Conference gave its endorsement."

An enabling act was passed, by which the Baltimore Conference might divide itself and the East Baltimore Conference be formed.

A report was made of the progress of the effort to erect in Washington City a church that would worthily represent the denomination at the National Capital. Henry Slicer and W. M. D. Ryan had acted as agents, having collected in cash and subscriptions \$37,000 during the three previous years. The General Conference again most heartily endorsed the enterprise and ordered a collection in all the churches. Norval Wilson was appointed Chairman of the Committee on Itinerancy. The Young Men's Christian Association of Baltimore City made an appeal to the General Conference to authorize the Book Committee to donate books for use in their library.

Again, and for the last time, the old Baltimore Conference met in old Light Street Church, Baltimore, March 4, 1857. James Watts, with a noble itinerant record of fifty-three years, Thomas H. Busey, John M. Jones, John W. Elliott, Plummer E. Waters, J. Hanson Knotts, had died. Twenty-three were admitted on trial.

Rev. William Reilly, of the Irish Wesleyan Conference, and Rev. F. S. DeHaas were introduced, and a committee was appointed to confer with them in reference to Irish Missions. The report of the Committee recommending these brethren and their cause to the confidence and sympathy of the church and the public, and requiring collections to be taken up in June, 1857, in aid of the Irish Missions, was adopted.

Three members of the Conference, charged with immorality were tried, convicted and expelled. Franklin Street was disconnected from Fayette Street and constituted a separate station in Baltimore. Edwin Dorsey, long a prominent preacher in the Conference, withdrew, and subsequently united with the Lutheran Church. Bishop Simpson was introduced, and by request of the President, took the chair during the session on Monday, the 9th. In the afternoon of that day Norval Wilson, who had been appointed to preach the Missionary Sermon, delivered a fine discourse on the text found in Daniel xii, 3 "They that turn many to righteousness, shall shine as the stars forever and ever." The General Conference, at its session in 1856, having authorized the division of the Baltimore Conference by the lines it might agree upon, a Committee was appointed on the Division, consisting of one from each Presiding Elder's District. Their report was presented on Friday, March 10, one from the majority, and another from the minority. A substitute was also presented for both reports. All were laid on the table till the next day, when a paper offering resolutions was substituted for the reports, and on motion it was adopted, 219 voting in the affirmative and 17 in the negative, as follows:

"Resolved, That the Baltimore Annual Conference be and is hereby divided, as follows:

"The Baltimore Conference shall be composed of the Baltimore, Potomac, Lewisburg, Rockingham and Winchester Districts, excepting Emory and Whatcoat Stations, including in said Conference the lot on Madison Avenue, in this City, Patapsco Station and Circuit and Montgomery Circuit. The Baltimore East Conference shall be composed of the remaining territory, Emory and Whatcoat Stations being included in this Conference."

A Committee composed of six members, three from each Conference, was appointed by the chair to confer with the Board of Managers of the Preachers' Aid Society and Trustees of the Education Board, to make an equitable division of the funds of their respective Boards between the two Conferences; and in the event of a disagreement, Bishop Waugh was requested to act as umpire. Legal counsel was to be employed if necessary. Bishop Janes gave his concurrence to this action of the Conference.

A Committee of twelve was appointed by the chair, six from each Conference, to apportion the claimants upon the Conference funds between the said Conferences respectively. Bishop Waugh was also asked to act as umpire in case of disagreement.

Rev. Alfred Griffith, William Monroe, Robert Cadden, John Bear and William Hamilton were requested to furnish for the Baltimore Conference Historical Society, through the Methodist Magazine and Christian Advocate and Journal, historical sketches of the rise and progress of Methodism in the United States, in such form and at such time as may suit their leisure and convenience. Some interesting articles were accordingly prepared, mostly by Rev. William Hamilton, and published. The great fire in Baltimore in 1904, destroyed the manuscripts and many other valuable materials, the accumulation of years, in the rooms of the Historical Society, involving an irreparable loss.

The Journal of the last session of the Old Baltimore Conference contains its protest against abolition agitation, in the following resolutions:

"1. Resolved, by the Baltimore Annual Conference in Conference assembled, That we highly deprecate the agitation of the slavery question, which has already resulted to the great detriment of the political and religious interests of the country.

"2. Resolved. That, as heretofore, we will oppose with zeal any aggressions which shall be attempted by the abolition agitation of the country."

A memorial was presented from those who anticipated being in the eastern division of the Conference asking that the style and title of the Conference be The East Baltimore Conference, and the request was granted. Conference ordered that the Baltimore Conference hold its next session in Wesley Chapel, Washington, and that the East Baltimore Conference hold its session in East Baltimore Station, Baltimore. The Bishops were requested to exercise the transfer power freely between the two Conferences until in their judgment sufficient time had been allowed to adjust the members of the Conferences, respectively, to their appropriate positions.

The Conference ordered that 3,000 copies of the Annual Minutes of this session be published under the supervision of the Secretary, and that each preacher pledge himself to take not less than ten copies. [Underscored in the Journal.]

The Reports, in this final and memorable session of the Old Baltimore Conference, furnish the evidence of the wonderful progress made since the opening of the Nineteenth Century. The first report in the Journal on the Bible cause appropriately says: "Many things tend to divide us -- this alone binds us together, and reminds us that however we may differ in name, in policy, in minor doctrines, we have one religion and one Saviour." Not only had the entire country at home been fully supplied by the auxiliaries to the great American Bible Society with the pure Word of God, but the translation of the Bible into foreign languages, and its amazing distribution among foreign nations gave cheering signs of speedy entrance into the darkest regions of the earth.

The cause of Education, seriously halted at the beginning of the century by the great fire that discouraged all effort for the promotion of higher culture, has now reached an advance that had boon hardly dreamed of. Dickinson College not only has been successfully established with a full corps of professors and over one hundred and fifty students, but has secured an endowment of \$87,500. The Baltimore Female College has a good building (not involving the Conference in debt) with excellent teachers and one hundred and fifty-seven pupils. The Dickinson Seminary under the guidance of Dr. Thomas Bowman), is under the control of the Conference with four hundred and fifty pupils. The Wesleyan Female Institute, notwithstanding its financial embarrassment, prospers in the patronage extended to it and in its capable management by Rev. John Wilson, a man of superior ability and high moral worth. The Cassville Female Seminary, with Rev. A. S. Hank, the gifted and competent Principal, fulfills its promise of usefulness and success. Olin and Preston Institute for boys, at Blacksburg, Virginia, has for it the prediction of "a high and honorable destiny." Besides these, five other institutions are recommended to the patronage of the Methodist public. The collections throughout the Conference for the education of preachers' children amounted to \$1,000, and was distributed among fifty-one families.

The contributions for missions reached the sum of \$23,493; for the Tract Society, \$2,731; for the Bible Society, \$2,642; for the Sunday School Union, \$1,712; for Conference Claimants, \$7,229; for necessitous cases, \$1,800. There were 781 churches reported, valued at \$1,270,329, and 97 parsonages, worth \$159,250. The membership numbered 58,969 white, and 930 colored, making an aggregate of 59,899. The number of Sunday Schools reported were 783, with 10,202 officers and teachers and 50,417 scholars. The Metropolitan Church in Washington City was on the way to completion. The Colonization Plan was cordially endorsed, Street and Field Preaching recommended, and the cause of Temperance urged with emphasis.

Three hundred and sixty preachers are at last to be divided into two nearly equal bands, 157 receiving their appointments in the Baltimore Conference, 178 in the East Baltimore Conference. Eleven superannuated preachers fell into the Baltimore, and eleven into the East Baltimore Conference.

That the rise and progress of Methodism in this country was purely providential is manifest from the fact that even Mr. Wesley himself did not look across the Atlantic until the news reached him that emigrants from Ireland, impelled by the love of God and of immortal souls, had voluntarily begun the work of evangelization at the points from which the gospel might spread, first, to the adjacent sections, and then to the regions beyond. But when the intelligence came to him, he was not slow to discern the grace of God, and promptly to send missionaries who could give direction to the movement. Even then the work was crude and without definite form. Gradually the scope of territory became enlarged and was speedily occupied by the zealous and faithful pioneers. The war of the Revolution checked their labors for seven years, but the very tribulations and persecutions they suffered served only to feed the fire the Lord had kindled. So soon as peace prevailed, it burst forth into a lambent flame and reached the period of organization as early as 1784.

The Baltimore Conference became the mother of Conferences, with truly representative men -- great as pioneers and equally great as leaders in wise Church statesmanship and paramount influence. They controlled the legislation of the Church before she had a real legislative body, and the principles evolved from their itinerant experience are found today imbedded in her constitution. They were unselfish men, uninfluenced by motives of personal ambition or greed of gain; seeking only the sheep lost in the wilderness, and submitting gladly to all kinds of privation and suffering, that they may save perishing souls. If their record is rightly considered, every act in every period was, regardless of criticism or opposition, dictated by the purest intention to promote the welfare of the church they had learned to love. This is true in every hour of peril and in every agitation that has excited the church. The attitude of the body, especially in 1844 and 1846, reveals the intense desire to preserve the integrity of Methodism within her territory, and to save it from entire defection, not simply from her ecclesiastical jurisdiction, but far more from what would have doubtless happened -- the lapse of many into indifference and irreligion.

When the Conference boundaries were fixed, at the beginning of the last century (1802), and the sessions became more definitely organized, it required all the energies of the Baltimore Conference to care for the thousands that came into the fold of Christ during the great revivals that for several years prevailed in every part of her territory. Little thought could therefore be given to the questions of a better support of her ministers or to mission fields beyond her own bounds. But

when these multiplied numbers brought larger means within reach, and church buildings were provided, interest began to be awakened in behalf of the worn-out preachers, widows and children, and simultaneously of the Indian tribes in the West, as well as of more destitute fields from which the cry for help began to be heard. The Baltimore Conference, to her honor be it said, was the first to heed these calls, and from her prompt response grew the organization of Preachers' Aid and Missionary Societies, so well known today. So soon as these agencies were in effective operation, the equally important subject of Education began to re-awaken concern and lively effort. Years had intervened since the destruction by fire of the early schools, but now the opportunity comes and is seized. After mature deliberation and well concerted planning, a broad and deep foundation is laid for the sons and daughters of the people, presenting at the close of this last period, beautiful and adequate edifices and capable instructors, meeting, at least as fully as the patrons at that time desired, their long-cherished wish.

Without taking a further survey of this last period, closing in 1857, it may not be amiss to state, that when the imperative necessity for a division came, the change, so radical in the ranks of the three hundred and sixty men, who were looking into each other's faces for the last time as an associated body in the old historic Light Street Church, meant only the better opportunity to advance the cause of Christ. The scene was impressive and solemn, but it was not disheartening. The element of hope was in it -- a hope which no seeming disaster, even that of an awful period of civil war, could destroy. It is true that darkness and perplexity came with that terrible chapter in the nation's history.

The Baltimore Conference was in 1861, as she always has been, a unit in principle, as the record declares, and the only diversity in opinion was as to the method by which that unity might be preserved. The war changed the situation, and was the chief factor in the later division which followed. As in 1844, politics wrought temporary damage to the spirit and temper of that time, and alienated many who had been closest friends, so in 1861 the excitement produced by an unprecedented civic struggle had its serious effect in separating brethren formerly joined in the bonds of genuine Christian affection. Surviving this unhappy period, Methodism held its people to the faith of the fathers, and has since, by Divine aid, guided them to greater achievement and success. Let us rejoice in what has been saved, and forget what may have seemed to be lost. "Love never faileth." Like Truth, it may be hidden for awhile, but in God's good time it will be revealed with intenser light and grander power.

* * * * *

JOSHUA SOULE
By Collins Denny

[Summary -- Born August 1, 1781, Bristol, Hancock county, Maine. Licensed to preach 1798. Admitted on trial at a Conference held in New York City, June 19, 1799, and appointed Junior Preacher on Portland Circuit, Maine, a circuit 500 miles around, with 27 appointments to be met each month. 1800, in charge of Union Circuit, Maine. 1801, [118] ordained Deacon by Bishop Whatcoat and sent to Sandwich, Massachusetts. 1802, in charge of Needham Circuit. 1803, ordained Elder by Bishop Whatcoat and sent to Nantucket. This year he married, in Providence, R. I., Miss Sarah Allen, an orphan, who for 54 years, shared his burdens loyally. 1804-5, Presiding

Elder of the District of Maine, a District including the whole of the present State of Maine, 1,200 miles around, with thirteen charges. In 1806 Maine was divided into two Districts, and for two years he was Presiding Elder of Kennebec District. The next four years, Presiding Elder of the other District in Maine -- Portland. 1812, in charge of Lynn, Massachusetts. Next four years, Presiding Elder of Kennebec District, Maine. 1816, elected General Book Steward (Senior Book Agent) and editor of The Methodist Magazine. 1820, elected Bishop on first ballot by General Conference in Baltimore and declined the office; also declined re-election to the Book Agency. 1820-21, stationed In New York City. 1822-24, stationed in Baltimore. 1824, again elected Bishop in Baltimore and there ordained. For some time after his ordination to the episcopacy his family continued to reside in Baltimore, then moved to Lebanon, Ohio. After the division of the Church, Nashville, Tenn., and vicinity became his headquarters. 1842, fraternal delegate to the English Methodists. Died March 6, 1867, in Nashville, Tenn. Buried by the side of McKendree in the campus of Vanderbilt University.]

God sometimes uses what may be termed the lack of human resources as the means to advance His Kingdom, to bring blessing to men. Poverty drove from Ireland to America Robert Strawbridge and Philip Embury -- the one to Maryland, the other to New York. American Methodism, through these men, owes more to poverty than it does to wealth. Wealthy homes send few preachers into the ranks of the itinerancy. To be "compassed with infirmities" is a condition needed to equip a man with "compassion on the ignorant and on them that are out of the way." To give one's self, full of infirmities as that self may be; is the highest, most precious gift any one can offer, really the fruitful gift,

"For the gift without the giver is bare."

The early itinerant, possessing nothing of this world's goods, but rich in God's favor and in compassion on the multitude of the unsaved, went throughout the country preaching the gospel, seeking men even in the most sparsely settled sections. Jesse Lee of Virginia, the Apostle of Methodism to New England, had in 1793 the whole of Maine within his circuit. That year Readfield Circuit, the first circuit in the Province, was formed. Soon the Methodist itinerant, keeping pace with the settlers throughout the country, followed the way blazed by Lee through the wilderness of Maine. If a few poor folk could be gathered to hear the word of salvation, the lack of roads and ferries did not deter the men in whose hearts God's truth shone with heavenly light from going to the people with their message. Those wonderful men -- the early itinerants -- faced wintry storms, slept where they could find a covering, knew how to suffer want of food and clothing and every material comfort, and rejoicingly gave themselves to save men.

Among that heroic band of seekers for a larger freedom who sailed into Plymouth Bay in the Mayflower was George Sowle, whose name is found among the company of Edward Winslow. From him descended Joshua Soule, for some time the master of a sailing vessel, who abandoned the sea to live with his family on a farm in Maine. His fifth son, also named Joshua, when still an infant, was taken with the family to the new home at Avon, on the Sandy river, a small and new settlement. The family had been reared Presbyterians, and the parents were rigid Calvinists. A mile and a half from this home the Methodists preached in a private house. Here young Joshua heard the flaming Methodist itinerants preach a gospel as broad as the human race and as deep as human needs. His soul was stirred, and he gave himself to his Lord. The Calvinistic family on the

remote frontier was in consternation when this dutiful son asked permission to become a Methodist. His father, mortified at the suggestion and indignant at the persistency of his son, tried to break this purpose by the exercise of authority. His mother sobbed out her prophecy that he would be ruined if he joined the Methodists.

Here was a sore trial to a boy whose serious nature had led his playmates to give him the nickname of "the Deacon." He took time to consider, he prayed, and concluded that duty called him to become a Methodist. For the lad, as afterwards for the great Bishop, when duty called there was but one thing to do -- obey. Late in life he said: "It cost me something to be a Methodist; I became one fully expecting to be an exile from my father's house." Light shone along the path of duty. The once indignant father soon joined the Methodists, gave long years of service to the Church, and died an official member.

To face day by day the freezing wintry winds, to endure hardship for no pay, meant little to the itinerants who believed they had a work to do for God. They counted not their comfort dear unto themselves, not even their lives, if they could open the kingdom of heaven to believers. To be sure they found and helped to develop "the most dominating personality in American Methodism, next to Bishop Asbury;" but to them, doubtless it was a greater privilege to be used to help the unknown multitude, whose names are written only in the Lamb's book of life.

Shortly after his conversion young Joshua "rides with the elder" around the district, and exhorts after the sermon. At seventeen he is a preacher, at twenty-three a Presiding Elder, with a whole State for a District. Reared on the hardest frontier of the country, in a remote region of that frontier, he grew physically and intellectually amid the hardest scenes. Given native capacity and a purpose to profit by opportunities, and the hardest conditions of any field of duty can be made to furnish cultured training. A few poor sheep in a wilderness may seem to be no school at all in which to begin the training for highest usefulness in the widest sphere, yet that was David's school. A Methodist preacher has been known to use the children in the homes that gave him shelter to teach him his letters by a pine-knot fire, and ultimately to acquire an almost faultless English style. American Methodism has had no mightier preacher, no greater administrator, no mind more delicately adjusted to constitutional problems in the Church, than Joshua Soule. He owed nothing to the schools. What might he have become had scholastic training been open to him?

At his first General Conference, when not yet twenty-seven years old, he wrote the constitution of the Church, and carried it through the committee against the opposition of Ezekiel Cooper, "the philosopher and logician of the Church," and through the General Conference itself against the opposition of Jesse Lee, one of the mightiest among the mighty. He entered the Book Agency and editorial chair without experience of business or of writing. He did the work both of clerk and porter, "packing, hooping and shipping boxes." The business grew in volume and prosperity and in favor with the people. With him our periodical literature really began. Ten thousand subscribers greeted the first volume of "The Methodist Magazine," and he was the editor. He took active part in the organization of the American Bible Society, and the Missionary Society of the Methodist Episcopal Church, speaking overwhelmingly for the adoption of the constitution of the latter, and was elected its first treasurer.

Few men in American Methodism have endured the strain from good people who were Methodists to which Bishop Soule was subjected; none have borne that strain with a more manly dignity and stainless honor. He knew the difference between the compromise of policies and the surrender of principles. To shirk a plain duty is to assume a greater responsibility. From 1791 onwards, the method of appointing Presiding Elders, even the existence of that office, was a fruitful source of discussion and of difference among our fathers. Good and true men differed on this question, and sometimes lost their temper. Chief friends were separated, only to be reunited in that presence where all eyes shall see alike. American Methodism has more than once divided on this and related questions.

The General Conference of 1820 elected Joshua Soule a Bishop on the first ballot, but before his ordination, adopted by a large majority, as "a peace measure," a resolution to give the Annual Conferences the power to elect the Presiding Elders, and also to give them, with the presiding Bishop, the appointing power. In the judgment of the Bishop elect this was a breach of the constitution. To his mind that path led to anarchy. He understood the protection and order of law; he had too clear a mind to fail to see the possible disaster when law is disregarded. The question is not now the correctness of his judgment. We are dealing with a man of clear, settled convictions, one to whom duty was even more alluring than peace. He resigned the episcopacy. The resolutions were suspended for four years. He was the most powerful aid to McKendree in saving what they believed to be the constitution of the Church.

Great was the strife in the Church following that General Conference, When the next General Conference met the forces were nearly equally divided. On the second ballot Soule was elected Bishop by a bare majority. Then began that efficient episcopal career over the connection, which only failing strength, indeed which only death, terminated.

In 1844 the General Conference again took action that the great Bishop believed to be unconstitutional. Again he took his position without wavering, and for the remainder of his life he was the chief figure around which the fires of controversy raged. In 1820 not a few of the Methodists in our Baltimore territory were opposed to his position. In 1844 very few of the preachers of our Conference agreed with him. Many men in the Church with whom for long years he had worked with increasing love, men who had loved the Church as he loved her, who had thanked God for his great gifts, his even greater character, his unswerving loyalty and his unstinted devotion, turned against him, sometimes with bitterness and scorn, sometimes even denying his integrity. Never during the remainder of his life did this man, who for nearly fifty years had been preaching the gospel and who had given his all for the upbuilding of the cause of God, have surcease of opposition, at times of tumult and calumny. An editorial of a chief paper now before me seems surprised that he died in triumph, and pointedly says: "The personal influence of no man gave a higher sanction and encouragement to the greatest sin of American Methodism; and that sin dragged on the 'Great Rebellion,' and its stupendous retributive war."

This is a sad spectacle, not honoring to human nature, and not calling for bitter words or thoughts. It does suggest that men should cultivate a spirit that will allow differences of opinion even on the gravest matters without going to the extreme of breaches of personal relations. Daniel, in early manhood, was saved the trial of the fiery furnace. Only after a long, upright life, filled with useful labors performed in positions of great distinction, did he find the den of lions. A good

man is not saved from trouble. The house built on the rock endures rain and floods and wind -- and stands.

In person Bishop Soule was tall, slight, erect. There was a dignity in his manner that verged on majesty. In the social circle, especially when with close friends, there was a constant flash of wit and pertinent anecdote. Few men could so charm and hold those who had the opportunity to know him.

As a preacher he ranked with the best America has produced both in manner and matter. He took time to preach, generally an hour and a half. He was not a rapid speaker, but rather measured and always stately. His auditors felt a master was before them, as with growing power, though with little use of rhetorical figure he unfolded his theme. He seemed to gather up his audience in his hands, and to mold them to his thought and spirit, till toward the close the total effect was often overwhelming. Those who heard him often, especially in his prime, give the impression of a preacher whose dignity was inherent in his nature, whose commanding speech often carried men out of themselves, one who preached with an authority and effect that men felt and acknowledged. There was nothing in his preaching that suggested artificiality. His very atmosphere was sincerity, and sincerity that revealed one to whom life and duty were full of solemnity. He was venerable even when he was young.

As an administrator he emphasized law, not as a burden, but as a guide and safeguard. He won the confidence of the people by his impartial and able supervision. Preachers took hard work without complaint from the Bishop who did not spare himself. Many of them knew that for two years all the time he spent at home did not aggregate two weeks. To him office was not a crown, but a larger field for work, and right nobly he did that work. In him, if we consider his combination of pulpit ability, statesmanship, rigid adherence to the constitution as he understood it, we see American Methodism's greatest administrator.

He died admired, respected, venerated, loved by the Methodists of the South, and passing years do not dwarf him.

* * * * *

APPENDIX A CLERICAL SKETCHES

The Preachers named in the following sketches were all received on trial in, or were transferred to, the Old Baltimore Conference. Many fulfilled their ministry prior to 1858. Others continued in connection with one or the other of the three succeeding Conferences until their decease:

CLERICAL SKETCHES CONTENTS

A

Edward E. Allen

Thomas D. Allen
John Anderson
David W. Arnold
George Askin
James Avis

* *

B

Alexander M. Barnitz
Mordecai Barry
Basil Barry
William S. Baird
Albert Barker
Dabney Ball
John Ball
Robert Barnes
John Bear
Robert Beers
James Beaty
Amos J. Bender
James Berkeley
George Berkstresser
Robert Wesley Black
Samuel V. Blake
Zane Bland
John Wesley Bond
Thomas E. Bond
Simon Booker
John W. Boteler
George W. Bouse
John Bowen
Alem Britain
Samuel Brison
George G. Brooke
James Brads
Jacob L. Bromwell
Benjamin N. Brown
Benjamin Peyton Brown
Charles E. Brown
George L. Brown
James H. Brown
Richard Brown
Nathan S. Bucknham
John W. Bull

James Bunting
Ezra F. Busey
Thomas H. Busey
Elisha Butler
William Butler

* *

C

Robert Cadden
Thomas E. Carson
Francis S. Cassady
Leonard Cassell
David Castleman
John Chalmers
William Champion
William H. Chapman
George D. Chenowith
Thomas B. Chew
John Wesley Childs
James M. Clarke
Charles Cleaver
William T. D. Clemm
William G. Coe
Nathaniel W. Colburn
James A. Coleman
Isaac Collins
John A. Collins
S. L. M. Conser
Israel B. Cook
George G. Cookman
George W. Cooper
John W. Cornelius
Thomas Cornelius
Abram M. Creighton
Benjamin H. Crever
Frederick E. Crever
Cornelius C. Cronin
John W. Cronin
William G. Cross
J. Wesley Cullom
James Curns

* *

D

Robert L. Dashiell
Thomas Daughaday
John Davis
James N. Davis
Samuel Davis
Gideon H. Day
John S. Deale
John A. De Moyer
John C. Dice
Samuel M. Dickson
Henry G. Dill
Saul B. Dolly
Thomas J. Dorsey
Wilford Downs
John H. C. Dosh
Martin L. Drum
Edward L. Dulin
George W. Dunlap
Samuel B. Dunlap
James B. Durburrow
Franklin Dyson

* *

E

James N. Eakin
Joseph T. Eakin
William Earnshaw
William Edmonds
William B. Edwards
Oliver Ege
John W. Elliot
Samuel Ellis
Robert Emory
William H. Enos
Alfred A. Eskridge
Jason P. Etchison
Luther J. Etchison
John W. Ewan
James Ewing

* *

F

Louis B. Fechtig
William G. Ferguson
Joseph Forrest
Joseph France
Joseph Frye
Thomas Fulton
Henry Furlong
Henry B. Furlong

* *

G

James Gamble
Franklin Gearhart
John A. Gere
John L. Gibbons
Alexander E. Gibson
John L. Gilbert
Mayberry Goheen
J. S. Gorsuch
Thomas D. Gotwalt
Cambridge Graham
Joshua M. Grandin
George T. Gray
John M. Green
Alfred Griffith
Jacob Gruber
Job Guest
John Guss
George Guyer
Asbury W. Guyer
James Guyer
John Guter
William Gwynn

* *

H

Benjamin B. Hamlin
Matthew G. Hamilton
William Hamilton
A. Summerfield Hank

Jehu Hank
J. Newman Hank
William Hank
James M. Hanson

Thomas S. Harding
Daniel Hartman
Marvin L. Hawley
Nelson Head
Andrew Hemphill
Levin D. Herron
Edward F. Heterick
Thomas Hildebrand
George Hildt
William Hirst
Daniel Hitt
Adam Hockenbury
Henry Hoffman
Horace Holland
William H. Holliday
John W. Hoover
Robert R. S. Hough
John W. Houghawout
James J. Houseweart
William Houston
Wesley Howe
John Howell

* *

I

George W. Israel

* *

J

Enoch G. Jamieson
George B. Jefferson
John M. Jones
Zachariah Jordan

* *

K

Reuben E. Kelly
William H. Keith
Philip Kennerly
Samuel Keppler
Aaron M. Kester
Edward Kinsey
J. Hanson Knotts
John Kobler

* *

L

James F. Liggett
Charles G. Linthicum
Philip D. Lipscomb
Robert M. Lipscomb
John M. Littell
John Z. Lloyd
Nathan Lodge
Ralph Lotspeich
Thomas Lucas
William O. Lumsdon

* *

M

James H. March
Francis Macartney
John S. Martin
James A. McCauley
Thomas F. McClure
William McDowell
Jacob McEnally
Peter McEnally
Charles McElfresh
Thomas McGee
William A. McKee
Joseph G. McKeehan
Solomon McMullin
Jacob S. McMurray
Harrison McNemar
Samuel McPherson
Justus A. Melick

William M. Meminger
Henry S. Mendenhall
Francis A. Mercer
Joseph Merriken
John Miller
Francis M. Mills
Nathaniel B. Mills
William R. Mills
Robert Minchall
Thompson Mitchell
Levi N. Monroe
Jonathan Monroe
T. H. W. Monroe
Jacob Montgomery
John Moorhead
Gerard Morgan
Lyttleton F. Morgan
N. J. Brown Morgan
Tillotson A. Morgan
Joseph S. Morris
William Munroe
Randolph R. Murphy
Thomas Myers

* *

N

Bernard H. Nadal
Eli Nicodemus
Lorenzo D. Nixon
Richard Norris

* *

O

Elisha D. Owen
Edward Orem

* *

P

Joseph Parker
Christopher Parkison

James Paynter
Yelverton Peyton
Jesse Pinnell
William H. Pitcher
John Pitts
Joseph Plotner
John Poisal
James F. Porter
William Prettyman
Samuel W. Price
Michael L. Pugh

* *

R

Nelson Reed
Aquilla A. Reese
Philip B. Reese
Thomas M. Reese
Samuel Register
Charles A. Reid
James Reid
J. Mckendree Reiley
James Reiley
Tobias Reiley
Philip Rescorl
Caleb Reynolds
John Rhodes
John Rice
John W. Richardson
Francis H. Richey
Finley B. Riddle
John V. Rigdon
Samuel Rodgers
Joseph A. Ross
S. Samuel Roszel
Stephen Asbury Roszel
Stephen George Roszel
Joseph Y. Rothrock
Joseph Rowan
William M. D. Ryan

* *

S

James Sanks
Thomas B. Sargent
Samuel W. Sears
Thomas Sewall, Jr.
James Sewell
Samuel Shannon
Jacob B. Shepherd
Thomas Sherlock
David Shoaff
Wesley M. Showalter
Henry N. Sipes
Philip S. E. Sixeas
Henry Slicer
Amos Smith
Bennett H. Smith
Henry Smith
James Smith
John Smith
Presley B. Smith
Samuel W. Smith
Stephen Smith
Joseph N. Spangler
William F. Speake
Wilson L. Spottswood
John T. Stansbury
David Steele
David Stevens
James Stevens
William H. Stevens
Isaac T. Stratten
George Stevenson
John Stine
William R. Stringer
Thomas O. Summers
Thomas H. Switzer

* *

T

Henry Tarring
Thomas Taneyhill
Bishop William Taylor
Foushee C. Tebbs
David Thomas

John Thomas
John Thrush
Charles B. Tippet
John W. Tongue
Irvin H. Torrence
Joseph Toy
John T. Trone
David Trout
Matthew A. Turner
James Turner

* *

V

Eldridge B. Veitch
Robert S. Vinton

* *

W

Nathan Walker
James Ward
Plummer E. Waters
John Watson
James Watts
Beverly Waugh
J. Hoffman Waugh
Joshua Wells
William Wickes
Joseph White
William B. White
Henry Willis
Henry Wilson
James T. Wilson
Norval Wilson
Reuben E. Wilson
Samuel A. Wilson
William H. Wilson
William T. Wilson
Octavius P. Wirgman
David Wolf
John W. Wolfe

* *

Y

Charles B. Young
Jared H. Young

* * *

EDWARD E. ALLEN -- admitted in 1827, was born in Accomac County, Virginia, August 16, 1804; converted at the age of seventeen, and died in Shrewsbury, Pa., May 28, 1872. He was a practical, scriptural preacher; fervent, energetic, tender and affectionate. In his last illness, continuing for three months, he was almost constantly engaged in prayer and in searching the scriptures. His active service covered a period of thirty-five years. His end was peace.

THOMAS D. ALLEN -- a brother of Edward, was born in Accomac County, December 21, 1801; converted at nineteen; admitted into the Ohio Conference in 1829; transferred to the Baltimore Conference in 1834, and was appointed to Warrenton Circuit. His constitution gave way under the burning zeal with which he cultivated his new field of labor, and in the home of his brother in Annapolis he calmly and joyfully entered into rest June 25, 1835.

JOHN ANDERSON -- born in Frederick County, Maryland, 1803, died in 1867; admitted, 1834; reared in Center County, Pennsylvania, converted at a Campmeeting in Center County, 1829; was in 1839 transferred to the Missouri Conference, served four charges there and then in Illinois; 1854, re-transferred to Baltimore, and 1857 in the East Baltimore Conference. Clean, earnest and successful as a preacher, he was eminently a man of the people, commanding their sympathies; genial and kind, yet unflinching in adherence to principle. His keen sense of humor was accompanied by tenderest sympathy for those in distress. Returning with a friend, from three Sunday appointments he suddenly fell in the road, stricken with heart trouble. After being carried to his home he never spoke again.

DAVID W. ARNOLD -- born in Frederick County, Virginia, 1816; died in 1875; converted at 16 at a campmeeting; admitted in 1852, supernumerary 1875. He traveled on various circuits in Maryland and Virginia. His closing testimony was: "My trust is in Jesus, I know whom I have believed, and am persuaded that he is able to keep that I have committed unto him against that day."

GEORGE ASKIN -- born in 1816, died in 1831, was an Irishman. His last words were "My God is mine and I am his, I have been in the dark mountains; but King Jesus has given me complete victory. Glory, honor, praise and power be to God!"

JAMES AVIS -- born near Shepherdstown, Virginia, January 7, 1795; joined the Conference in 1820. His labors were successful; on his last charge, Columbia, between three and four hundred were added to the Church. His death in 1824 was sudden but peaceful.

* * *

ALEXANDER M. BARNITZ -- born in York, Pa., June 13, 1824; died in the same city January 18, 1903; converted at the age of 19; admitted in 1849; strong physically and mentally and in the faith of the Gospel; his active and useful labors covered a period of fifty-two years, all within the Pennsylvania territory of the Old Baltimore Conference. Thoroughly versed in the Scriptures, a fine memory enabled him to use them with unwonted power. Precepts and promises flowed from his tongue as water from a fountain. He fully believed them and had the rich experience of their meaning in his own heart, and they adorned his life. His closing days were as beautiful as his former life had been. For two weeks prior to his death he was in the land of Beulah. When near his end some one felt his pulse. Looking up, he said: "Praise the Lord, I'll soon be in heaven." When his voice failed his hand was raised, and pointing upward it indicated final victory.

MORDECAI BARRY -- born in Anne Arundel County, Maryland, 1793; was the son of pious Methodist parents; converted in 1812, and entered the traveling connection in 1820. His career, though brief, closed in peace July 29, 1823.

BASIL BARRY -- born in Anne Arundel County, Maryland, attained the ripe old age of over 88 years admitted in 1815; he traveled in the regular work for twenty-nine years; compelled by ill health to retire, he sustained a superannuated relation till his death in 1877 in Rockville, Md. He was always ready, when his health allowed, to render valuable aid to the effective preachers on the work. Plain and simple in his manner of preaching, his sermons were apt and forcible. His uniform cheerfulness often reaching vivacity, doubtless contributed to the extension of his life. His last utterances were the words of the dying Stephen: "Lord Jesus receive my spirit."

WILLIAM S. BAIRD -- born in New Liberty, Lycoming county, Pa., 1815; died in Berkeley county, West Virginia, 1874; converted early in life; graduated at Allegheny College, 1841; admitted in 1842; spent nineteen years in the M. E. Church, and fourteen in the Church, South. He was in charge of the Wesleyan Female Institute (1860-'66), Staunton, Va., and appointed Editor of the Baltimore Episcopal Methodist 1872. A man of decided culture and taste, faithful to every obligation of duty, he was esteemed and loved by all who knew him. Modest and unobtrusive, he never sought publicity. The purity of his motives were never questioned. He was an Israelite indeed in whom was no guile. His last message to the Conference was one of "warmest Christian love;" and, when unable to speak, he raised his hand in token that all was well.

ALBERT BARKER -- born in Baltimore, 1820; converted 1835; admitted in 1839; served three years acceptably and died, 1842, exclaiming "All is well."

DABNEY BALL -- born in Fairfax County, Virginia, 1820; died in Baltimore, 1878; converted at fifteen; admitted in 1843; he was from 1862 to 1865 chaplain in the Confederate States Army; 1871, in broken health, he was transferred to California; improved in health he returned and finished his work and his life as Presiding Elder of the East Baltimore District, M. E. Church, South. Whether in the itinerant field or in the midst of civil war, he was one of the bravest of soldiers. He often preached standing on feet that quivered with agony. He made long journeys to distant churches in mountain regions till the raiment that covered his racked limbs froze, and refrained from speaking of his sufferings, except incidentally to a few. On the staff of General J. E. B. Stuart, his coolness, courage and unflinching fortitude in the midst of danger were matters of

common remark. His social qualities won him many friends. At the last he testified to the settlement of the question of his faith and hope in Christ.

JOHN BALL -- born in Fairfax County, Virginia, September 1, 1812; converted at a campmeeting when fifteen years old; admitted in 1837; traveled nine years in the Conference; was a young man of great promise, qualified for extensive usefulness, but cut down in the vigor of life by disease produced by exposure in the discharge of duty. During his sufferings his mind was serene and tranquil. He ended with the shout, Glory!

ROBERT BARNES -- was received in the Virginia Conference in 1807, and into the Baltimore Conference in 1822; located in 1834; was re-admitted, 1851, and assigned a superannuated relation. He was a plain, gospel preacher and did much good. He loved the Church, her doctrines and her usages. He died in the faith in 1867.

JOHN BEAR -- born in Rockingham County, Virginia, 1794, was brought to repentance under the preaching of the famous and eccentric Billy Cravens, at the age of eighteen; two years later, entered the Conference on trial in 1814, and did effective work in Western Pennsylvania. In his thirtieth year he was chosen one of the delegates to the General Conference of 1824 and five times subsequently. He spent fifty years in the effective ranks including every department of itinerant service. His personal appearance was striking. Of medium height, his well-knit frame denoted muscular power and his strongly marked features indicated the blending of firmness with gentleness. His preaching was after the Wesleyan type, and always with power. As an exhorter he was unsurpassed. His administrative ability was superior and eminently fitted him for the duties of a Presiding Elder. He was a wise counselor. Once decided in his convictions he never faltered. He was true to the original conception of the itinerancy, the Episcopacy and its necessary adjunct, the presiding eldership. He was so distinctively Wesleyan in his statement of the doctrines of the Church, that Bishop Janes regarded him as approaching most nearly to the earliest Methodist preachers. He lived to be eighty-four, and died as he had lived, sending as his last message to his Conference these characteristic words: "Strong in faith, giving glory to God."

ROBERT BEERS -- born near Concord, Franklin County, Pa., February 13, 1806; died in Huntingdon County, Pa., February 13, 1870. He was converted in his twentieth year under the ministry of Rev. Jonathan Monroe, and admitted in 1835. His active work in the Conference was in the Pennsylvania part of the territory. During the last three years of his life he suffered greatly from disease of the heart. He retained his faculties till the latest moment, singing near the close: "On Jordan's stormy bank I stand, etc." He was a good man and a faithful minister of the Gospel.

JAMES BEATY -- born in Loudoun County, Va., April 1, 1827; died at Moorefield, W. Va., April 18, 1888; converted at the age of 20; admitted in 1850; traveled in the regular work twenty-six years, and was a superannuate twelve years. He was a faithful exponent of the Gospel. Expecting immediate results he was not disappointed. Nor was he idle during the period of his retirement from the active work, preaching as his strength would allow, often going out into the "by-ways and hedges" to carry the Gospel to the poor. Sweet glimpses of Heaven came to him in his last hours, and as the end drew near he whispered: "The weary wheels of life will soon stand still."

AMOS J. BENDER -- born in Bendersville, Pa., July 31, 1824; died at Dublin, Md., June 30, 1897; he was converted very young, and early in life there was a definite call to the ministry; was admitted in 1856. He had a gentle disposition. While the work to which he was assigned was sometimes hard and the compensation very meager, he was never known to complain. He was as plain and simple as a little child. His preaching always was effective. As the end of life drew near, serenity and peace changed to rapture. "I have the victory, the victory!" "Thanks be to God which giveth us the victory through our Lord Jesus Christ," were his last words.

JAMES BERKELEY -- born in Fairfax county, Virginia, May 18, 1801; converted in 1821; traveled fourteen years from 1827; ruptured a blood vessel and died, April 23, 1841. He was of a mild and amiable disposition, kind and courteous in manner, not a preacher of brilliant talents, but acceptable and useful. He died in great peace in Alexandria, Va.

GEORGE BERKSTRESSER -- born August 12, 1807, in Pennsylvania; died in Dadeville, Alabama, November 3, 1896. Admitted in 1836, within twenty-nine years he traveled on nineteen circuits in Pennsylvania, and for thirty-one years from 1865 was on the retired list. He spent the last seven years with his son, in Dadeville. The pastor of the M. E. Church, South, thus wrote of him: "I knew him for two years. He was as nearly without faults as men get to be. Being feeble, he could do little active work, but he did what he could. His triumph over death was complete."

ROBERT WESLEY BLACK -- born in Huntingdon, Pennsylvania, September 6, 1824; died in Baltimore, May 9, 1895; converted and joined the church, 1842; shortly afterwards he was called to preach the gospel; entered Allegheny College, 1847, and graduated from that institution, 1850; admitted 1851. He was known as a careful man in looking after all the interests of the church. He was a polished Christian gentleman. His sermons were carefully thought out, every sentence well rounded, and they were models of rhetorical and logical beauty. His pastoral work was of a high order.

SAMUEL V. BLAKE -- born in Easton, Talbot County, Maryland, January 15, 1814. Deprived by death of his father in early youth he found his home with an uncle, Rev. B. S. Vinton in Washington, D. C.; admitted 1835. His work in the traveling connection was within the bounds of the Conference and extended over a period of thirty-six years. His characteristics were earnestness, energy, activity and fidelity to his one work, joined with the strongest trait, conscientiousness. He was gentle in his spirit, attractive in his personality, and beloved by the people everywhere in his long service. His work ceased with his life. While attempting to preach at Jefferson street, Baltimore, April 9, 1871, he was compelled by physical prostration to desist, and with difficulty succeeded in reaching the Monument street parsonage. Just one month later the end came and with it the shout of "victory!"

ZANE BLAND -- born in Pendleton County, Virginia, October 5, 1816; died in Cumberland, Maryland, December 12, 1851; admitted in 1840. Eleven years covered the period of his work. Original, earnest and industrious, his brief life was not in vain. "All is right! Sing home, and let me die shouting" were his last words.

JOHN WESLEY BOND -- born in Baltimore, December 11, 1784. His father, Mr. Thomas Bond, was among the first fruits of Methodism in Maryland, under the preaching of Strawbridge.

John was converted in 1800 and received on trial in the Baltimore Conference in 1810. He located in 1813, was readmitted in 1814 and appointed to travel with Bishop Asbury till the close of his life, in 1816. After the death of Bishop Asbury, he was appointed first to Severn and then to Harford Circuit, where his labors were greatly blessed. He died in Baltimore, January 22, 1819, in peace and triumph.

THOMAS E. BOND* -- son of Dr. Thomas E. Bond, Sr., born in Harford County, Md. November 5, 1813. Both were physicians and ministers of the Gospel, and both celebrated as editors of Church papers. Thomas E. Bond, Jr. was a specially gifted man, intellectually, morally, socially and religiously. His native endowments were of a high order. Logic, wit, humor and imagination all combined to make him a power among men. Well educated in his youth, he applied himself to various studies in his maturer life, until his mind was stored with philosophy, history, science and theology. As an editor, he has not been surpassed. His brilliant articles in the Baltimore Christian Advocate, before and after the War, attracted wide notice and delighted his readers. The service he rendered in this department for the Methodist Episcopal Church, South, up to the time of his death, in 1872, can not be estimated. Calmly, with fullness of peace and hope, he met the last enemy and triumphed.

*Although Dr. Bond was a local preacher, his relations to the conference were so close and prominent that it is deemed appropriate for him to occupy a place in these sketches.

SIMON BOOKER -- a native of Newtown (now Stephens City), Frederick county, Virginia; entered the traveling connection 1820, in the Kentucky Conference, and was transferred, 1826, to the Baltimore Conference. His career was brief but attended with great success. His death was occasioned by sleeping between damp sheets, while engaged in a wonderful revival of religion on Loudoun Circuit. He reached the home of a friend, Mr. Bitenour, in his native town, where he "finished his course with joy," August, 1829. A short time before he expired he said: "I want a conductor to heaven," a moment after triumphantly exclaiming: "I have one -- a sublime One!"

JOHN W. BOTELER -- born in Washington, D. C., March 12, 1829; died April 12, 1896; converted at the age of ten years, and admitted in 1851. With the exception of a few years spent as an itinerant in the Baltimore Conference and then in the Upper Iowa Conference; his labors, as a minister and leader in the Methodist Episcopal Church, South, were confined to the city of his birth; where, notwithstanding the malady which occasioned his retiring from the active ministry of his Conference, he has left an indelible impress. He never became secularized, but devoted all his leisure hours to the promotion of the enterprises and movements of the church of his choice. He had the love and confidence of all the Christian people of his native city. "The Lord will provide" was his final note of triumph.

GEORGE W. BOUSE -- born in Pendleton County, Virginia, April 9, 1823; was admitted in 1849, and died at Woodland, Pennsylvania, July 21, 1892. A plain, practical, scriptural preacher, presenting the essential doctrines of the gospel with earnestness and force. The directness of appeal, the depth of his piety, the fervor of his zeal, the purity and uprightness of his character rendered his sermons very effective.

JOHN BOWEN -- admitted 1823, was another man of original powers; for forty years honored, venerated and beloved. He did not run in vain, neither labor in vain. His useful toil was crowned with a peaceful end. "No fear of death?" asked his pious physician. "Not any! not any! not any!" was the reply. An unostentatious man, he was yet instrumental in the conversion of many souls, punctual in filling his appointments, diligent in all his duties. He was generous, kind and unselfish, patient and hopeful. His equanimity was remarkable, his faith strong and his trust in God's care habitual. Even when deprived of sight he never murmured. The evening of his life was calm and tranquil.

ALEM BRITAIN -- born near Light Street, Pennsylvania, September, 19, 1809; died November 9, 1889, near Bloomsburg, Pennsylvania. He was admitted in 1830. His work in the active relation was entirely in Pennsylvania and covered most of the territory in that part of the Baltimore Conference. From the severity of his labors and travel he was compelled twice to stop and rest. His final superannuation occurred in 1880. He was well versed in the Scriptures, quoting them accurately and with readiness. His manner was affectionate -- at times pathetic. His diction was chaste and clear and simple. At protracted and campmeetings he was a tower of strength in song, prayer and exhortation. Numbers were converted under his ministry. His life was consistent both at home and abroad.

SAMUEL BRISON -- The little village of Newtown, (now Stephens City), Frederick County, Virginia, claimed him as a native (1797). Converted at nineteen, under the ministry of Rev. Thomas Kennerly, he entered the itinerancy (1821) with little culture, but with great natural gifts. He has been called a "model preacher," and his record testifies to the correctness of that term. His style, though not ornate and brilliant, was perspicuous and forcible. Belying less on books, (outside of the Scriptures), he was marked by an originality and freshness of thought, a plainness and earnestness in delivery, a simplicity and sincerity that gave him power over his audiences and produced lasting effect. Thirty-two years of unabated labor on circuits, stations and districts found him at their close with the harness on and ready for the speedy summons of his Lord. "I can very easily be spared, I shall not be missed ... I know my brethren have always loved me," were among his last and simple, unaffected utterances.

GEORGE G. BROOKE -- born in Fauquier County, Virginia, 1808; died in Berryville, Va., December 8, 1878, closing his fiftieth year of active work. He was admitted on trial in the Baltimore Conference, 1829. He was remarkable for constancy and earnestness in his private devotions, and for unwavering faith in the Divine promises. His labors were blessed with great success in the conversion of souls. In social life he was genial, courteous, kind and obliging, as a pastor faithful and vigilant and uniformly beloved. He served as Chaplain in the Confederate Army during the war, and commanded the respect and won the love of all that knew him. Approaching the close of his life, and the second year of his service on Berryville Circuit (Church South), scores of souls having been converted during a protracted meeting of several weeks, when about to retire he said to his wife: "If I had some items of temporal business attended to I would be ready to die now." Struck with apoplexy he never spoke again. On the Sunday morning following he was "absent from the body and present with the Lord."

JAMES BRADS -- was admitted in 1836. The record of his active labors in the itinerancy covers a period of nearly forty years. Two brief seasons of illness compelled him to rest awhile,

but so soon as health returned, he resumed his effective work. In 1871, his final retirement became imperative, and for sixteen years he waited, but not inactively, for the end. His pulpit work was uniformly acceptable and profitable, his manner invariably earnest, devout without the faintest approach to trifling. Some of his discourses were of an unusually high order. Revivals brought many seals to his ministry. In his pastorate he counseled, exhorted and comforted as the case demanded. The poor and sick were visited and aided, and at the death bed he was courageous, tender and faithful -- " a pure true man of God." All hour before the death struggle ceased, he looked up with rapture and said "I see the King, eternal, immortal, invisible. Victory! Victory! Victory!"

JACOB L. BROMWELL -- born in Talbot county, Maryland, August 1, 1792; was converted in early life; admitted on trial in 1817; superannuated in 1826; made effective in 1830; and was again superannuated, in which relation he continued forty years. He died in Morgan county, Indiana, March, 1871. He was an effective preacher doing good service till his throat became affected, then moved to Indiana, where, as he was able, he preached in cabins, log school houses and the woods. His labors were greatly blessed. He became the founder of a number of societies in the bounds of Waverly Circuit in the Indiana Conference. He was at last stricken down with pneumonia. At times he was rational, and once he said to a son-in-law, he was glad there was a country that knew no pain, and that he was not far from it.

BENJAMIN N. BROWN -- born in Martinsburg, Virginia, December 19, 1808; died in Washington, D. C., January 17, 1869; converted in his fifteenth year. Early impressed in favor of the ministry, he resolved not to thrust himself forward, but to wait for the call of the Church. When the call came he was obedient to it and entered the Conference, 1833. The character of his appointments on circuits, stations and districts indicate the estimate in which his abilities were held. As a preacher, he was sound in doctrine, clear and logical in statement and discussion, earnest and expressive in manner, and fearless in the utterance of conviction. Sometimes his exposition and enforcement of the cardinal doctrines were masterly, swaying the mind and moving the hearts of his hearers. He loved his church and endeavored to promote her interests. He appeared sometimes stern and severe; but in reality he was a man of the kindest nature, warm, genial and pleasant in his intimate friendships. Humor, wit and anecdote graced and seasoned his conversation. In his family, he was uniformly cheerful, at times playful as a child. His death was unexpected, but was one of triumph. Two days before his death, when asked by his daughter as to his condition, he replied: "Very, very" when his daughter, supposing he could not connect his thoughts, supplied the word "comfortable," but in a moment he secured his own word: "triumphant, very triumphant." His last utterance was: "Christian friends, look fully to Christ."

BENJAMIN PEYTON BROWN -- born in King George County, Va., July 5, 1830; died in Baltimore, August 26, 1896. He entered the Church early in life under the ministry of Dr. Lanahan while pastor at Fredericksburg, Va. He entered Dickinson College, 1849, and made a hard struggle to acquire an education, but bad health forced him into the active work in 1853, and he never completed his collegiate course. He was a true Christian gentleman, with a high ideal of a minister's calling, a splendid preacher and a nobleman in God's kingdom.

CHARLES E. BROWN -- born in Alexandria, 1815; converted in Baltimore when a boy; entered Conference at the age of 21; traveled 9 years, and in 1846 was Home Missionary in the

city of Washington, where, July 12, severe labors and frequent exposures brought on a violent illness, terminating in his death. His one last sentence was "To die is gain."

GEORGE L. BROWN -- born in Baltimore, January, 1809, born again 1830; was admitted 1835. Six years of active service in the Conference developed useful talents, deep piety and an amiable spirit. He was greatly beloved and died after a short illness in 1843, saying as he received the summons: "The Lord will do what is right."

JAMES H. BROWN -- was a man of peculiar mold; his father, an Irish Catholic until near his death, his mother a devout Lutheran. He was born at Mt. Vernon Furnace, Lancaster county, Pa., August 20, 1807. A watchmaker by trade, he boarded in a family of Methodists, where he encountered a number of pioneer preachers. At Shrewsbury campmeeting he was led to Christ, and three years later, 1829, was received on trial in the famous Conference Room in the third story of the Light Street parsonage. In his personal appearance we remember him as small in stature, slender and well proportioned. In manner and voice he was precise; in dress, neat and clerical. In the pulpit he was at times argumentative, occasionally eloquent; but his power was chiefly in persuasion, when, in tender tones and with tears, he lifted his audiences in sympathetic response. He was methodical in all his work, whether in the careful preparation of sermons, in pastoral visiting or in secular business. He was strong in his convictions and prompt in expressing them. At the close of his useful life, after a ministry of fifty-eight years, these were some of his last words: "I have but one day more to live; tomorrow I shall die; all is well." ... "The end has come, and I meet it with faith in God; I have tried to preach His Truth, and I die in the faith of the Fathers. Farewell."

RICHARD BROWN -- admitted in 1827, was the Conference Steward for seventeen years; great campmeeting manager; the genial Christian gentleman and successful preacher, whose name rightfully leads seventeen admitted on trial, stands out in our memory unique in his personality. Possessed of fine physical proportions, a clear, resonant yet musical voice, and impressive manner, we can hear him still reading out, on the Conference floor, the claims and disbursements, so deeply interesting to the preachers. His ministry was solid, instructing and soul converting. His sterling qualities of mind, heart and character drew to him many friends who admired and loved him. He was true, sincere and steadfast firm in principle, frank in manner, honorable in action and refined in his sensibilities. As a preacher he was faithful and self-sacrificing, spending an ample fortune in the cause of Christ while showing men the way of salvation.

NATHAN S. BUCKINGHAM -- born in Montgomery county, Virginia, September 13, 1821; died in Lewisburg, Pa., April 27, 1884; converted at 20 years of age; admitted, 1843. He spent forty years of faithful and abundant labors in the gospel. He was an energetic, constant worker, throwing all his reserve forces into the work, especially in seasons of revival where he was abundantly successful. At the end, to his wife's remark "You will soon be with Jesus," he at once replied: "Why of course, God is now my eternal refuge."

JOHN W. BULL -- born in Baltimore county, Maryland, September 6, 1819; died in Alexandria, Va., December 25, 1873; converted at 18, admitted, 1843, and traveled in the Conference, in the Methodist Episcopal Church, till 1854, and in the Church, South, from 1866 till 1869. He was happy in death.

JAMES BUNTING -- born in Baltimore, 1814, converted at a campmeeting upon the old Waters ground near Reisterstown, at the age of ten, under the preaching of Rev. John Bear. For four years he taught in the Grammar School at Dickinson College, and also graduated in medicine; labored in the itinerancy from 1842 till 1849, when he retired on account of failing health, and died at his residence in St. Mary's County, Md., June 24, 1880. His abilities, culture and information made him a fine pulpit orator. He had revivals wherever he went, some of them extensive and with abiding results. He had a sanguine temperament, a fine memory, and could reproduce the very tones of voice and the exact words of the greatest preachers of his day. He retained his zeal and devotion to the church to the last, instructing the children in the Sunday School and taking a deep interest in all the movements in the church. When dying he sent messages of love and farewell to the members of his Conference, telling them that he was a firm Methodist and loved the doctrines and usages of the church, that he was dying full of glory and only waiting for the chariot into which he should enter and ascend to his home in heaven.

EZRA F. BUSEY -- born in Berkeley County, Virginia, October 6, 1819; died May 13, 1880. Was in the active work of the ministry thirty-six years, from 1842 to 1861, in the Baltimore Conference of the Methodist Episcopal Church -- then five years in independent ministerial work in the city of Baltimore, and from 1866 till 1878 in the Methodist Episcopal Church, South. His retirement from the effective relation lasted only a little over one year before his death. He was more than an ordinary preacher. His sermons were thoroughly prepared. He treated every subject exhaustively; his manner of delivery was usually calm, dispassionate, free from much emotion, but sometimes his feelings would rise with his theme and his hearers would be borne upward with him. This was notably so toward the last of his life. He had some high qualities of character and they were transparent. Honest in his convictions, severely just in his dealings, independent in his decisions, he never swerved from what he believed right, yet tolerated the opinions of others. To those who knew him slightly he might have seemed cold and unsympathetic, but a closer acquaintance revealed a warmth of love before unknown. Singularly, pure he stood above reproach, and underneath was a deep religious experience. During his last illness he seemed to catch glimpses of heaven and holy rapture possessed his soul. At one time, holding a glass of water in his hand, he said: "I will soon drink the pure water from the river of Life." Among his last words were: "My trust is in the Father and his Son Jesus Christ, and I hope to meet you all on the other side."

THOMAS H. BUSEY -- a brother of Ezra Busey, born in Washington, D. C.; converted at Harper's Ferry in his eighteenth year; admitted in 1837, and labored in the Conference till 1855. Broken in health by a severe cold, he retired with a supernumerary relation, and died April 19, 1856, in the forty-second year of his age. He was possessed of genuine piety, and preached often with great force and power.

ELISHA BUTLER -- born June 8, 1798, in Connecticut; died in Tyrone, Pennsylvania, April 5, 1883; admitted in 1838. A man of strong character, strong convictions, strong predilections; strict in his religious life, as also in doctrine and discipline. As a Biblical scholar he had few equals, perhaps no superior. When, approaching the end of his earthly pilgrimage, as Rev. Cambridge Graham said to him "Good night," he replied: "When next we meet it may be good morning." His last words were: "O my blessed Jesus!"

WILLIAM BUTLER -- whose father brought his family from Ireland when William was three years of age, was reared in Cumberland county, Pennsylvania, and admitted on trial in 1807. His ministry in the actual work covered a period of thirty-five years, and extended over a territory reaching from Western Pennsylvania to the Chesapeake. He was a man of deep piety and great consistency of character. It appears from his diary that on the different circuits on which he traveled, nearly four thousand souls were added to the Church.

* * *

ROBERT CADDEN -- born in Ireland, came with his mother to this country in 1798, and settled near Lancaster, Pa., moving in 1800 to Shippensburg. At the age of twenty, the Gospel found its way to his heart. Trained at home by a pious mother, he was soon called by the Church to fill the offices of class leader, exhorter and local preacher; then for thirty-seven years, from 1815, sustained an effective relation to the Baltimore Conference, gave full proof of his ministry, was instrumental in the conversion of many souls, and was for the last seven years of his life superannuated. On Sabbath morning, June 26, 1859, he raised his voice, and with great distinctness, cried out: "My prospects are exceedingly bright," and passed to his eternal rest.

THOMAS E. CARSON -- born in Baltimore, Md., March 12, 1832; died in the city of Roanoke, Va., October 18, 1902; was admitted, 1853. He was educated in the City College, taking, in his sixteenth year, the highest honors of his classes; converted at Waters camp ground in his seventeenth year. He began that reading habit, which served to preserve the freshness of his thought and made him master of his mother tongue. He was stationed in the city of Baltimore, and when the civil war broke out in 1861. His convictions led him, with four others, to abide by the decision of the Conference at Staunton, Va., and he took his place with the majority of his brethren, at Alexandria, Va., 1866, and continued his active service until 1902, when he retired, six months before his death. He was a gentleman by nature, and by culture and divine grace as well. His hospitality was easy, cordial and cheerful. Wise, bright, joyous, gentle, tactful, he, like his Master, "went about doing good." The end came suddenly, yet there seemed to be a premonition. On the afternoon previous, he asked to be left alone to do some writing. It was his last will and testament. An early paragraph contains his final testimony: "I approach my end in peace with all men, at peace with God and in fullness of hope." Completing the instrument he walked to a neighbor's house to sign it in the presence of witnesses, saying: "It is better in the midst of life to prepare for death." That night he "fell on sleep."

FRANCIS S. CASSADY -- born in Baltimore, Md., February 5, 1827; died November 22, 1872. He was converted in his twentieth year, and admitted on trial in 1850. For twenty-two years he wrought, sometimes on the hardest fields; made full proof of his ministry with enlargement of the Church and the conversion of souls. To natural ability, he added careful discipline, and increasing culture. He was a chaste and instructive writer, a true man and without guile, humble in spirit and without reproach. A long and wasting illness did not abate his zeal or dim his faith. As the end approached, among his last utterances were these "I am nestling on the bosom of Jesus."

LEONARD CASSELL -- admitted in 1809, was cut off by yellow fever in Baltimore at the early age of twenty-four years. His career was short, but for seven years his circuits, from

Rockingham and Pendleton in Virginia, to Carlisle in Pennsylvania, and then to Fells Point, to Harford, to Annapolis and again to Fells Point, bear to this day the abiding marks of his pulpit power, his zeal and his success.

DAVID CASTLEMAN -- born in Adams County, Pennsylvania, November 4, 1825; died November 10, 1875. He was converted in his youth, and admitted in 1849. Approved in his ministry, faithful in the pastorate, of a gentle and loving spirit, he did his work well and was suddenly translated to the "General Assembly" on high.

JOHN CHALMERS -- a native of Annapolis, Md., a pioneer preacher, entered the traveling connection in 1788, having begun to preach the gospel before he was sixteen years of age. He traveled nine years from 1833 with great acceptance and usefulness, then located (1797), and was re-admitted, 1832, and appointed to Fairfax Circuit as supernumerary. He died in Montgomery County, Md., June 3, 1833, his peace undisturbed, his triumph complete.

WILLIAM CHAMPION -- born in St. Just, near Penzance, England, May 23, 1817; died at Moorefield, W. Va., January 20, 1873; was converted at the age of 23; came to this country 1848; entered the conference, 1850; served nine years in the effective work; was superannuated, 1861. He proved to be an acceptable and useful preacher of the gospel. "The will of God be done. Hence no will but His," was his closing testimony.

WILLIAM H. CHAPMAN -- a Marylander, traveled only seven years, from 1821, in the effective work. Plain in his manners, powerful and searching in his appeals to the heart, diligent in the duties of his office, he closes his record with the triumphant shout, "Glory!"

GEORGE D. CHENOWITH -- born in Berkeley County, Va., August 3, 1811; died May 18, 1880; converted at a campmeeting at 18, and admitted in 1833. His effective ministry continued unbroken for 35 years. A sound theologian, a useful preacher, a devoted husband and father and a Christian gentlemen. His death in Washington, D. C., was sudden and unexpected.

THOMAS B. CHEW -- born in Anne Arundel County, Md., January 2, 1823; died February, 1864; converted at a campmeeting when a youth; labored for some time as a local preacher, but spent a brief ministry in the itinerant field from 1852. During this period his work was blessed in the conversion of souls. His feeble health at last compelled him to ask for a supernumerary relation. When informed by his physician that he was near his end, he joyfully responded "Then I'm almost home!"

JOHN WESLEY CHILDS -- born in Calvert County, Md., was converted in early life and admitted on trial in 1789; located and was re-admitted in 1816; located again in 1823, but returned to the active work in 1827. He served two years and died at an advanced age at the house of Mr. Thomas Jacobs, in Alexandria. He was highly esteemed as a man and a minister, and died expressing confidence in God his Saviour.

JAMES M. CLARKE -- born in Baltimore County, November 16, 1806; died in Duncansville, Pa., March 12, 1880. He was converted at eighteen, educated at Dickinson College, and studied and practiced medicine until he entered the itinerant ranks in 1831. He was a Christian

gentleman in the best sense of the word; a true man, a devoted, laborious and successful Methodist preacher. Hundreds were led to the cross under his ministry. He died in the full assurance of faith and in glorious triumph.

CHARLES CLEAVER -- born in Brackley, Northhamptonshire, England, June 11, 1815. Converted when 15 years of age, he united with the Wesleyans against the opposition of his parents, who were members of the Church of England. He lived to see them in the communion which they once despised. He came to this country in 1844. Arriving in Baltimore, he immediately joined at Caroline Street Station as a local preacher, remaining until his entrance into the Conference in 1853. He continued to travel in the regular work till 1876, when, in consequence of feeble health, his relation was changed, first to supernumerary and at last to superannuated. His ministry is described as earnest, faithful and successful. He promoted revivals, visited the sick, and looked after the poor and distressed. His faith to the last was firm, his hope steadfast and unshaken.

WILLIAM T. D. CLEMM -- born in Tennessee, April 14, 1814; died in Govanstown, Md., February 12, 1895; united with the M. E. Church early in life, and admitted on trial in 1840. He was a unique personality. He possessed a fund of wit and humor which made him a formidable antagonist in public debate. He was always ready -- a man of wonderful originality. His pulpit ministrations were always of a high order. He was a real optimist, loyal to his convictions and loved by all who knew him. His one and continuous expression at the last was "Hallelujah!

WILLIAM G. COE -- born April 15, 1832, in Baltimore, Md.; died in Lewisburg, W. Va., March 29, 1877; educated at St. Mary's College; was selected at the age of 19 as clerk of the Court of Common Pleas; converted under the ministry (in the parsonage of Eutaw Church) of Rev. Henry Slicer, and was admitted on trial in 1854. He spent fourteen years on circuits and seven on two Districts, and was a delegate to the General Conference of the Church, South. Washington and Lee University conferred on him the degree of Doctor of Divinity. He served the Conference eleven years as Statistical Secretary. Pulpit ability and capable administration in all matters entrusted to him marked every period of his work. Accurate in thought and expression, thorough in working out all details, diligent in the employment of time, and faithful to the last, he crowned his career with supreme love and loyalty to God, and as a necessary sequence, with overflowing love and zeal for the welfare of others. To the last record in his diary "In Lewisburg, at home," may well be added: "in heaven, at home," as he cried at the last: "Let us make haste and cross over this Jordan!"

NATHANIEL W. COLBURN -- born in Wales, June 3, 1829. His parents came to this country when he was one year old and settled in Center County, Pennsylvania, removing soon afterward to Karthaus, where he spent his early years in the rough and laborious occupation of a lumberman. Converted at the age of 18, he obtained an education at Allegheny College and was admitted in 1854. An earnest, plain, practical preacher, his highest aim was the saving of souls. It is estimated that, under his ministry, at least two thousand souls were led to Christ. On Saturday, April 11, 1891, with his family about him, his spirit in great calm and peace took its flight heavenward.

JAMES A. COLEMAN -- born in Baltimore in 1831; died March 30, 1879, in Philadelphia; converted at the age of 14; entered the Conference in 1851. He was affable in

manners, earnest in prayer, affectionate in his intercourse with the people, and untiring in his labors to save souls. These labors proved too great; and, with a shattered constitution he prosecuted with difficulty the duties of his holy calling. Was appointed, in 1862, chaplain of the United States Navy, but was obliged to resign in consequence of failing health, at the end of thirteen months. For the fourteen years of his superannuated relation he resided in Philadelphia, preaching, even beyond his strength, and laboring for the salvation of souls. This was his farewell message to the Conference: "If I were placed upon the witness stand, this would be my testimony: 'Jesus died for me and I know it.'"

ISAAC COLLINS -- born in Baltimore County, 1789; served under General Harrison along the western lakes during the war of 1812, and was one of the Old Defenders at the battle of North Point; he entered the Conference in 1823. A plain, earnest, useful preacher, eminently conscientious, complete in integrity, and thoroughly honest -- a true man. Sometimes he would speak on the floor of the Conference, and when he did, the young preachers would crowd the aisles to catch his characteristic and original remarks. "It is said, sir, that an honest man is the noblest work of God -- and I claim to be that man." His claim was a just one. "I am almost home," was his last distinct utterance.

JOHN A. COLLINS -- entered the Baltimore Conference in 1830. Without disparagement to any of their contemporaries, who, with united voice, gave to both the palm of leadership, the names of John A. Collins and Henry Slicer are, to Baltimore Conference Methodism, as familiar as household words. Born in the same year (1801), Collins, near Seaford, Del., and Slicer, in Annapolis, Md., they justly merit the high place in the history of their times which the record assigns to them. Those who looked upon them can never forget their personal appearance, their tones of voice, their manner of address so entirely dissimilar, yet both so commanding, that each in his own individuality never failed of audience nor of power. Each had his own circle of devoted admirers, and when they divided the Conference on a question, so close would be the vote that it was often doubted which would win; and when they were united, they swept everything before them. In person Collins was of medium height, neither stout nor slender, a neat, trim, well built man, with regular features, eyes set well back behind a close fitting pair of spectacles; perfect in grace of speech, natural and easy in every gesture; calm and deliberate in repose; animated, stirring and overwhelming when aroused; a born orator, with every faculty thoroughly trained for pulpit, platform and Conference floor. For twenty-seven years he was the eloquent preacher, the peerless debater, the genial and generous compeer among his brethren. Educated a successful teacher, a student of law in the office of the great William Wirt; afterwards in public service, four years in Washington City; during that time getting ready for his wider field by serving the church as a local preacher, he came into the Conference in 1830. As a true itinerant, sound in distinctively Wesleyan theology, thoroughly conversant with the polity of Methodism, he was the effective expounder and defender of both. Crowds waited on his ministry in city churches and country places, and thousands thronged the tented groves of Loudoun County, Virginia, to be convinced by his arguments, thrilled by his eloquence and moved by his appeals. On the floor of his Conference, when he spoke all gave heed, and it was seldom that he spoke in vain. Dickinson tried to claim him as an agent for her College, New York to hold him in the Editorial chair of the great Advocate, but the itinerant work claimed him back to the Old Baltimore Conference, where, with untiring zeal and devotion he gave his best service, and died with the harness on May 7, 1857. Impulsive, and generous to a fault, when he erred it was like a tree bending at the top. No one was more ready

than he to acknowledge a wrong or repair an injury. Happily the imperfections attaching to our humanity, are either buried in the grave or fade out of view in the course of time, while what is really great in men's lives, not only survives them but brightens in its beauty as the years go by.

S. L. M. CONSER -- born in Lewistown, Pa., June 6, 1812; died on February 20, 1896; converted in the days of his boyhood; graduated from Dickinson College; admitted, 1840. He was a man of strong convictions, and expediency never became a rule of action for him. He possessed some eccentricities, but at the same time a noble and genuine spirit.

ISRAEL B. COOK -- born 1789; died March 7, 1868; traveled nine years, from 1813, on hard fields of labor in Pennsylvania; lost his health; retired from the active work and remained feeble until his death. "Angels are waiting for me," was his dying word.

GEORGE G. COOKMAN -- was born in 1800, in the town of Kingston upon Hull, Yorkshire, England. His parents were Wesleyans, and endeavored to train him in correct, moral and religious principles. He sought in his youth happiness in vain from things on earth, but found peace and pardon while still young. Visiting this country in 1821 on business for his father, he received the impression that he ought to preach the Gospel. On his voyage homeward a storm threatened the loss of the vessel, and he then became convinced that he ought to preach the Gospel -- and that too, in America. The final result was that, against the opposition of his friends, he, after being licensed to preach, resolved to relinquish every earthly advantage, embarked for America, landed in Philadelphia on the 16th of May, 1825, and, at the next session, was received as a traveling preacher in the Philadelphia Conference -- his work for eight years being on two circuits and three stations. In 1833 he was transferred to the Baltimore Conference, and filled successively five stations, the last in Alexandria, Va. He was among the best pulpit orators. His style was nervous and often elegant, and such was the power of his magnetism that he was seldom at a loss for images of beauty and apt illustrations. A man of intense feeling himself, he possessed the power of arousing the feelings of his audience. He had many seals to his ministry. After an absence of fourteen years from his native country, he determined to return that he might receive the blessing of an aged father and visit the grave of a sainted mother. A few days before he left home, he said to his children "Now, boys, remember, that if your father should sink in the ocean, his soul will go direct to the paradise of God, where you all must meet him." On the 11th of March, 1841, he embarked at New York in the fated steamship "President," which has never since been heard of. His sons rose to eminence -- the eldest, Rev. Alfred Cookman, having had a brief but glorious career in the Philadelphia Conference, died with the triumphant shout: "I'm sweeping through the gates, washed in the blood of the Lamb!"

GEORGE W. COOPER -- born in Gettysburg, Pa., July 11, 1825; died in Baltimore, January 22, 1902; converted at the age of sixteen. Alfred Griffith, Presiding Elder of the Carlisle District, gave him work as a supply on Greencastle Circuit, 1847. While there was nothing specially demonstrative in his nature, he was always looked upon as a very good man. His congregations loved him fervently. As a pastor he was unsurpassed. No case of sickness ever came to his attention but, in a short time, his hand of love and sympathy was there to help. He was eminently a comforter in the time of trouble. "I am just waiting -- all my life I have been preparing for this," were his last words.

JOHN W. CORNELIUS -- born at Lutherville, Baltimore County, Md., January 25, 1835; died in Baltimore, September 23, 1894; was converted in his nineteenth year and joined Monument Street M. E. Church graduated from Dickinson College in 1857, and was admitted on trial in 1856. He was a scholarly preacher, and diligent in the discharge of all his ministerial duties. He was for some years editor of the Baltimore Methodist. He published a volume entitled Sabbath Home Readings, which was so well received that a second edition was called for. His home life was such that his "children rise up and call him blessed." The day before he died he said: "I want to leave this my last testimony to the power of true religion to save to the uttermost. I have that power." In his sufferings he would exclaim: "The Captain of our salvation was made perfect through suffering." As he felt earth receding, he said: "I feel I am grasping the eternities." When he caught sight of the "City of the King," he cried out, "Heaven! Heaven! I am there, prostrate at the Saviour's feet. Glory be to God!"

THOMAS CORNELIUS -- born in Baltimore, November 12, 1823; converted at Waters camp ground; entered Conference in 1845. Delicate in health, he did good work during his brief career in the ministry. He was a clear and sound expositor of the gospel; as a pastor faithful, as a Christian exemplary. He was asked as he entered the valley of shadows "Is all well? " He lifted his hands and raised his eyes heavenward in token of triumph.

ABRAM M. CREIGHTON -- born near Lewistown, Pa., April 16, 1831; died at Philipsburgh, Pa., July 7, 1884. Converted in his nineteenth year and educated at Dickinson Seminary, Williamsport. His ministerial work (from 1857) covered thirteen charges and twenty-four years. Failing health compelled his retirement from the active work in 1881. He was a man whose face beamed with kindness, and whose heart overflowed with love and sympathy. His religion was practical rather than sentimental. This disposition found expression in preaching and pastoral work. In all the charges he served he left the impress of his practiced hand. A faithful servant has gone to take his crown.

BENJAMIN H. CREVER -- born in Carlisle, Pa., March 16, 1817; died April 15, 1890; converted at 18 years of age under the ministry of Dr. J. P. Durbin. Among the first students at Dickinson College, he lacked the means to complete his course. After six years, from 1840, in the Conference, ill-health compelled a suspension of four years, during which he founded the Williamsport Dickinson Seminary, with Rev. Thomas Bowman (now Bishop) as Principal. In 1850 he resumed the active work of the ministry, serving Circuits in Pennsylvania and stations in Baltimore. During the Civil War he filled with fidelity the place of hospital chaplain in Frederick City, Md. Twice he served on Districts in Pennsylvania, during which time he was elected a delegate to the General Conference of 1868. His health again failing, he removed with his family to Minnesota, where he did pioneer work and established a seminary at Worthington, of which he was made president. He returned to his old Conference in 1875, entering again upon the duties of the pastorate. He was superannuated in 1886. His death was singularly peaceful and triumphant. His ability as a preacher was recognized as of a high order.

FREDERICK E. CREVER -- born in Carlisle, Pa., April 9, 1824; died near Shrewsbury, Pa., August 17, 1887; converted at 25; twenty-four years from 1853 were employed in the active ranks of the itinerancy; the last ten years heart trouble compelled him to desist. He retired to his

home near Shrewsbury, holding himself in constant readiness to depart and be with Christ. Reticent in society, he was most genial and free in the intimacy of private friendship. His life was spotless and his ministry a benediction. His death was a quick transition from earth to heaven.

CORNELIUS C. CRONIN -- born at Paradise, Harford County, Md., August 17, 1819; died May 15, 1891, while pastor of Long Green Circuit; he was admitted in 1839. He was of Irish ancestry; raised under Roman Catholic influences; converted in his nineteenth year. Preached his first sermon in the historic Bush Chapel in 1848. A great revival always followed his appointment to a charge. He had a warm heart and made a host of friends wherever he was sent. "I am all right, living or dying," as the last sentence escaping his lips.

JOHN W. CRONIN -- born in Harford County, Md., in 1813; converted early in life; traveled nearly nine years, from 1837, with zeal, eloquence and success. Malignant typhus fever seizing upon him in the midst of the year during his pastorate in Staunton, Virginia, his last hours were marked by the most signal triumph of grace. "How dark it is," cried he, "Light a candle." "The candle is burning," his wife said. "Light two," he replied. "You are near home," said a friend. "Heaven is very near; I shall soon be in glory." Commending his family and friends to God, he broke out in rapturous strains "Glory -- Hallelujah!" and, when his voice failed, waved his right hand in token of victory.

WILLIAM G. CROSS -- born in Morgan County, Virginia, January 17, 1822; died near Leesburg, August 4, 1873. Converted at 22; traveled in the Baltimore Conference two years, from 1846; in 1848 adhered to the Methodist Episcopal Church, South, and labored extensively in the Virginia Conference till 1867; was transferred to the Baltimore Conference, South, where he closed his life-work. A man of more than ordinary intellectual strength, a useful preacher, of uniform piety, with a rich, deep experience, a holy walk, and winning cheerfulness; child-like in his simplicity, warm in his attachments and faithful in his friendships. His death was sudden.

J. WESLEY CULLOM -- born in East Baltimore, February 18, 1808; died in Baltimore, April 30, 1886; converted at eight years of age; admitted on trial, 1832, and traveled twenty-five years. In 1856 he became agent of the Maryland Colonization Society was superannuated four years from 1861, and then regaining in some measure his health, did what work he could in aid of his brethren in the active service, and in 1882 was again superannuated to the time of his death. As a preacher he was without pretense. Humble in spirit, simple in manner, sound in doctrine and practice; his pulpit ministrations were peculiarly blessed, particularly to the poor and outcast ones to whom he sought to make himself the instrument of salvation. All revered his genuine godly simplicity and bore testimony to his unswerving fidelity.

JAMES CURNS -- born at Chatam's Run, Pa., August 10, 1824; died at Chambersburg, Pa., December 29, 1891; converted at seventeen years of age; was admitted in 1852; circuits, stations and districts were the fields of his itinerant labors for thirty-nine years. Honored in the saving of hundreds of precious souls, superior as a preacher, firm and efficient as an administrator, earnest in presenting the various benevolent interests of the church; he was prominent in the deliberations of his Conference, a member of its most important committees. There were few questions discussed or great movements inaugurated in which he did not take part. Sudden death was to him a sudden translation from the midst of his labors on earth to his eternal reward.

* * *

ROBERT L. DASHIELL -- born in Salisbury, Md., 1826; died at Roseville, near Newark, N. J., March, 8, 1880; graduated from Dickinson College, which afterwards conferred the degree of D. D.; became President of his Alma Mater in 1868. In 1871, he was elected Secretary of the Missionary Society filling that office with distinction and success till the time of his death. His fine personal appearance, combined with his pre-eminence as an orator, drew delighted audiences in his earliest ministry, and his great ability in guiding the work of Missions, places him among the foremost men of his times. Trusting only in the merits of his Saviour in his last moments, he passed safely and triumphantly over the river of death, and was doubtless welcomed by angels and his victorious compeers who had preceded him.

THOMAS DAUGHADAY -- born in Baltimore County; became a member of the Church at Taylor's, near Baltimore; was admitted on trial at the Conference session of 1798, and died in Uniontown, Pa., October 12, 1810. He traveled four years, located three years, and re-entered the active work in 1805, in which he continued till his triumphant death, at the age of thirty-three. He possessed a delicate constitution, but great meekness of spirit, gentleness of manners and goodness of heart. His last words were "Glory, glory!"

JOHN DAVIS -- a strong preacher and a wise counselor; admitted, 1810. Never did the Northern Neck of Virginia, prolific in great Methodist preachers, send out a sturdier man. He was tall and commanding in person, with strongly marked features and a voice whose tones were far reaching and as clear as a bell. His sermons, unwritten but thoroughly prepared, fell with unusual power upon the minds and hearts of his hearers. A single sentence remains to day distinct in the memory of a youth who heard it: "There never was a soul converted who was not first moved by the fear of hell." One thousand converts, within three months, at Fells Point, Baltimore (1818), was but a single illustration of his success in the pastorate. He took rank with the foremost leaders. His judgment was accurate, and common sense one of his strongest characteristics. Both in his own and in the General Conference his influence was felt and recognized. "Tell the Conference all is peace," were his last words. The end came in the sixty-ninth year of his age and the forty-sixth of his ministry.

JAMES N. DAVIS -- born near Blacksburg, Va., 1826; died at Berkeley Springs, West Virginia, October 4, 1898. He was reared in the Christian (Campbellite) Church. He first attended a Methodist meeting in his seventeenth year, and was wonderfully converted. His brother was a Bishop in the United Brethren Church. Acting on the advice of this brother, he entered the Circleville Academy in Ohio, and became a diligent student, especially of the classics. He had, after entering upon his itinerancy in 1848, some of the hardest work in the Conference, but whatever his hand found to do he did with all his might. His fidelity to every obligation was recognized by all who knew the man. He was a devout Christian. None was more faithful in the careful study of the Word than was Dr. Davis. He read all the best authors. He was a fine sermonizer. He had preached an admirable sermon on the Sunday morning on which he was taken sick. He lingered only two days, and then went to glory.

SAMUEL DAVIS -- admitted on trial in 1814; was a Pennsylvanian. He was correct in his deportment as a child; his conversion, powerful and clear, occurred at the age of nineteen, and his ministry of but eight years was attended with Divine unction, and to the awakening of many. He died peacefully September 16, 1822.

GIDEON H. DAY -- born in Ellicott City, Md., May 16, 1816; died May 16, 1901; converted in his fifteenth year, and admitted in 1840. He was not a polished product of the schools, yet a man of mind, of studious habits and very respectable acquirements. The virtues of essential manhood were conspicuous. He was of a gentle nature, his courage being blended with delicacy of feeling. He was honest and stainless. In the Lord's vineyard he was both a worker and a watchman. His work was hard and his care of the flock faithful. He served twenty-three charges notwithstanding two periods of retirement. The end came peacefully on his birthday, the close of his eighty-fifth year.

JOHN S. DEALE -- born September 3, 1825, in Annapolis, Md.; died in Baltimore, Md., April 19, 1885. He was converted at the age of 16; graduated at Dickinson College, and admitted in 1849. He received the degree of D. D. (1872) from Allegheny College, Pa., and was a delegate the same year to the General Conference. In temperament, nervous, deeply sympathetic, modest and retiring, he won his way into the love and confidence of those he served in the gospel, filling every station, circuit and district with ability and success. Though in feebleness, he worked up to the very end. His themes for the pulpit were prepared on the Saturday before his death, his hymns selected; but on Sunday morning at 4:30, fully conscious and with the words: "Precious Saviour," on his lips, he was ushered into the presence of his Lord.

JOHN A. DE MOYER -- born at New Berlin, Union County, Pa., March 12, 1826; died at Trevorton, February 9, 1903; converted at 17 years of age; admitted in 1851. His itinerant service extended beyond half a century, and when the end came it found him at his post of duty. His career as a minister was not only a long but a very useful one. A great cloud of witnesses attest the successful character of his ministry. The special study of the German language extended the sphere of his labors. His ministrations of the Word were more practical than profound, but they were earnest and effective. After preaching three times and administering the communion twice on Sunday, February 8, he went to Trevorton Station, homeward bound, stopped to leave his satchel to visit a sick brother; but before he could start on this errand of mercy, was suddenly stricken with apoplexy. Recovering somewhat from the shock, he said to a brother by his side, quoting from an old hymn,

"If this be death, I soon shall be
From pain and death and sorrow free,"

and then exclaimed: "O, Glory! Glory be to God! I am ready!" In a few hours he passed to his reward.

JOHN C. DICE -- born near Franklin, Pendleton County, Va., November 8, 1820; died at Upperville, Va., April 5, 1892. He was converted in his seventeenth year, at a campmeeting on Reid's creek. The death of his father called him early in life to the care of the family. He lost no moments, but was diligent in reading and study during the intervals of work. He was admitted in

1848. The secret of the great success that often followed his active ministry is to be found, not so much in brilliant pulpit ability, as in consecration to personal work in saving souls, to which he joined with the firmest convictions, a most winning gentleness of manner in his intercourse with others. Strangers thrown into company with him, or even casually observing him, would be instantly impressed in his favor. To him life here was a joy continually. His very face gave spontaneous suggestion of sweetness and humor. He bore ample testimony at the last to the sufficiency of the grace of God, and sent a loving message to his brethren of the Conference. His later service was in the Church, South.

SAMUEL M. DICKSON -- born in Georgetown, D. C., January 3, 1837; died November

College he felt the call of God and gave himself to the work of the ministry. He was unusually endowed both in mind and heart. He won all by the sweetness of his spirit, and his grace of manner. His sermons were replete with truth, chaste and beautiful, warming often into fervid and impressive eloquence. His career was a brief but glorious one. One of his last utterances was: "My body is weak, but I am exceedingly happy in mind."

HENRY G. DILL -- born in Gettysburg, Pa., July 18, 1808; died in Lewisburg, Pa., May 30, 1887; converted at nineteen; traveled from 1833 in the itinerant work thirty-eight years; superannuated seventeen years; honored and loved -- a good man and a good preacher, instrumental in the conversion of souls, and building up the charges he served -- aggressive, methodical and practical, pure in life and exceedingly conscientious. He was ready to go wherever sent, and do the best he could for God and the Church. When age and infirmity compelled him to retire, he continued to preach and care for souls. He made preaching places and held successful protracted meetings. As a preacher he was plain, logical and practical. In appearance he was winning, and his voice was sweet, strong and enduring. His last message to his brethren "Give my love to the brethren. Tell them I have tried to preach Christ. for a good many years, and I am now resting on the atonement of Christ for my comfort here and to take me to my home in heaven."

SAUL B. DOLLY -- born in Pendleton county, Virginia, August 9, 1827; died August 8, 1903, in Fredericksburg, Virginia. He was converted at the age of 18, and educated in Harrisonburg, Virginia. As a local preacher he supplied Churchville Circuit for two years, and upon entering the Conference in 1856, his work for twenty-eight years was on large and laborious circuits in Virginia and West Virginia; then for fifteen years in Maryland, closing with nine years east of the Blue Ridge, in Virginia. After his superannuation in 1903, and during the absence of the pastor, he filled the pulpit at Fredericksburg. He was a strong, forcible and evangelical preacher, well informed as to the doctrine and polity of his Church, and always ready to defend either. Many were the revivals under his ministry, and numbers were saved through his earnest efforts. He combined in his nature, sweetness and firmness in a remarkable degree. When death came he was ready.

THOMAS J. DORSEY -- was for thirteen years, from 1819, an efficient and valuable laborer in the vineyard of the Lord. He was zealous and untiring; free, open, amiable and courageous. He died at the home of Rev. Joshua Wells, June 3, 1838.

WILFORD DOWNS -- born in Rockbridge County, Virginia, March 12, 1857; died in Baltimore, Md., October 12, 1884; converted at 14; worked in the printing office of the Lexington Gazette for nearly four years, then studied and graduated at the Virginia Military Institute and elected principal of the Male Academy of Fincastle, Va., where he remained three years before entering on the work of the ministry in 1851. As a preacher, he was scriptural, practical and intensely earnest; a successful worker in revivals and campmeetings; careful and exact as an administrator, a peacemaker without sacrificing his own convictions; a diligent and persevering pastor. His last speech was of Jesus "He is very precious! precious! precious!"

JOHN H. C. DOSH -- born in Strasburg, Va., April 17, 1821; died in Arlington, Md., April 16, 1881; converted at the age of twenty-one in Woodstock, Va., where he had been employed as deputy clerk of Shenandoah County. He entered the Conference in 1848, was chosen assistant to Dr. J. S. Martin, secretary of the Conference, in 1853; served five years, until the Conference was divided in 1858, and afterwards as secretary in the East Baltimore and Baltimore Conferences. He was eminently fitted for this work, as the journals of the several conferences which bear his imprint show. Though not an orator, modest and diffident always, yet he was a faithful preacher, logical, scriptural and spiritual, bringing souls to Christ and edifying Christians. He ruled his own house well and brought all his children into the church of his choice. Paralysis sealed his lips ten days before his death, but previously he had borne his testimony as to the possible issue of his illness "I leave it all with God. Whether I live or die it is all right. I am very unworthy, but have a glorious Saviour."

MARTIN L. DRUM -- born at McKee's Falls, Pa., in 1834; died in Philadelphia, April 7, 1898. He was educated first at Dickinson Seminary and later at Dickinson College. His itinerant labors from 1855 included eighteen charges within a period of forty-three years. In 1898 a bronchial affection, superinduced by a severe attack of grippe, caused his first absence from the Conference session and his application for a supernumerary relation. A few weeks subsequently he ceased both to work and live on earth, and went to join the grander assembly of redeemed and ransomed ones on high.

EDWARD L. DULIN -- born in Fauquier county, Va., May 14, 1808; died in Washington City, July 28, 1854; converted at the age of nineteen under Rev. Robert Cadden, and admitted in 1842. His work of twelve years was marked by zeal and piety too great for his strength, which gave way in consequence of a hemorrhage of the lungs, in 1854. His end was triumphant -- death had lost its sting. He met it with the signal gospel word: "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

GEORGE W. DUNLAP -- born January 20, 1827; died at Williamsport, Pa., June 23, 1901; was educated in the public schools at Brownsville, Pa.; converted at sixteen years, and became a diligent student of the word of God. He was in the effective ranks 33 years from 1855, and in retired relation five years. "Frank, friendly, generous and a true man, earnest in preaching, clear in statement and very sympathetic; loving revival work and successful in winning souls" is the testimony to his character and work.

SAMUEL B. DUNLAP -- born in Brownsville, Fayette County, Pa., May 19, 1816; died in Baltimore, May 14, 1861. Converted in his 16th year, he commenced his itinerant career on

Kingswood circuit, Virginia, under the direction of Rev. James G. Sansom, P. E., in the Pittsburgh Conference, which he joined in 1838. In 1842 he was transferred to the Missouri Conference, but returned in 1845 to the Pittsburgh Conference; was transferred to the Baltimore Conference in 1855, in whose bounds he served five years consecutively, and, upon the failure of his health, was superannuated. One year later, death came to release him from his earthly toil. Genial in his temper, earnest in his religion, indefatigable in his ministerial vocation, he won all hearts. Many seals to his ministry and success marked his varied life work. When nearing the end of his journey he felt just as confident of his reward in heaven as he ever did of his conversion.

JAMES B. DURBURROW -- born September 17, 1818, in Kent County, Delaware; died October 20, 1858; was converted, 1838, in Exeter Street Church, Baltimore, and admitted in 1844. A man of feeble health, he was assigned a supernumerary relation in 1854. As a preacher he was eminently experimental and practical, excelling in the pastorate. When the end came, his message to his brethren was: "Tell them I fall a conqueror through the merits of Christ."

FRANKLIN DYSON -- born in Charles County, Maryland, November 26, 1810; died in Chambersburg, Pennsylvania, February 10, 1880. He was converted at the age of twenty, and admitted in 1839. The labors of Seventeen years in the active ministry were so incessant and exhaustive, that in 1857 he obtained a superannuated relation, but his zeal for the spread of the gospel led him to accept the agency of the Franklin County Bible Society, which he held till his death. As a man he was meek and quiet, honest and sincere. As a preacher, evangelical, practical, calm in delivery, but fearless and faithful. His last words were: "I have a conscious trust in Christ -- that I have had for years. I have no special ecstasy, but a heavenly calm, deep down in my soul."

* * *

JAMES N. EAKIN -- born December 26, 1824; died January 18, 1859; converted at nineteen years of age, and admitted in 1848. Possessed of a clear mind and a warm heart, earnest as a preacher, he was instrumental in the conversion of many hundreds, and built up the churches on every charge. His work in the ministry was limited to thirteen years. He was cut off in his prime and in the midst of a successful term at Front Royal, Va. With the joyful expression of his hope: "I'm going to live forever!" he passed gently away to his home in heaven.

JOSEPH T. EAKIN -- born in Botetourt County, Virginia, 1830; died in Woodstock, Va., August 29, 1859. He was converted in his fourteenth year, and admitted in 1851. His piety was like the light, his peace flowed as a river, his righteousness always abounding. He was distinguished for usefulness, zeal and earnestness during his entire brief ministry. "All bright and clear" at the last.

WILLIAM EARNSHAW -- born in Philadelphia, May 12, 1828; died at National Soldiers' Home, Dayton, Ohio, July 17, 1885. He was converted in early life and admitted in 1853; traveled on five circuits and was chaplain in the United States service from 1863 till the time of his death. Of him his biographer says: "On nineteen battle fields ministered to the wounded and dying, while the incessant round of duty in camp and hospital made General George H. Thomas say: 'Mr. Earnshaw is the best chaplain I have known during the war.'" His service as chaplain to the

National Soldiers' Home at Dayton, Ohio, was marked by fidelity, most active sympathy, incessant effort and unflinching love.

WILLIAM EDMONDS -- was born in Lancaster County, Va., February 16, 1804; embraced religion in Baltimore, 1823; received on trial in the Baltimore Conference, 1829; traveled several years, became supernumerary, and died in Bladensburg, Md., October 25, 1847. He was a devout, holy and useful minister of Jesus Christ, delighting to dwell in his sermons and exhortations on entire holiness. His last hours were marked by joy and triumph.

WILLIAM B. EDWARDS -- was admitted in 1830. At the time of his death (1888) he was at the head of his Conference roll. Through the fifty-six years of his active ministry he was in many respects the foremost among his brethren. Born in King George County, Virginia, 1809, he was converted early in life, licensed to exhort in his nineteenth year, and admitted on trial into the Conference in the twenty-first year of his age. His educational advantages during his minority were limited, but his thirst for knowledge led him, by assiduous and never ceasing application, to rank highest in theological attainment. He became conversant with the German, French, Latin and Hebrew languages, and was considered by his brethren of the Conference the ablest expositor of the word of God, and one of the best preachers of his day. The personal traits of his character were of the finest quality. He was ambitious, yet humble; manly, yet modest; highly honored in his appointments and by the unstinted praise of his brethren, yet never puffed up by vanity or self-conceit. Reserved and retiring in his manner, yet to those who learned to know him he was ever affable, courteous and gentle. He loved his brethren in the ministry and they returned his love with equal ardor. At the last, when dying, he said to his life long friend, Dr. L. F. Morgan: "I have no misgivings about the future. I am not dismayed by death. Why should I be? Why should the Christian ever be? I the chief of sinners am -- but Jesus died for me."

OLIVER EGE -- born at Boiling Springs, Cumberland County, Pa., December 11, 1802, died at Mechanicsburg, Pennsylvania, August 9, 1889. He was converted under the ministry of Jacob Gruber, and joined the Methodist Church (1819), at Harrisburg, Pennsylvania, at the age of seventeen. He was educated at Duncannon Academy, Perry County, Pennsylvania, of which Rev. Joseph Brady, a Presbyterian clergyman, had charge. At the age of nineteen he heard the call of God to the ministry of the Word, surrendered a fine prospect of material success, and, in the home of Dr. Herring, in Mechanicsburg, for two years, prepared himself for his life-work. He was admitted in 1827. In his Conference work he is said to have sold \$10,000 worth of books, etc., from his saddlebags. In the sketch, written by himself in 1844, and on file among the Conference papers, he says: "I have done a good deal of hard work, and seen hundreds of souls converted. I think I have not lost six months from the work in twenty-seven years of my ministry. I am trying to live for heaven; though I cannot of my goodness boast, O may I, when I come to leave this world, be full of faith and the Holy Ghost." As a preacher, he was "direct, earnest, forcible, and heart-searching." He took the supernumerary relation in 1860, and, making his home in Mechanicsburg, was selected as principal of a school of high grade, and continued to teach for eighteen years. As a preacher, teacher, man and citizen, he had great influence. He lived to be nearly eighty-eight years old, suffered greatly towards the end of his journey, patient and trustful to the very last.

JOHN W. ELLIOT -- born in Baltimore, November, 1818; died January 19, 1857; converted in 1839 and admitted in 1844. He was a burning and a shining light, a consistent Christian and a truly upright man. He labored acceptably and usefully as a traveling preacher. In the closing struggle with disease, he clapped his hands in token of final victory.

SAMUEL ELLIS -- a native of Yorkshire, England, was converted among the Wesleyans and by them licensed as a local preacher. He emigrated to this country in 1819 and was admitted in 1821. Solid and useful were his qualifications as a preacher -- industry and punctuality marked his habits -- his piety was deep and consistent. He was calm and submissive during his last illness, bequeathed a legacy to the Missionary cause, and died in holy triumph, September 24, 1846, on St. Mary's Circuit, in his sixty-fourth year.

ROBERT EMORY -- son of Bishop Emory, born in Philadelphia, July 29, 1814; died May 18, 1848; graduated at Columbia College, New York, with first honors; commenced the study of law in the office of Reverdy Johnson, Baltimore; visited Montgomery Circuit at a quarterly meeting and embraced religion; elected Professor in Dickinson College, but soon after obeyed the Divine call; entered the Conference in 1839; served two stations in Baltimore, and was elected President of Dickinson College, July, 1845. When dying, he sent his affectionate greetings to his brethren of the Conference. "Tell me, not how a man dies, but how he lives," were among his utterances, and his short but brilliant career illustrates his favorite expression.

WILLIAM H. ENOS -- was a native of Salem, Mass., born in 1800; left an orphan he went to Virginia about the year 1816; taught in a private family; embraced religion in Montgomery County, Virginia was admitted in 1829, and traveled in the effective work until 1849. Modest and retiring in his manners, sincere and ardent in his friendships, Methodistic in his theology and well trained mentally, he proved a faithful laborer. "Almost at home" was his last exclamation, October 6, 1855.

ALFRED A. ESKRIDGE -- whose earthly life extended through a period of nearly ninety-three years, was born in Centerville, Fairfax County, Va. For several years he was clerk of the Court of Loudoun county, his residence being at Leesburg; was reared in the Protestant Episcopal Church; was awakened by a dream, sought and found religion, united with the Methodist Church in Leesburg, Rev. Charles B. Tippet, preacher in charge, and was admitted in 1830. His active labors in the itinerancy extended through an unbroken period of forty-five years. He sustained a superannuated relation for sixteen years, residing in Harrisonburg and Staunton, a preacher in the Methodist Episcopal Church, South. His personal traits of character presented a striking combination of firmness, energy and courage, with common sense, honesty and piety. He was modest and retiring, yet faithful in warning sinners, and successful in winning many to Christ. He was punctual in all his engagements, and systematic in the performance of his ministerial duties. He presented, during his latter years, the ideal of a beautiful old age. As he was able, he was always ready to respond to calls for service in the work of his Lord. He retained his mental faculties in full vigor to the last; and, as the bodily functions gradually failed, grew gentler and more cheerful in spirit. "All right!" was almost the closing, and a characteristic utterance of this noble, good man.

JASON P. ETCHISON -- born in Montgomery County, Maryland, September 22, 1820; died at Arlington, Maryland, May 31, 1870. He was converted in his 17th year and admitted in 1852 -- a man of rare piety and zeal, undiminished by feeble health, and often by extreme sufferings. He was induced to rest one year, but his love for the church and the souls of men forced him back to his loved employ. Nevertheless his work was done. He fell at his post a victim of pneumonia. Of him it may with truth be said that he loved God and his fellow men. Like his master, he lived for others. Far from seeking place, preferment, ease, the applause of men, his purpose was purely "to do the work of an evangelist and make full proof of his ministry." He died with unwavering confidence in God and conscious victory through the blood of the Lamb. He adhered with his brethren in 1866 to the M. E. Church, South.

LUTHER J. ETCHISON -- born in Montgomery County, Maryland, May 1822; died August 22, 1850. Converted August 22, 1840, he traveled under the Presiding Elder two years before his admission on trial in 1848. He was a useful preacher and a good pastor, beloved by his people. He was not afraid to die -- death is gain; he triumphed at the last.

JOHN W. EWAN -- born in Newtown (now Stephens City), Frederick County, Va., November 10, 1831; died in Washington City, D. C., December 29, 1890. He studied in a classical school at Harrisonburg, Va., and was in that period converted at Bridgewater, Va., under the ministry of Dr. Samuel Regester. He was admitted in 1853. His preaching was instructive, his sermons being carefully prepared. He possessed a dignified presence, a winning manner and a musical voice. He was a general reader, keeping abreast of the times, a man of strong convictions, but of sweetness of spirit. His life was a continual battle with disease, but he heroically clung to his active work, till complete failure of health forced him to retire in 1877. He fell at last by a stroke of paralysis at midnight, sustained by an unflinching trust to the very end. He died in the work in the Church, South.

JAMES EWING -- was from 1809, fifty-two years in the ministry. His fields of labor were exclusively in Pennsylvania, where he spent forty years of active service. As a preacher, he was earnest and practical, his style pure and his diction almost faultless. His end was peace.

* * *

LOUIS B. FECHTIG -- born of Lutheran parentage in the city of Philadelphia, received his training in Hagerstown, Md., to which place his parents removed. Under the preaching of Rev. William Ryland he was happily converted at the age of sixteen, and soon afterwards was appointed leader of the class. Here he exercised his gifts, until his brethren obtained for him license to exhort. After his admission on trial in 1812, the several charges to which he was appointed, Connellsville, Pittsburgh, Baltimore and Annapolis, recognized his growing power, his deep piety and his burning zeal. Of his labors as Presiding Elder of the Greenbrier District, one of his compeers, in the ordinary course of examination, said: "Brother Fechtig's zeal and industry knows no bounds; he goes like a burning torch around the district." He wound up his glorious work on the Baltimore District to which he had been assigned in 1823. He preached to delighted thousands and with great success. He died in Washington City, September 25, 1823. "I feel like living forever!" was among his last utterances.

WILLIAM G. FERGUSON -- born at Halifax, Pa., May 7, 1832; died in Philadelphia, August 22, 1898. He was converted at a campmeeting at the age of sixteen; educated at Dickinson Seminary and College, and entered the Conference in 1857. He was a preacher of much more than average ability; an original thinker, with fine power of expression, exceedingly clear and logical, easily understood and wonderfully impressive. In many places the membership of his church was doubled during his pastorate; in all places it was largely increased. Every interest of the Church was attended to and prospered in his hands. A chaplain in the army for three years during the war, he made a good record for ability, devotedness and success. He was a model pastor. He died under an operation at the Methodist Episcopal Hospital in Philadelphia. He was a true man wholly consecrated to his work, which lay chiefly in the Central Pennsylvania Conference.

JOSEPH FORREST -- born in Anne Arundel County, Maryland, October, 1797; died in Zanesville, Ohio, April 18, 1873. He was converted in his ninth year while his father was leading in prayer during family worship. He became an exhorter in 1825, was received into the Baltimore Conference in 1828, null was made supernumerary in 1850. After eight years, in improved health, he was again at the front and was in the regular work till 1869, when he was granted a superannuated relation. As a preacher he was warm, earnest and persuasive. His success in winning souls for Christ was wonderful, and justly entitles him to rank with the foremost evangelists of his day.

JOSEPH FRANCE -- born in Baltimore, August 26, 1819; died July 27, 1889. He united with Wesley Chapel when only ten years of age, and entered the itinerancy in 1842. He was a successful preacher, a clear, sound and helpful expounder of Divine truth. His sermons excelled in their evangelical tone. He gave special attention to the care of young converts and had great success in holding them in the church. He not only professed but was an example of holiness. At the last hour, "There is light ahead!" fell from this honored servant's lips. Then the supreme effort was made, the final message: "Love, eternal love to all!" and the Father's smile welcomed, through the heavenly gates, this victor.

JOSEPH FRYE -- born in Winchester, Va., 1786, was in the effective work twenty-seven years from 1809; a man of fine common sense and sound preaching abilities. His pulpit efforts were marked with simplicity, suavity and earnestness. He died peacefully, May, 1845.

THOMAS FULTON -- born in York County, Pennsylvania, 1819; died in Middletown, Frederick County, Md., December 1, 1850. He was converted early, was admitted in 1845, and was in active service in the Conference five years. He was deeply pious. His final words were: "All is well -- there is not a cloud to darken my sky. Hallelujah!"

HENRY FURLONG -- was received on trial at the session of 1818. He was born in Baltimore, 1797; was in the effective work forty-five years from 1817; was a delegate to the General Conferences of 1828 and 1832. Dying August 29, 1874, he closed his earthly testimony with the words: "When the Master says Come, I say, 'Here am I.'" Neat and precise in his personal appearance, clear, strong and spiritual in his ministry, he impressed his hearers, and commanded the respect of every community in which he lived and labored. Sound in judgment, judicious in the administration of discipline, he possessed great purity of character, with a happy blending of

common sense and spotless reputation. His ministry was eminently successful in all his fields of labor. His latter days were marked with saintly resignation, solid peace and joyful hope.

HENRY B. FURLONG -- born in Brownsville, Pennsylvania, November 29, 1825; died in Baltimore, June 27, 1853; converted in his fourteenth year, entered the Conference in 1848. His career, though brief, was bright, not with the effulgence that dazzles, but the milder, gentler radiance of piety and usefulness. His sermons were marked by method in arrangement, neatness of style and clearness of thought; but above all, by deep and subdued feeling. His tremulous voice, his earnest sermons thrilled the hearts of the people, and added many living epistles known and read of all men to the Church of Christ. His last letter to his mother, written four weeks before his death, contained this closing sentence: "I have a desire to depart and be with Christ, which is far better."

* * *

JAMES GAMBLE -- born near Carlisle, Pa., February 22, 1802; died in Hagerstown, Md., March 10, 1890; converted at Winchester, Va., May, 1821, at a classmeeting and admitted in 1837. He was an enthusiastic advocate of this institution as a means of grace. He was known as an "old-fashioned Methodist," a simple hearted, humble, faithful and useful itinerant. The fact that Bishop William Taylor was converted under his ministry will perpetuate his name.

FRANKLIN GEARHART -- born near Danville, Pa., June 18, 1821; died January 31, 1890. He was converted at the age of 18 and admitted in 1845. He was a good man, a good preacher and an efficient worker. Many conversions followed his ministry. During his last illness his mind was clear. He meditated upon the truths of Scripture, and, with the songs he loved to cheer his departing spirit, he passed to his eternal reward.

JOHN A. GERE -- born in Chester, Mass., April 9, 1799; died in Shickshenny, Pa., June 3, 1874; was worthy to stand side by side with the worthiest. He was admitted in 1822. Firm in his convictions, dauntless in his effort, he combined in a most remarkable degree the rare qualities of courage and meekness. Sound in doctrine, clear in statement, cheerful in spirit, earnest in work, he was looked up to by his contemporaries, and loved by his children. Four times did his brethren send him to the General Conference. At the age of seventy-five death found him "entirely ready." He was honored with the degree of Doctor of Divinity by the Indiana Asbury University.

JOHN L. GIBBONS -- originally from Shepherdstown, Va., served the church in the effective ranks twenty years from 1820, and then took a supernumerary relation, engaging in the practice of medicine, in which profession he was distinguished for his ability and success. He was a man of high character. His death occurred in Baltimore County, Maryland, in 1871.

ALEXANDER E. GIBSON -- born in Baltimore, September 2, 1825; died January 10, 1897. He was carried when a babe to St. Paul's Protestant Episcopal Church and dedicated to the Lord in the ordinance of baptism by Dr. Wyatt. When a boy he entered the chair-painting establishment of a Mr. Daily. Mr. Daily was connected with Exeter Street Church. There at the altar, when fifteen years of age, young Gibson was converted, and was admitted on trial in 1849. While in the active work of the Conference he graduated at Dickinson College in 1860. He was a brilliant pulpit orator. His sermons were of a high order. His diction was the purest Anglo-Saxon.

He never had a robust frame, but he did have an iron will, yet also the simplicity and tenderness of a child. He was generally selected as the preacher for a Sunday morning campmeeting service. He never had an inattentive audience. His life was unsullied, his work approved and his memory will be cherished by his brethren who loved him and the many friends who admired him.

JOHN L. GILBERT -- born in Frederick County, Maryland, October 3, 1818; died January 28, 1880. He was converted at the age of 16, and traveled from 1842, in the Baltimore Conference, M. E. Church, till the war. In 1866 reported to the Conference adhering to the M. E. Church, South, in Alexandria, Va., and continued in the effective work till 1879. A short time before his death he said: "I have not lost five Sundays in about 37 years on account of ill health." In all his work he was faithful, diligent and earnest; in many places eminently successful. He was a man of deep conviction and unselfish nature; true and sincere, of lofty piety and noble character; a fine theologian, a diligent student, a well-known debater, and a champion for the doctrines of his church.

MAYBERRY GOHEEN -- was born in Lancaster County, Pennsylvania, August 14, 1804. When he was a boy his father moved to Antietam, Washington County, Maryland. His father was an Episcopalian, his mother a Methodist. He wrote: "In my twentieth year I experienced religion, the witness of which was clear and unquestionable." He also penned the following: "My call to the ministry was without a doubt; it was as sudden as my conversion ... A sense of divine honor filled my heart." He entered the Baltimore Conference in 1833. Bishop Emory ordained him a Deacon in 1835. Bishop Waugh made him an Elder in the year 1837. He was a member of the Conference 57 years, 32 of which he was effective, and 25 years retired. He was honored by filling some of the best churches in the Conference. He died August 21, 1890, just a few days beyond his eighty-sixth birthday. He was possessed of some means, and designed in his will to aid the Church in Hagerstown in paying its mortgaged indebtedness, but on a mere technicality the Church never received the money he willed to it. As a preacher, he "was earnest and spiritual." He was an excellent pastor. His character "was saintly and heroic, but prudent and reserved beyond most men. He loved his aged mother as he had done when a boy. He loved his church and did all in his power for her interests. His end was peaceful, and he gave to those about him assurances of his victory in death.

J. S. GORSUCH -- born in Baltimore County, Maryland, December 17, 1820; died March 16, 1852, at Cumberland; was converted in his 13th year, and was a graduate of Dickinson College. He entered the itinerancy in 1846. He possessed more than ordinary talent and bade fare to arrive at a high eminence. In his brief labor in the Conference he gave entire satisfaction in all his relations; and at the close of his earthly life, expressed his firm confidence in the merits of Christ, and his strong hope through the mercy of God.

THOMAS D. GOTWALT -- born in Bloomfield, Pa., 1833; converted in the 14th year of his age at a campmeeting and was admitted on trial in 1853. He died in the eleventh year of his ministry at Williamsport, Pa. Pleasing in his address and in his social intercourse, he won his way into all hearts. His piety was living and glowing. In his preaching he felt the burden of souls; as a pastor he excelled; he was abundant in labors in every department of the church. The death hour was one of triumphant exclamation: "Glory! O how sweet it is thus to die!" At his request the hymn

was sung, commencing "On Jordan's stormy banks I stand." His last words were "Brethren, sing!" While they sang the end came.

CAMBRIDGE GRAHAM -- born near Bellefonte, Pa., December 19, 1816; died in Tyrone, Pa., December 20, 1885. Converted early in life at a campmeeting and admitted in 1845; he was an indefatigable worker and eminently successful everywhere in saving souls. In the presentation of truth he was original, forcible and persuasive, producing conviction and bringing men to decision; he had intensity and power in prayer. He was superannuated 1880, and grew old gracefully, wise in counsel, ready in reproof and strong in encouragement. He had a triumphant experience in suffering, and still more so at the end.

JOSHUA M. GRANDIN -- born at Hector, Schuylers County, N. Y., April 3, 1814, was admitted in 1845. His father died when he was eight years old, and he was taken to New York City, converted at the age of twelve, licensed to exhort at the age of fifteen, and the next year, visiting his eldest brother in Portland, Maine, filled the pulpit of an absent preacher for one or two months, studied medicine for several years, entered Dickinson College and graduated. He was the nephew of Joshua Marsden, the English Wesleyan, familiar to the church by his hymns and by his missionary labors in Nova Scotia, Bermuda and the West Indies, as also by his long services at home. He was also the grand-nephew of Samuel Seabury of Connecticut, who received the Episcopate at the hands of three non-juring prelates of the Church of Scotland, a month prior to the ordination of Bishop Asbury, but who did not exercise the functions of his office till June 7, 1785. J. M. Grandin was in some respects a remarkable man. His originality in the conception of Bible truth, and in the vivid illustrations abounding in his sermons was striking. At times he preached with great power and effect. Many were brought through his instrumentality to the knowledge of the truth. He served during the civil war as chaplain in the Confederate Army. "I am only just waiting for the call of Jesus -- it may come any day, but I am waiting and am ready," he was able to say at the last moment, after a long mental haze had, at the age of eighty-two, led him into eccentric turns.

GEORGE T. GRAY -- born in Half Moon Valley, Center County Pa., November 13, 1832; died at Irvona, Pa., February 18, 1898; converted at seventeen years of age and admitted in 1856. With the exception of one year (1871) a continuous service of nearly forty-two years was rendered. In person dignified and commanding, in manner courteous, in spirit tender and kind, thoughtful, chaste in language, easy and persuasive in delivery, his preaching conveyed the truth with clearness, and seals were given to his ministry. He was also a faithful and devoted pastor, winning the confidence and respect of all he served.

JOHN M. GREEN -- born near Harrisburg, Pa., October 14, 1812; died in Washington City, December 28, 1877. In early life he chose for his work the profession of medicine, which he followed for six years. His plans were changed by his conversion to God and he gave himself to the life of an itinerant Methodist preacher in 1839, traveling in the Baltimore Conference, twenty-seven years; 1861 superannuated; 1863-5 chaplain in United States Army, and 1870 superannuated till his death. As a preacher he was good rather than great, clear, forcible, persuasive, tender and sympathetic. His religious character was marked by simplicity, purity and piety. His death was sudden. He left no word, nor was it needful.

ALFRED GRIFFITH -- a Marylander, born in Montgomery County, entered the traveling connection in 1806. Forty-six years effective, nine supernumerary, and ten superannuated, he attained the ripe old age of eighty-eight years, retaining his mental vigor to the last and triumphing when the end came. Short in stature, strongly marked in physiognomy, without any grace of manner, he was notwithstanding, one of the most prominent figures in the heroic age of Methodism. Rarely did he ever debate on the Conference floor. It was only a great occasion that drew him out. But when his hour came, it was one to be remembered. Every bodily defect was forgotten, and he was recognized as a master of men. As he stood in front of the Bishop's table, facing the throng of preachers and visitors, will those who saw and heard him ever forget the thunder of his tone, when he startled all listeners, and made the Bishop himself quail under an appeal from the chair: "Am I in the Vatican?" He never descended to paltry themes. It was God's truth, the gospel in word and power, solemn and dignified. He was always gentle to children, a genial friend, charming the social circle with an inexhaustible store of incident and anecdote. Of a life like his, filled up with marvelous travel, exhausting labors, exposures and privations, with equally wonderful success, for a while the capable secretary of the Conference, and a delegate in nine General Conferences, the limitations of this history will not allow an adequate detail.

JACOB GRUBER -- born in Pennsylvania, of German descent, February 3, 1778; converted in his fifteenth year. Opposed by his Lutheran parents, he united with the Methodists, and entered the Conference on trial in 1800. He was thirty-two years on circuits, seven in stations and eleven in districts. After fifty years of hard and uninterrupted toil, he sent a request that he might be permitted to enjoy a jubilee rest, and he was accordingly transferred to the superannuated list. Three months later disease laid him on his couch of death. When the hour of departure came it found him ready to meet it, calm, peaceful and happy. A few hours before he expired he inquired of a preacher at his bedside whether he thought it possible for him to survive through another night, and he was answered in the negative. He exclaimed: "Then tomorrow I shall spend my first Sabbath in heaven. Last Sabbath in the church on earth, next Sabbath in the church above," and with great emotion added, "where congregations ne'er break up and Sabbaths never end." While they were singing at his request, "On Jordan's stormy banks I stand," his happy spirit passed away without a struggle or a groan, May 25, 1850. Jacob Gruber was unique in his personality, strong in his originality, full of energy, deeply pious, in labors abundant, with extraordinary power of endurance, and abstemious, simple, economical and regular in his habits. He was sound and orthodox in his preaching, quick to expose false doctrine, and often severe in the denunciation of vice. He left an indelible impress for good on the people of his day, and his name is still in the memory of those who heard him and is familiar to their children to the present time.

JOB GUEST -- was found in Anne Arundel County, Maryland, in 1805, by Henry Smith, who says: "He had just begun to speak in public. I took him by the hand, gave him license to exhort, encouraged him to hold religious meetings and to 'go ahead.' He entered the Conference in 1806. For fifty years he "went" from the shores of Lake Erie on the north, with all the intermediate territory on the south, to the waters of the Chesapeake bay, together with all Western Maryland, Western Pennsylvania and Northern and Southwestern Virginia. God gave him great acceptability among the people and much success in winning souls to Christ. He was a man of more than ordinary talents and a fine model of a Christian minister and a Christian gentleman.

JOHN GUSS -- born in Perry County, Pennsylvania, January 31, 1832; died at Riverside, Pa., September 3, 1880. He was converted when sixteen years of age at a campmeeting. He entered the Conference in 1856. His fields of labor were for a considerable part of his ministry in the lumber region of Pennsylvania, involving severe toil and constant self-sacrifice. But he was faithful and true, and when he was met by the last enemy it was with calmness and without fear.

ASBURY W. GUYER -- born at Warrior's Mark, Pa., April 26, 1832; died at Duncansville, Pa., December 17, 1899; converted at eighteen years of age at a campmeeting and admitted in 1854. To him the ministry never lost its importance. He preached the gospel nearly forty-six years, and in twenty-three different appointments. Without a college education, by close application and diligent habits of study, he acquired a substantial fund of information. He had the gift of extemporaneous speech to a remarkable degree; he used no notes; his power of appeal in pulpit efforts and in exhortation was wonderful. Always a gentleman, dignified and commanding in address, he seemed never to forget that he was a minister of Jesus Christ. An optimist, he carried sunshine wherever he went; his consecration was sincere and his life untarnished. He was one of the "sweet singers of Israel." He went out of this life into the eternal blessedness leaning on the arm that had been his strength and solace through an experience of nearly fifty years.

GEORGE GUYER -- born on Logan's Branch, Center County, Pennsylvania, February 28, 1812; died March 24, 1891, at Tyrone, Pa. He was converted at the age of eighteen. For fifty years, from 1837, he was a faithful itinerant, filling important places as preacher in charge on circuits and stations, and as presiding elder on two districts, with ability and distinction. He was a delegate to the Buffalo General Conference in 1860. His character was not marked by any one conspicuous excellency, but by the blending of many. He was not a fanatic, but an earnest man, a true, noble, communicative, grand friend. His sermons quickened and comforted his hearers.

JAMES GUYER -- born in Huntingdon County, Pa., January 3, 1817; died August 12, 1846, in Clinton County, Pa.; he was converted at a campmeeting; traveled five years in the Conference, from 1842, and ended his life with joy. "Am I yet here? I thought I had gone. O heaven, it is a glorious place!" were his last utterances. Attestation is given to his high sense of honor and integrity, his great love for his brethren and his attachment to the cause of God.

JOHN GUTER -- born in Huntingdon County, Pennsylvania, February 13, 1808. Converted at the age of twenty-two, he entered Conference in 1834. The first ten years of his ministry he met the expectations of the appointing power as a single man, and his later life was in harmony with the earlier. Earnest piety, sound judgment, and superior pulpit and administrative qualities gave success to his work. His sermons were expository and instructive, solid rather than brilliant. His social qualities commended him to all his acquaintances. His religious experience was of the highest order. His death took his friends by surprise, but did not take him unawares. "It is sweet to die," was one of his exclamations; and when his two sisters sang at the end, "Rock of Ages, cleft for me," his last word was "Amen."

WILLIAM GWYNN -- born in Gettysburg, Pa., August 22, 1823; died in Wrightsville, Pa., January 26, 1887. Converted at nine years of age, he began to exercise his gifts at seventeen. At the age of nineteen he was admitted on trial in 1841; traveled extensive circuits; and at the close of his faithful and arduous labors, testified on his death-bed: "I have served the church in the work of the

ministry for forty-four consecutive years and have seen over 4,400 converted to God, and I feel I have not lived in vain." One says of him who knew him well "He was an almost perfect man, childlike in his simplicity, in disposition perfectly guileless, modest, unobtrusive, genial, honest and true, with an admirably transparent character. As a preacher, not scholarly, not an extensive reader, not always exact in language, but his ministrations in the pulpit glowed with truth and carried conviction to many hearts. He looked well after every interest of the church and cared for his flock." As the Celestial City came into view, waving his hand he exclaimed, "I am ahead; I leave my pain and suffering on this shore." ... To his daughter: "Take my hand; my feet are in the waters; I will soon be at rest ... Fix my pillow for my last sleep."

* * *

BENJAMIN B. HAMLIN -- born in Kinzua, Pa., in 1823; died at Huntingdon, Pa., March 8, 1904. He was converted in boyhood; educated at Williamsport Seminary and admitted in 1848; received the degree of D. D. from the Pennsylvania College (Lutheran) of Gettysburg; was chosen three times to represent his Conference in the General Conference, and filled the office of Presiding Elder seventeen years. In 1900, after fifty-two years of work, unbroken by sickness, accident or resting, he laid aside the duties of the effective ministry, but continued to "bring forth fruit in his old age," preaching with great efficiency until death. He was called "a very prince of preachers." When at his best he would lift and sway vast audiences with an eloquence and power almost superhuman. He was "mighty in the Scriptures," and used them with a remarkable aptness that threw new light upon them. He preached twice on his last Sabbath on earth, and was taken slightly ill on Monday, but seemed relieved by the application of remedies. Tuesday evening he retired to his room for rest, and in a few moments was found prostrate. The vital spark had fled. "By reason of strength" he passed the limit of fourscore years, but they were not "labor and sorrow." His long life was a grand one.

MATTHEW G. HAMILTON -- born in Leesburg, Va., March 29, 1810, of genuine old Methodist stock, and early instructed in the truths of Christianity. At a campmeeting near Leesburg, September 25, 1827, he was converted; traveled in the Conference from 1836 till 1850; resumed for a short time all effective relation, and suffered for sixteen months subsequently from the attack of a malignant disease, when death released him. His ministry was distinguished by a wonderful talent in exhortation. Hundreds were gathered into the Church during the fourteen years of his active service. His cheerfulness, generosity and courtesy endeared him to those he served and kept him, long after his decease, in grateful memory. His last word, said toward the end of his suffering, was "Glory!"

WILLIAM HAMILTON -- His name appears on the list of those admitted on trial in 1818. Born near Greencastle, Pennsylvania, 1798; converted in his eighteenth year, he led his Presbyterian parents with him into the Methodist Episcopal Church. Tall and stately in person, courtly and engaging in manner, he was a favorite with his brethren in the ministry, who sent him four times to the General Conference. Not less attractive and popular was he in the charges he served. In the pulpit he was tender, pathetic, and often eloquent. His tones were rich and soft; his style flowing and easy; his appeals persuasive rather than forceful. His tastes were highly cultivated. Music, flowers, literature occupied his leisure hours. Always cheerful, never failing in hospitality, possessed of varied information, thoroughly conversant with Methodist history, he was

a man whose company was eagerly sought and greatly enjoyed by his many friends. The crown of all these admirable qualities was the "beauty of holiness" which adorned both his spirit and life. The pleasing remembrance accompanies this inadequate sketch, that William Hamilton preached the sermon in old Eutaw, in Baltimore, one Sunday night in 1845 when, among the many converts at the altar, this writer found "the pearl of great price." His death in 1872 was sudden and painless, an instant translation into the life eternal.

A. SUMMERFIELD HANK -- son of Rev. William Hank, born in Harrisonburg, Va., July 20, 1831; died in Martinsburg, W. Va., June 6, 1887; was converted in early childhood on Waters' camp ground, near Reisterstown, Md., and graduated at Dickinson College, 1850. After his admission into the Conference in 1852 he was, for eleven years either as Principal or Instructor, in several institutions of learning, and also in the active work of the ministry for twenty years, filling both positions with ability, usefulness and success. "A cultivated gentleman, a modest Christian, a conscientious teacher," said one who knew him well. Clear, practical, unctuous as a preacher -- excelling as a pastor; -- his praise is in all the churches he served. The end came suddenly. On the morning of his death he quoted the 121st Psalm: "I will lift up mine eyes unto the hills whence cometh my help," and shortly after sweetly fell asleep in Jesus.

JEHU HANK -- born in Monroe County, Va., March 26, 1801; converted at a campmeeting in 1818; admitted on trial, 1828. He was junior preacher with his brother, William Hank, on Fincastle Circuit, where over three hundred were converted. He was granted a local relation in 1830; was readmitted into the Virginia Conference in 1834; served in the North Carolina Conference till 1847, then located again; was re-admitted into the Western Virginia Conference in 1856. At the close of the war he was transferred to the Baltimore Conference, South; remained on the supernumerary list till 1872, when he was made effective and traveled two years. He was superannuated in 1876 and died at his home in Monroe County, Va., July 7, 1880. He was a man of unblemished Christian character. A son, Rev. J. D. Hank, is a useful member of the Virginia Conference. He shared with his brother William his reputation as a sweet singer of our Israel, and on his death-bed sang some of his favorite hymns.

J. NEWMAN HANK -- born in Fincastle, Virginia, October 18, 1827; died in Baltimore, Maryland, December 10, 1899; son of Rev. William Hank, of precious memory; graduated at Dickinson College, 1846; taught school for several months prior to his entrance upon the work of the ministry in 1851. He prosecuted this work with great acceptability for several years, when a chronic affection of the throat disabled him entirely from pulpit efforts. He was eminent as a teacher and never failed in his devotion to the Church, South, or in any aid he could render.

WILLIAM HANK -- the "sweet singer of Israel," died at the age of nearly seventy-four, in Middleway, Va., 1869. After nearly forty years of consecutive service from 1820, with large fruitage of spiritual results, he partially laid by the weapons of his warfare and spent the remaining nine years of his life in exerting a happy influence over his friends and brethren. Eminently unselfish, always preferring others, in his last hours he was largely occupied in urging those who had been the special subjects of his prayers, as they stood around his dying form, "to come to Jesus." His death was a calm, holy triumph.

JAMES M. HANSON -- was for many years, from 1809, a prominent figure in the Baltimore Conference. A power in the pulpit, he was not less so in ecclesiastical administration. So great was the estimation of him by his brethren that he frequently represented them in the General Conference, and was the only delegate ever unanimously elected. He would have been elected to the Episcopacy, but shrinking from the responsibilities involved in that high position, he decisively declined. He lived to regret this decision. He died March 15, 1860, at the age of seventy-seven.

WILLIAM HARDEN -- born in Baltimore, Md., August 27, 1828; died in Baltimore, November 9, 1873; was admitted on trial in 1848. At the division of the Conference in 1858, he fell into the East Baltimore Conference, then twice into the Central Pennsylvania Conference, and finally, in 1869, transferred again to the Baltimore Conference. He combined all the elements that distinguish a successful man. With an impressively fine physique, he had a strong and well-trained mind, with high moral and spiritual attainments. His ministry bore abundant fruit, his pastoral work was peerless; as an administrator he was extraordinarily gifted; he filled every station, whether as Presiding Elder, pastor or representative in the General Conference, with eminent ability.

THOMAS S. HARDING -- born in Eastern Virginia, July 30, 1803; died December 21, 1880. He was licensed to preach by the Stafford Quarterly Conference and joined the Conference in 1833, traveled in the active work for thirty years, failed in health in 1846, retired to his home in Stafford County until 1855, when he removed to Iowa and practiced medicine. He preached during these last years with profit and success. He was a great sufferer at the last, but testified to all that he was saved and waiting to receive his crown.

DANIEL HARTMAN -- born in Salona, Clinton County, Pa., July 8, 1810; died March 14, 1891, in West Chester, Pa.; was converted at the age of seventeen, and entered the ministry in 1833; his forte lay in exhortation. "In the pulpit, on the platform, in the interest of reforms, in the street as an individual persuader of men, he acted and spoke as one who believed God and of whom the times expected something." He was a power for good at campmeetings. At the close of life he looked across the narrow bound and called back to those about him: "Sunshine! Sunshine!"

MARVIN L. HAWLEY -- born in Farmington, Conn., April 21, 1813; died in Washington, D. C., August 11, 1898; was converted in early life, and taught school before entering upon the regular work of the ministry in 1846. He traveled twenty-two years in the Baltimore Conference and was made supernumerary, 1868. He was a cultured man and published a book of poems. His son, Rev. J. M. Hawley, is a member of the Southern Baltimore Conference.

NELSON HEAD -- born at Leesburg, Va., February 3, 1811; died in his native town, June 15, 1902, in his ninety-second year. Converted at the age of sixteen at a campmeeting near Leesburg, he entered the Baltimore Conference, 1834. His active ministry embraced a period, without intermission, in the Baltimore and Virginia Conferences, of fifty-two years. He traveled on two circuits in the Baltimore Conference, was transferred to the Virginia Conference, and served two circuits. On returning to the Baltimore Conference, 1840, his work for several years was mainly in Baltimore city. He adhered South in 1848 with the Virginia Conference, and remained till 1868, occupying many important stations. Then transferred to his first Conference, he was sixteen years in the active work, and retiring 1886, enjoyed a well-earned rest until he was

summoned to his heavenly home. He was elected a delegate to the General Conference of the M. E. Church, South, in New Orleans, 1866; a trustee for a number of years in Randolph-Macon College, which body honored him with a degree of Doctor of Divinity. His earlier and later ministry were strangely coincident, with the stirring historic changes in both periods. He was a marked figure both in 1848 and 1866. His power in the pulpit, so far from declining in his later years, had the advantage of added wisdom and experience, and to the last day of his active ministry he impressed his audiences with the freshness and vigor of his thought, the dignity of his manner and the force of his utterances. "He had," wrote Bishop Granbery, "a passion for knowledge and useful service. His vigorous and active intellect was sustained by robust health, fitting him for protracted study and work. His temperament was even, cheerful and hopeful. Feeling never ran away with judgment and self-control; yet, with all his marked poise and dignity, his emotional nature was well developed, especially in friendship and devotion. Usually sedate, he could overflow with tenderness and shout aloud the praises of God." At the last session of the Conference he ever attended (in Washington City, nearly ninety years of age), while standing on the pulpit platform, he was so exalted in spirit that he shouted aloud: "Glory!" A successful revivalist, a faithful pastor, a diligent worker, he has left the impress of a long and useful life on the churches he served and the people who knew and loved him. As might have been expected, such a life ended with the words: "It is all bright -- all bright."

ANDREW HEMPHILL -- born in the north of Ireland, emigrated to this country about the beginning of the century. He began his ministry in the Baltimore Conference in 1803, on the frontier reaching to the great lakes on the northwest, and endured the severe privations of an itinerant missionary. He is subsequently found supplying stations and circuits in almost every section of the Conference, with most remarkable success. Everywhere he won souls to Christ. As a preacher he was grave, simple, sincere, pure in doctrine, affectionate in address; he was careful of the material interests of the church, punctual to all his engagements, a workman needing not to be ashamed; his fine venerable form and silvery locks gave him a truly patriarchal appearance. Over death and the grave he shouted "Glory." His last words, August 27, 1837, were: "happy! happy!"

LEVIN D. HERRON -- born in Salisbury, Md., October 20, 1824; died in Washington, April 4, 1897. He was of Scotch Irish extraction. When in his seventeenth year, God led him into the light, and he was admitted in 1853. He practically embodied in his life the moral precepts of the New Testament. His convictions were deep and strong. He is said to have been a good scriptural preacher. He was supernumerary for a number of years.

EDWARD F. HETERICK -- born in Winchester, Va., February 19, 1821; died at Welltown, Frederick, County, Va., May 28, 1891; converted at old Milburn's Meeting House. He was 36 years of age when he entered the ministry in 1857, served but six years, and from 1868 sustained supernumerary relation, preaching when he could and with power and success. His faith was firm to the end. Humble, earnest, devout and zealous, he was generous in his contributions to the benevolent enterprises of the church, especially to the care of the worn-out preachers. He was a lover of children and did excellent work in the Sunday School.

THOMAS HILDEBRAND -- born in Adams County, Pennsylvania, March 12, 1816; converted at the age of fifteen, and from 1838 spent thirty-eight years without intermission in the work of the ministry in Pennsylvania and Virginia; was superannuated in 1876, and died

November 28, 1887, in great peace and in the triumphs of faith. He adhered to the Church, South, in 1866. He was a charming preacher, a great revivalist, an indefatigable worker, always on circuits, many of them extensive, some numbering as many as twenty-eight appointments.

GEORGE HILDT -- Baltimorean by birth (1803), was converted in early youth; entered the itinerancy in his twenty-third year in 1826, and gave his best efforts to the Church he served for fifty-six years. Who that ever knew him, failed to love him? Whether in the pastorate or on a district, his genial spirit, his amiable qualities and personal magnetism drew to him all within the circle of his influence. His preaching was persuasive. He constantly held up the cross of Christ as the hope of the race. With tones full of pathos he would rise to the highest point of passionate appeal, which, especially in revival seasons, proved most effective in winning sinners to Christ. His intuitive perception of character, his inimitable tact and his untiring zeal, peculiarly fitted him for the conduct of a District. He was a most popular Presiding Elder, and also one of the most successful. He was kind and considerate with his juniors. They invariably sought his company and confided in his excellent judgment. Years after their youth had ripened into maturity, he would meet them with the old loving smile and kindly greeting, so familiar to them in their earlier association with them. No wonder when the final hour came, that "not a cloud nor a doubt disturbed" him, nor that "the veil had grown so thin" that he could "almost see through it." No wonder that the gospel he had preached so faithfully should be his "strength and comfort."

WILLIAM HIRST -- born January 13, 1815, in Saulsbury, Huntingdon County, Pa.; died August 11, 1862, in the city of Washington; was admitted in 1838, and served circuits, stations and districts for twenty-four years, closing his ministry at Foundry Station, Washington City. Commanding in person, genial and friendly, an earnest preacher and a faithful worker, he gathered about him a large circle of friends and was esteemed and loved by the people he served.

DANIEL HITT -- born in Fauquier County, Virginia; died in 1826. His father, Martin Hitt, was one of the first among those converted under the preaching of the early itinerants, gave three of his sons to the ministry, and lived to a good old age, a venerable patriarch whose house was ever open to the preachers and was a favorite resting place of Bishop Asbury. Daniel was admitted on trial in the Baltimore Conference in 1790, and soon gave indication of great ability as a preacher and a man of affairs. He served as Presiding Elder, was for several years the traveling companion of Bishop Asbury, and was for eight years one of the Agents of the Book Concern of New York. Simplicity and integrity stood forth as prominent features of his character, while the affability of his manners and the sweetness of his disposition in his private intercourse with others gained him the affection of all. In his last sickness he was uniformly calm and tranquil, saying that he had peace with God, and therefore all was well.

ADAM HOCKENBURY -- born 1824; died in Clearfield County, Pa., August 28, 1854; was converted in his 16th year, and admitted in 1849. His career in the work of the ministry is represented as "brief but triumphant." Deep piety, burning zeal, great amiability and modesty, sound common sense, with more than ordinary preaching ability, were his chief characteristics. His shout in death was: "I have the victory -- all is well!"

HENRY HOFFMAN -- born in the town of Severn, Hanover, Germany, May 28, 1814; came to America 1831; was converted in William St. Church, Baltimore, 1833, and traveled in the

Conference till 1862. The war hindering him, he remained in Rockingham County, Va., and in 1866 preached for nearly two years in and around New Creek, W. Va. Superannuated in 1869, he still did much effective work, organized a Sunday School, and, notwithstanding his age and feebleness, devoted himself to that work to the end of his life, which occurred January 12, 1892. Just before he passed away he replied to his wife: "Yes, it is all bright, meet me in heaven."

HORACE HOLLAND -- born at Ellicotts Mills, Maryland, 1809, converted early in life, entered the ministry of the Baltimore Conference in 1834, and died in Cumberland in 1855. As a man, amiable, ingenuous and agreeable; as a preacher, able, impressive and not infrequently overwhelming, the instrument in saving many souls; a model pastor, a pious and devoted Christian.

WILLIAM H. HOLLIDAY -- born in Berkeley County, W. Va., August 31, 1835; died March 23, 1878; was converted at the age of eleven, under the ministry of Rev. Samuel Rodgers; studied at Dickinson College. When nineteen years of age, was employed on Berryville Circuit, 1854, and entered the Conference the ensuing year. He was transferred in 1858 to the Iowa Conference. The climate there proving too severe for his wife, he returned to the Baltimore Conference, in whose territory he spent the subsequent period of his ministry. Familiar with his Bible, well read in theology, he preached with clearness, unction, force and pathos. His manners were attractive and his address captivating. Large congregations, extensive revivals and the capacity to abate and liquidate church debts, marked the path of his toil. But his excessive labors surpassed the measure of his strength, and brought on a hemorrhage of the lungs. When his last hour came he joyfully responded to the summons with the words: "O Lamb of God, I come!"

JOHN W. HOOVER -- born in Huntingdon County, Pennsylvania, December 12, 1820; died February 3, 1876. Of Swiss descent, of pious ancestry, converted August 5, 1839; admitted in 1844, was twenty-four years effective, five supernumerary and two superannuated. He served as Chaplain in the U. S. Army during the war. Just before he expired, he exclaimed: "I am nearing the shore."

ROBERT R. S. HOUGH -- born September 9, 1829, in Loudoun County, Virginia; a grand-nephew of S. George Roszel; was converted when thirteen years of age; educated at the Academy, Morgantown, (now W. Va.), and graduated in the medical department of Hampden-Sidney College, Va. His practice of medicine was soon interrupted by the divine call to a higher vocation, entering upon which, in 1854, he rendered effective service for forty-seven years, when, at the session of 1901, he felt constrained to give up his loved employ. His fine character may be readily summed up. With a robust body and a well-trained mind were joined strength, steadfastness, truth, gentleness, purity. His Christian experience was rich, full and constantly enlarging. He was entirely unselfish, never seeking an appointment nor complaining of any; an evangelical preacher, clear in his presentation of truth and earnest in enforcing it. The Roanoke, East Baltimore and Washington Districts in the Church, South, prospered under his lead as Presiding Elder. He was wise in counsel, prudent in speech, affectionate in spirit. His home, the social circle, the Church -- all testify his nobleness of aim and the force of his Christian life. He died in Fredericksburg, Va., April 19, 1902, after severe suffering, patiently endured, in the full assurance of faith.

JOHN W. HOUGHAWOUT -- born in Mifflin County, Pennsylvania, May 13, 1811; died in Williamsport, Pennsylvania, March 24, 1891; converted at the age of sixteen. His active ministry extending through a period of forty-two years, from 1838, was spent in connection with the Baltimore, East Baltimore and Central Pennsylvania Conferences, but within the Pennsylvania territory. He was possessed of a meek and gentle spirit, always genial and unselfish. Under his effective ministry hundreds were converted and saved. It is an interesting coincidence that he and Rev. George Guyer entered the Conference the same year, and went together to their heavenly reward on the same day and at the same hour.

JAMES J. HOUSEWEART -- born in New Jersey, August 15, 1806; converted in his fifteenth year; admitted in 1834; traveled four years in the Conference. Declining health led him to attempt to go to the South, but he was compelled to return to the house of his friend, Dr. James Owens, in Prince George's County, Maryland, where he met the last enemy with victory on his lips: "All is well! I feel that Christ is with me -- I never had such happy feelings in all my life."

WILLIAM HOUSTON -- had traveled twelve years in the Kentucky Conference, entering in 1798, at the age of nineteen, was sent as a Missionary to the Southwestern Territories, endured great hardships, was transferred in 1813 to the Baltimore Conference, and traveled a few years, when, his health failing, he was made supernumerary and died April 27, 1852. He had a vigorous mind, an extensive knowledge of history and geography, and was proficient in biblical and theological lore. He died in full hope of immortal life.

WESLEY HOWE -- son of Rev. Morris Howe, of the Baltimore Conference, was born near Millerstown, Pa., February 5, 1802. His mother died when he was all infant, and he was reared by relatives in Green Spring, Pennsylvania. Converted at the age of twenty-five, licensed to preach by the Quarterly Conference of Carlisle, Pa., in 1829, he entered the Conference in 1831. It is said of him that he neither quailed before the enemies of Christianity nor swerved from conscientious duty, nor coveted ministerial gifts for sordid gain. He traveled extensively in Pennsylvania, and on five charges in Virginia, maintaining throughout the forty-two years of an unbroken itinerant service, an irreproachable moral character. He was liberal, high toned, jealous of the reputation of his ministerial brethren, yet kind, modest, prudent, and safe in counsel. As a pastor he pursued a straight forward, manly course, and invariably left his charges in a wholesome, spiritual, financial and numerical condition. He was superannuated in 1858, but continued fruitful in labors until the close of his life. He was taken suddenly ill in Orrstown, in the Cumberland Valley, Pennsylvania, was heard offering prayer to God after retiring to his chamber at night, and in the early morning, "was not for God took him."

JOHN HOWELL -- was another worthy co-laborer from Fairfax County, Virginia; admitted in 1823; a "man of solid sense and deep piety, amiable, prudent and sincere; not showy as a preacher, but sound in doctrine, plain in manner and irreproachable in conduct." In all his circuits seals were given to his ministry. When the time of his departure came, the messenger found him, after thirteen years of unremitting labor, diligently engaged reaping a field ripe to the harvest.

* * *

GEORGE W. ISRAEL -- born October 27, 1813, in Howard County, Maryland; converted when a boy; entered the Conference in 1838; died November 25, 1891. He was regarded as a strong preacher, and especially edifying to his more thoughtful hearers. He had a fine legal mind and was a powerful and convincing advocate in cases of judicial trial in the Conference. He answered the roll call for fifty-three consecutive years. His labors as an active itinerant ceased in 1857, but during the long period of his superannuation, he never lost interest in his Conference or his Church.

* * *

ENOCH G. JAMIESON -- born in Stafford County, Va.; died near Newport, Giles County, Va., December 10, 1880; admitted on trial in 1841, and served with faithfulness in arduous missions and mountain circuits, often with success. He was located in 1871 re-admitted in 1878, and was given a superannuated relation till his death. Somewhat eccentric, he was at the same time zealous, laborious and pious. His end was peace.

GEORGE B. JEFFERSON -- born in Talbot County, Maryland, July 28, 1833; died near Parnassus, Va., January 2, 1890; was converted at fourteen and admitted in 1855. For eighteen years, from 1855, he was a faithful laborer in the itinerant field -- from 1866 in the Church South. In 1873, on account of failing health, he was granted a supernumerary relation, and in his quiet home in Augusta County, Va., he practiced dentistry and conducted a farm. He was always ready to render aid to the preachers when his strength and circumstances permitted; contributed liberally to all church enterprises, especially to the cause of missions. When the end came he was ready.

HAMILTON JEFFERSON -- born in Calvert County, Maryland, March, 1769; died June 13, 1821; was converted in early life and 'admitted on trial in the Baltimore Conference in 1793, and served the Church with unabated ardor and zeal until the close of his life. He was a man of amiable disposition, of great dignity and moral worth; respectful and submissive to his superiors, affable and familiar with his equals, kind and condescending to his inferiors; polite and obliging to all men, he proved himself a gentleman and a Christian. His talents were not of the most brilliant kind, but he was sound in the faith and was a very acceptable and useful minister of Jesus Christ. Through his severe affliction, at the last, he was calm, patient, cheerful and resigned. His end was peace.

JOHN M. JONES -- born in England, educated under Roman Catholic influence, emigrated to Canada, thence to Maryland, and was engaged as a teacher in a Catholic institution in Prince George County. At a campmeeting on Severn Circuit, in 1834, was converted and entered the itinerant work in 1837. With quenchless zeal and arduous labor for twenty years he wrought successfully in the Baltimore Conference, and met death calmly April 20, 1855. A man of rare excellence and many virtues, a blameless Christian and an eminent preacher, gaining the hearts of the people and turning many to righteousness.

ZACHARIAH JORDAN -- from Baltimore County, Maryland, born January 19, 1796; died October 3, 1843; was converted through the instrumentality of Rev. Andrew Hemphill, and served acceptably both on circuits and in stations fourteen years. Diffident in manner; plain in preaching;

prudent in his intercourse, and remarkably exemplary in his life, is the concise yet satisfactory picture of a good man, whose work stands on the record as approved, and whose end was peace.

* * *

REUBEN E. KELLY -- born in Center County, Pa., June 18, 1825; died in Lock Haven, Pa., October 20, 1904; was admitted in 1855. A very humble man, submissive, deferential and unpretending among his brethren; kind, gracious and amiable, agreeable in companionship, considerate in all his social and pastoral intercourse. In the pulpit there were signs of varied gifts; at one time a "Son of thunder," and again a "Son of consolation;" remarkably effective often in revival seasons. His nervous temperament sometimes led him to extremes, but his worth was appreciated and his infirmities always evoked warm sympathy. When the summons came at last, greeting his pastor, he said: "I have heard beautiful singing last night. The angels came and sang to me."

WILLIAM H. KEITH -- born in Cecil County, Md., 1829; died in Gettysburg, February 4, 1896; was converted in early life and admitted in 1855. After forty-one years of honorable service, including a captaincy during the Civil War, he reluctantly retired, and was translated in a short time to his heavenly rest. His record in the Central Pennsylvania Conference for zeal, self-sacrifice and fidelity is without a blot.

PHILIP KENNERLY -- a native of Augusta County, Virginia, born October 18, 1769; died October 5, 1821; was converted at seventeen, and admitted in 1804. In 1807, he' located and moved to Logan County, Kentucky, where his labors were extensive and useful until the time of his death. He was a good and faithful preacher of the Word, and had the confidence and good will of all who knew him. He was recommended for re-admission into the traveling connected in 1821, and was received by the Kentucky Conference. He hardly entered upon his work when he was seized with a fatal disease. He was happy in God and resigned to His will. His sun went down without a cloud.

SAMUEL KEPPLER -- born in Baltimore, 1804; started from old Eutaw Church to preach the gospel; and, for forty-four years, from 1827, gave full proof of his ministry in the active work; then, 1871, retiring, spent thirteen years serving the church as his failing health permitted. He was a man of sound judgment, strong conviction and candor of expression; genial, but dignified in manner. When the time of suffering came, he was resigned and peaceful, and triumphant as the end drew near.

AARON M. KESTER -- born in Mt. Pleasant, Columbia County, Pa., November 25, 1827; died at Lincoln, Nebraska, October 4, 1892. At the age of 27 he was brought to Christ at a campmeeting. He became a Christian of deep religious experience, and a plain practical and effective preacher, having been admitted in 1856. He was specially gifted in exhortation. His health failing, he was transferred to the Kansas Conference in 1878, but at his request he was re-transferred in 1879 to the Central Pennsylvania Conference and placed on the supernumerary list, and in 1883 became superannuated. Returning one evening from a revival service in Lincoln, he retired for the night. In the morning he was not, for God had taken him.

EDWARD KINSEY -- born in Montgomery County, Maryland, March 21, 1834; died in Keyser, West Virginia, September 10, 1877; he was converted at the age of eighteen; admitted in 1853 and superannuated in 1875. Notwithstanding the disadvantages of his early life, he was above mediocrity. Simple, systematic and impressive, he seldom failed to reach the minds and hearts of his hearers. Paralysis, at the close of his life, clouded his intellect. But his "record is on high."

J. HANSON KNOTTS -- born in Baltimore, Md., November 1, 1832; died June 29, 1856; converted at a campmeeting held at Parkton, Md., in his eighteenth year. His life was short and his work in the ministry lasted but two years from 1854. His heart was in the work; his greatest ambition, to call sinners to Christ. He died in the full triumph of faith.

JOHN KOBLER -- born in Culpeper County, Virginia, August 29, 1768; died in Fredericksburg, Va., July 26, 1843; was converted at a very early period in life, admitted into the traveling connection in 1789, and soon afterwards volunteered to be the pioneer in the North Western territory. Endowed with preaching abilities above mediocrity and a zeal worthy of his high vocation, he labored with great success. Many souls were brought to God through his instrumentality. The toils, privations and hardships incidental to traversing the wilds of the yet unsettled West gave his constitution, strong as it was, so severe a shock, that in 1809 he was compelled to locate; returned to his native county and married. In 1836, the Baltimore Conference, unsought by himself, placed his name on the superannuated list. He selected Fredericksburg as his place of residence, and at the close of a remarkable revival was taken ill and died uttering the words: "Come Lord Jesus, in power! come quickly!"

* * *

JOB W. LAMBETH -- born in Baltimore, August 6, 1817; died August 19, 1871. He was a nephew of Rev. Job Guest, of precious memory. Converted in early life, he entered the Conference in 1842, serving the Church effectively nineteen years. His health failing in 1846, he was supernumerary five years. He resumed the active work in 1852, and continued effective till 1867. He died in great peace.

JOHN LANAHAN -- born in Harrisonburg, Virginia, 1815; died in Baltimore, December 8, 1903. His parents were Roman Catholics, but of liberal tendencies, as they allowed their children to attend Protestant churches. He was converted at eighteen years of age. Bishop Thomas Bowman is the only surviving member of the class admitted in 1838. Dr. Lanahan was in the front rank of the men who entered the Conference in his day. He was popular as a man and a preacher. He was of commanding presence and always enlisted the undivided attention of the Conference when he arose to speak. He had a seat in every General Conference from 1856 to 1900. Though elected in 1860 as an alternate, he took the place of Thomas Sewell, who was not present. At the General Conference of 1868 he was elected as one of the Agents of the New York Book Concern. Here he fought a royal battle for his Church, and nobly won laurels for himself and the cause he represented. At a campmeeting held at Ocean Grove, New Jersey, a few months before his death, he preached on Paul's conversion. This master of pulpit eloquence was at his best. The influence of the sermon was profoundly felt by all, and its matter and the manner of delivery were the subject

of favorable comment by all who listened. He was honest, brave and fearless, of strong convictions and outspoken in his expression of them.

JOHN LANDSTREET -- born in Baltimore, Md., April 23, 1818; died in Martinsburg, W. Va., November 21, 1871; was converted at a campmeeting when a young man, and admitted in 1848. Energetic in temperament, eagerly zealous, he joined with Alfred Cookman, Gershom Broadbent and others, in organizing, on an old sea hulk lying at Light street wharf, one of the best known and most successful missions in Baltimore -- the Seamen's Bethel. His labors in the itinerancy were attended with gracious results, especially at Warrenton, Va., where an extraordinary revival occurred in 1855. He was, of choice, with his brethren at the Staunton Conference in 1861, and when the civil war broke out in that year, entered the Confederate army as chaplain, and in that capacity he continued with eminent success during four years, ready always with the helping hand to administer comfort to the sick and wounded, and to offer consolation to the dying soldier on the field of battle in time of greatest danger. Returning, at the close of the war, to the regular work of the ministry, with undiminished zeal and unremitting service, with touching words at the Staunton Conference, 1886, he asked for a superannuated relation, in which he continued till his death. Social in his tendencies, magnetic in his manner, he drew to him both young and old. In the pastorate he was a power; in the pulpit, earnest; in his home, beloved. With his family around him at the last moment, he repeated the lines of a favorite song: "In the sweet fields of Eden," and finally: "There is rest for the weary."

JOSEPH J. LARGENT -- born in Hampshire County, Va., August 25, 1824; died June 11, 1892; converted at a campmeeting at the age of nineteen, and received on trial in 1852. He was an earnest, whole-souled worker in the Master's vineyard; could not be content unless in a revival meeting leading in song and rejoicing with the newly converted; affable in his manners, hearty in his greetings and ready for every good word and work.

JACOB LARKIN -- Maryland (1792), was converted in 1808; traveled thirty-four years from 1819, and was superannuated five years. In the social circle, a man of few words; in the pulpit, endowed with great force of language, he proved in stations and circuits to be an able, enterprising and successful minister. He met death with his confidence unshaken in God and in the blessed hope of immortality, March 25, 1857.

JOHN J. LEATHERBURY -- born at Onancock, Accomac County, Virginia, April 6, 1832; died in Galesville, West River, Md., January 8, 1858; was converted in his fifteenth year at a campmeeting on Tangier Island, Maryland, and admitted in 1854. His brief career of but three years in the Conference was marked by devotedness and usefulness. The lips closing in death whispered: "Precious Jesus."

JOSEPH S. LEE -- born in Lycoming County, Pennsylvania, December 16, 1808; died at Glen Hope, Clearfield County, Pa., March 4, 1864. His father, Rev. Timothy Lee, was an itinerant Methodist preacher, a man of great power, and known long and favorably as the champion of Methodism in his day. His conversion occurred at a campmeeting held in Clearfield County, Pennsylvania, September, 1829, as his last words before his death testified. He was admitted into the Conference in 1834, the eighteen charges he served being nearly all in Pennsylvania. He lived only one year after his superannuation in 1863, dying while the East Baltimore, afterwards the

Central Pennsylvania, Conference was in session at Altoona, Pa. As a preacher, he was logical, pointed and practical, at times powerful in exhortation, and successful in bringing many into the fold of Christ. As a pastor, he was diligent "in season and out of season," acceptable and useful everywhere he was sent. His last words were: "Joy! I feel no condemnation."

GEORGE V. LEECH -- born at Nassau, N.Y., October, 1835; died in Washington, March 24, 1905; was converted at thirteen years of age and united with McKendree Church, September 10, 1848. He graduated from Columbia College (now George Washington University), in 1853. In 1854 he entered the Methodist General Biblical Institute, Concord, N. H. He afterwards took supply work under the Presiding Elder as an assistant to Rev. Thomas Sewall, and was admitted in 1856. He was scholarly and of spotless character.

JAMES F. LIGGETT -- born in Greenbrier County, Virginia, April 13, 1831; died at Churchville, Va., April, 1875; was converted at seventeen years of age and entered the Conference in 1855. An earnest preacher (in the Methodist Episcopal Church, South), a faithful pastor, a successful revivalist, he was ready always to go where the appointing power thought he could work best. He died at his post in great peace and triumph.

CHARLES G. LINTHICUM -- born in Baltimore County, Maryland, June 25, 1822; died in Prince George's County, Maryland, October 25, 1903; was converted before his majority, at a campmeeting, near Baltimore; admitted into the Conference in 1848, and served in the M. E. Church, South, during his later years. His parents dying in his early childhood, he was reared by an older sister. His academy course and subsequent training as a merchant's clerk, followed by the study and practice of dentistry, furnished him with a varied experience. Religion tempered these phases of life and molded the character of a sincere, honest, upright Christian gentleman. His retiring nature inclined him to shrink from social prominence; but in the pulpit oftentimes he became a master of assemblies, lifting his audience to grand conceptions of the truth. He went cheerfully and without a murmur to the humblest appointments, and, as best he could, faithfully served them. He closed his earthly life with early morning songs of praise, and when dying tried in vain to send a loving message to his brethren.

PHILIP D. LIPSCOMB -- admitted in 1822, was the elder of two brothers, both of whom for many years filled, with honor and usefulness, their appointed places in the work of the ministry. Of the forty-one years of his uninterrupted active service, the record says: "His ministry was in soundness of speech. No strange doctrines were taught from his pulpit, but ably, earnestly and clearly did he expound the doctrine of Christ." A capable administrator in the pastorate, he was assigned important duties at the sessions of the Conference. They were wisely, punctually and faithfully performed. For some years of his ministry he gave himself to the service of the American Colonization Society. For seven years his name appears on the retired list. His last days were eminently peaceful. "Tell him I am all right and ready for what may be in store for me," was his last message to his brother, Robert M. Lipscomb.

ROBERT M. LIPSCOMB -- born in Georgetown, D. C., February 19, 1807; died February 5, 1890, in Baltimore; was converted at a campmeeting in Loudoun County, Virginia, and admitted in 1831. He was connected by birth with the Lipscomb family from which many ministers of distinction came. His sermons were always carefully prepared; neat in style, instructive and

edifying. He had at times signal success in his work, nowhere more so than at Front Royal, Va., where a glorious revival, lasting many weeks resulted in so great a change in the religious and moral condition of the people, that the fruits remain to this day. A prosperous Methodist Society has existed there ever since that memorable event. He was modest and retiring in disposition, pure in his life, genial and beloved by the people he served. As the supreme hour drew near he was heard to exclaim "Is this earth or heaven? If it be earth, it must be that part which is nearest heaven." The last exclamations were: "Beautiful! Beautiful!"

JOHN M. LITTELL -- born in Newmarket, Va., about 1832; died in Shepherdstown, W. Va., September 13, 1861; was converted in 1849. He spent two years at the University of Virginia (1852-4), was employed by the Presiding Elder of Rockingham District, on Front Royal Circuit, and traveled from 1855 in the Conference over five years. A man of unblemished character, good education and deep piety, he gave himself so ardently to the work of the ministry that his health, naturally frail, gave way, and his life of more than ordinary promise was early cut off -- and he entered upon the life eternal.

NATHAN LODGE -- like Leonard Cassell, had a brief but a brilliant career, having entered the ministry in 1810. It covered a period of hardly six years. He was a native of Loudoun County, Virginia, but was brought up in Concord, Pa. He finished his course with joy at Shepherdstown, Va., then within the bounds of Berkeley Circuit.

RALPH LOTSPEICH -- after ten years of hard service, from 1803, deeply pious and very studious, deservedly esteemed as a sound, profitable Gospel preacher, died June 15, 1813, with words of triumph on his lips: "Tell all my old friends all is well -- all is well."

JOHN Z. LLOYD -- born in Shropshire, England, 1818; died December 6, 1903, in Swedesboro, Pa.; was converted at the age of seventeen, united with the Wesleyan Society in 1836, and was admitted on trial into the British Wesleyan Conference in 1840. He came to America in 1843, and was admitted in 1846; was in the effective work of the ministry forty-two years and superannuated in 1886. His was a unique character; a preacher of ability above the ordinary, earnest, devoted, evangelical; a conscientious and fearless expounder of the Word. Though formally retired, he never ceased from active service. He was affable in manner, dignified in bearing, genial in spirit and generous. The end came peacefully and triumphantly.

THOMAS LUCAS -- born in Prince George's County, Maryland, as early as 1732; became a local preacher, and did excellent work in that relation. He commenced traveling in 1791, and is said to have been faithful and successful.

WILLIAM O. LUMSDON -- of Alexandria, Va., was admitted on trial at the session of 1824. After traveling twenty-six consecutive years from 1824 on various fields of labor, from failing health he retired from active work, and for eighteen years responded, so far as he was able, to every call for ministerial service. For many years he was Recording Secretary of the Conference, and the Journals bear testimony to the excellent manner in which he performed this arduous duty. Pure and irreproachable in his life, he was suddenly translated to be with Christ, May 14, 1868.

* * *

JAMES H. MARCH -- born in Winchester, Va., January 22, 1820; died in Middletown, Va., July 30, 1885; was converted under the preaching of Rev. Job Guest, 1837, and entered the Conference in 1842; traveled in the two Baltimore Conferences over twenty-five fields through a period of forty-one years. By reason of sheer exhaustion he was compelled to retire from the active work four years before his death. A man of unusual ability, clear in statement, unique in manner, his character united originality, courage and goodness. Humor, pathos and unction were blended in his discourses. Gracious revivals attended his early ministry and the fire of his youth burned brightly during the later years of his work. The closing days of his life were attended with severe cares and trials; he lingered nine days in pain, putting a modest estimate on the work of his life, yet trusting in his Saviour to the last.

FRANCIS MACARTNEY -- born January 11, 1803; died October 7, 1873; by birth an Irishman. He was converted in his fifteenth year and was admitted in 1823. His service extended over a period of half a century. As a preacher he is described as practical, rather than brilliant, a faithful and fearless expounder of the truth as it is in Jesus; in the pastoral work a master, tender and loving, noble and unselfish; he ministered comfort to the sorrow-stricken and counsel to the unfortunate. He answered the final summons with the thrice repeated shout of "Glory!"

JOHN S. MARTIN -- born in Alexandria, Va., Sept. 7, 1815. At the thorough school of Benjamin Hallowell he obtained a scholastic training which served as a sufficient basis for continuous study during the years of his ministry. He was converted at the age of sixteen and licensed at nineteen; was received on trial into the Conference in 1835, assigned to his work on Lexington Circuit, and covering an unbroken period of fifty-three years of active labor, ceased at once to work and live, July 8, 1888, in the city of Baltimore, where he had at intervals filled important stations. Upon Circuits in Virginia and Pennsylvania, some having as many as twenty-eight appointments, in the pastorate of smaller and larger stations, and on districts, with city centers, or on those traversing the most rugged and mountainous sections, he proved equal to as well as ready for every demand the itinerancy of the Church required. No place was too exalted, none too humble for him willingly and gladly to serve. For thirty-five years he stood before his brethren as a model Secretary of the Conference, as his Journals attest. Recognizing his great ability, his brethren sent him as early as 1856 to the General Conference at Indianapolis, and also in 1860 at Buffalo. He was a commanding figure at every General Conference of the M. E. Church, South from 1866; and in 1884 and 1886 was Secretary of the General Conference. At the Methodist Centenary, held in Baltimore, in 1884, he was elected Secretary by acclamation, and his Journal has been placed in the keeping of the American Historical Society. He was a man of striking physique; of medium height, with well-knit and developed frame. His voice, clear and penetrating, could be raised to a resonant pitch, without break or discord, to reach the largest assembly. His preaching was with power and in demonstration of the Spirit. His intimate acquaintance with the Scriptures, and his fine memory, gave accuracy and beauty to his apt and frequent quotations, and his burning zeal often swept the assemblies, and brought multitudes to repentance and salvation. Systematic in his methods, a fine organizer, a faithful pastor, and, to the last, a constant student, he ever kept fresh and vigorous, in both thought and action. He had been appointed to his last charge at St. Paul's, in Baltimore; and, though in his seventy-third year, entered upon his work with an enthusiasm and activity that seemed to renew his youth. He

preached to crowded houses as if his tongue had been touched with a live coal from off the altar. But disease soon laid him low. For seven weeks torturing pain gave no intervals of rest, but his faith and hope held firmly. "Precious Saviour! Underneath me are the everlasting arms!" were among the last utterances. On Sunday evening, July 8, 1888, the Church bells, ringing for service, blended with angelic harps above the peal of the final triumph of a noble Christian soldier, entering with joy upon the worship before the "Great White Throne" above.

JAMES A. McCAULEY -- born in Cecil County, Md., October 7, 1822; died in Baltimore, December 12, 1896; converted at Fayette street Church, 1837; graduated from Dickinson College and admitted on trial in 1850. After entering the Conference and traveling for some Years, he was placed in charge of the Wesleyan Female Institute, at Staunton, Va., where he remained for three years, and then returned to the work of the pastorate. He filled with special distinction many of the most prominent pulpits in the Conference. He was President of Dickinson College from 1872 to 1888. During his term of office there he had marvelous success in his administration of the affairs of that institution. He was a brilliant scholar, a careful and painstaking instructor, and a clear and strong preacher. His entire life was without reproach. During the feebleness of his body, while resting from active work, he was placid and content, and when the moment of his departure came, he said with composure: "I have always prayed that when the end came to me, my way might be bright." He was asked if his wish had been realized. With a luminous expression of countenance the reply came: "Oh, as the sunlight!" Then he passed into the everlasting light.

Dr. McCauley took the deepest interest, when the author began this history of the Old Baltimore conference, and voluntarily offered to aid his early friend in the work, but his illness and death shortly afterwards prevented the fulfillment of his purpose.

THOMAS F. McCLURE -- born near Alexandria, Pa., April 3, 1817; died suddenly in the parsonage at Wolfsburg, Pa., December 22, 1879; was converted in early life and admitted on trial in 1841. He was a faithful and consistent Christian minister of more than ordinary abilities, a man of affairs, building churches and paying Church debts, and at the same time effective in the pulpit, sound in doctrine, fearless in his statements of truth, often illustrating them with quaint and striking original remarks, incidents and anecdotes.

WILLIAM McDOWELL -- born in Franklin County, Pennsylvania, September 22, 1795, converted at twenty-one, was admitted on trial in 1822, traveled only five years, and died in the full triumph of faith, July 27, 1827. His short race was a successful one, furnishing a bright example of piety and faithful labors.

JACOB McENALLY -- was a Pennsylvanian, born in Lancaster County, 1794; converted in 1829; he served the Church as an active and energetic layman for ten years, and ten years from 1829 in faithful and successful work in the ministry. His health failing, he retired in 1839, and lived twenty years at Muncy, Lycoming County, Pennsylvania. He was humble, cheerful and laborious to the extent of his ability, a man of prayer and faith. He died happily, March, 1859.

PETER McENALLY -- born in Lancaster County, Pennsylvania, July 22, 1796; was converted May 19, 1819; admitted on trial in 1828; superannuated in 1849; and died suddenly

April 19, 1850. He was a man of strong mind, of good preaching ability, and of undoubted honesty and integrity.

CHARLES McELFRESH -- born in Hyattstown; Md., 1819; died July 19, 1887, at Waverly, near Baltimore; was converted in his 14th year; was in the effective ranks from 1844 till 1858; re-entered in 1865, and remained in the active work till his death, serving with zeal and acceptability. He was short in stature, but massive in frame, and was distinguished by a heavy suit of hair and overhanging eyebrows. A kindly smile and a warm greeting gave to his personal appearance and manner a pleasing interest. He was recognized as a superior sermonizer, coupling with his preaching systematic pastoral work and rare good judgment. He was chosen chaplain of the Seamen's Union Bethel, Fells Point, Baltimore, which position he filled for fourteen years with eminent ability and usefulness.

THOMAS McGEE -- born in Center County, Pa., July 15, 1794; converted in 1811 at Warrior's Mark campmeeting; was received on trial by the Genesee Conference in 1816, and transferred to the Baltimore Conference in 1820. He served various charges in Pennsylvania, Maryland, the District of Columbia and Virginia, to the end of his life. He was a man of fine presence. His face beamed with kindness and benevolence; his intellect was strong and his pulpit ministrations were effective. As a pastor he was tender yet faithful, his life unobtrusive and irreproachable. He was a noble, generous and brave man. He died suddenly on the railroad train as he was returning from Warrenton to Baltimore, August 8, 1859.

WILLIAM A. McKEE -- born in Cumberland County, Pennsylvania, January 28, 1820; died at Houtzdale, Pa., February 7, 1892; was converted in Carlisle at the age of seventeen, and admitted in 1846. He labored in the active work thirty-nine years and was superannuated four years. He is characterized as "good, gentle, sweet spirited, kind, loving and patient;" in preaching "clear, plain, practical, earnest." The summons, "Come up higher," came in the night, without opportunity to say farewell. Sudden death was to him sudden glory.

JOSEPH G. McKEEHAN -- born near Abbottstown, Pa., March 23, 1810; was converted in his twentieth year and admitted on trial in 1836. He was twenty-nine years in the active work and twenty years on the retired list. As a preacher he was thoroughly scriptural, sound in doctrine, earnest, tender and often tearful in delivery. As a man he was unselfish in his nature and gentle in spirit. Said his son: "I have never heard father say an improper word or knew him to do a wrong act." The last sermon he ever preached was from the text: "Because I live ye shall live also." His death was sudden.

SOLOMON McMULLIN -- born in Center County, Pennsylvania, 1808; died in Shepherdstown, Va., November 20, 1863; was converted in his seventeenth year; admitted on trial in the Baltimore Conference in 1832, and continued, with the exception of two years in the supernumerary relation, in the effective ranks; he was a man of unwavering integrity and of unimpeachable character, a preacher of commanding and popular talents and a pastor of untiring labors. Among his last words were these: "Tell my friends it is well with me; it is only my family and my Church I am sorry to leave, but tell them to let me go; death has no terrors for me; this bed is to me a paradise."

JACOB S. McMURRAY -- born on Pine Creek, near Jersey Shore, Pa., October 26, 1831; died at Lilleyville, near Lewistown, Pa., November 27, 1885; was converted when fourteen years of age, and educated at Dickinson College, which, in 1879, conferred on him the degree of Doctor of Divinity. He was admitted in 1845, was an efficient and eloquent preacher, possessing fine administrative talent, and was a forceful debater. He represented his Conference in two sessions of the General Conference, where he exerted commanding influence; he was also a very active leader in the Temperance movement, instrumental in the enactment by the Legislature of a local-option measure. During the whole course of his life work he was pre-eminently useful and successful. On his third round on the Juniata District and at his quarterly meeting, at Lilleyville, he was seized with apoplexy and died during the communion service.

HARRISON McNEMAR -- born in Hampshire County, Va., January 19, 1826; died January 12, 1889. Converted in early life, he became richly endowed with the experimental knowledge of the things of God. He was admitted in 1854. His power in preaching lay mainly in direct appeal rather than in logical reasoning, and proved eminently successful in gathering multitudes of souls. Meek and lowly in heart, of a cheerful disposition, unselfish and loving, he was also distinguished by decision of character. He died of paralysis -- a sufferer for weeks, but a conqueror at last.

SAMUEL McPHERSON -- a native of the County of Donegal, Ireland, born 1797 or 1798, became a Christian at the tender age of ten years, came to this country in 1814, joined the M. E. Church in 1818, was received on trial into the Baltimore Conference in 1825, traveled three years, and died in peace near Staunton, Va., August, 1828. He was a young man of great prudence, industrious in his habits, friendly and sociable in his disposition, and spiritually minded. He fell a martyr to his work.

JUSTUS A. MELICK -- born at Light Street, Columbia County, Pa., March 7, 1823; died in Harrisburg, Pa., March 23, 1886; converted in his twentieth year; educated at the Genesee Wesleyan Seminary, Lima, N.Y., and admitted on trial in 1848. He was in the active work twenty-nine years, and was retired for eight years. He was a modest, shrinking man, with a warm, generous, brotherly heart. In his ministry he was successful in winning souls to Christ. On Sunday evening, his last on earth, saying that the room seemed dark, he was told that on the morrow he would be taken to another and brighter room; he replied: "Yes, I will be in a brighter room tomorrow," and at three o'clock P. M., the next day, he entered the heavenly mansion.

WILLIAM M. MEMINGER -- born in Liberty Valley, Pa., March 15, 1822; died at Tyrone, Pa., January 5, 1888; converted at a campmeeting when sixteen years old. For forty-three years, from 1845, he made full proof of his ministry. "A quiet, modest and extremely retiring man, devout in manner, sweet in spirit, high toned in manhood, gentlemanly, courteous and honorable" -- this is the tribute his brethren award him. On his way to an appointment on a cold and tempestuous Sunday evening, he fell between the timbers of a bridge over the Juniata river, recovered himself, crossed the bridge, preached to a crowded congregation and returned to his home. The fall, injuring the blood vessels about the heart, superinduced the succeeding fatal illness. At the Conference of 1885 he received a supernumerary relation, and for nearly three years was an invalid. When death approached it found him calm and triumphant. In answer to an inquiry by his pastor at Tyrone how the future appeared, he said: "All bright." When unable to speak at the last,

with uplifted hands he pointed first to his loved ones and then heavenward, his face radiant and glowing as if the reflection of sunshine were upon it. His true worth was revealed when, from all parts of the territory where he had labored, tributes of esteem and love came from his former co-laborers.

HENRY S. MENDENHALL -- born at Nescopeck, Pa., August 1, 1829; died at Berwick, Pa., February 5, 1899; converted at the age of fifteen; educated at Williamsport Dickinson Seminary; for some years taught in the public schools of Columbia and Luzerne Counties. He was in the active work of the ministry thirty-three years, from 1855, serving nineteen charges. Of rather feeble frame, he possessed remarkable energy and more than ordinary powers of endurance. He was scholarly, a wide reader and a deep thinker. For many years he served the Conference as Recording Secretary. In his character he manifested the highest traits of a Christian gentleman. In the study, in the pulpit, in his pastoral work, his one purpose was the salvation of souls, and the building up of Christ's Kingdom. His farewell message to the brethren of the Conference was: "Tell them to preach a whole gospel. That is our one work."

FRANCIS A. MERCER -- born near Hyattstown, Md., December 25, 1829; died in Baltimore, January 15, 1902; converted at a campmeeting near his home in his twenty-fourth year; educated at private schools in Montgomery County, Maryland. He prepared to study medicine, but, when the spiritual change came he yielded to the call of God, and, entering the Conference in 1855, filled the gap during the War of 1861, with teaching and preaching in Dorchester County, Maryland. He took his place again among his brethren in Alexandria, Va., 1866; served in the active work till 1896, when he was granted a supernumerary relation, and then finding himself permanently disabled by progressive paralysis, was placed on the superannuated list and settled in Baltimore till his death. He had fine ability as a preacher, was fearless in denouncing wrong and earnest in the advocacy of the truth. Crippled by disease for years and unable to do active work, he never failed to be in the house of worship and to render aid to his brethren.

JOSEPH MERRIKEN -- born in Annapolis, 1811, grew up in Cumberland, Md., entered the ministry in 1831, before he was twenty-one, and was assigned to Staunton Circuit, Virginia. Though not in the ordinary sense of the term, a great preacher, his zeal, fidelity and especially his pastoral labors made him acceptable, useful and eminently successful in winning souls to Christ. "He instructed, admonished and warned his flock from house to house with tears." He won the affections of his people wherever he was sent. His career in the itinerant work was comparatively short, yet the sixteen years of his ministry present a record of wonderful results. His death in Alexandria, Va., early in 1848, was the fitting close of a noble life. The last words: "I have fought a good fight, I have finished my course, 'I have kept the faith; Glory, glory be to God!" were the victor's plea of Christian triumph.

JOHN MILLER -- well known and greatly esteemed during the extended term of his ministry, a native of Huntingdon County, Pennsylvania, was converted at the age of twenty-two, under the preaching of Samuel Davis, and spent thirty-three years, from 1819, in the effective work, sixteen on circuits, nine in stations, and eight on districts; died in Westminster, Md., 1878, at the ripe age of nearly eighty-four. He was a self-made man, endowed with solid and practical qualities. His sermons, though with the manuscript before him, were delivered with earnestness and pathos, his tall commanding form, penetrating voice and distinct utterances, making one forget

that he was reading. He was a wise counselor, a judicious administrator and a good pastor. "Tell all the members of the Baltimore Conference I am dying in the faith, happy in the Lord, and want them to meet me in heaven," was his last message to his brethren.

FRANCIS M. MILLS -- born in Williamsburg, Va., August 5, 1810; died in Neosho, Missouri, March 10, 1900. His parents moved to Washington in 1819, where in the old Foundry Church, Francis was converted. He was an effective itinerant for seventeen years, serving acceptably at different periods in seven States. He cast in his lot with his brethren of the majority in 1866, living at that time in Alexandria, Va. Not long afterwards he moved to Neosho, where he was held in high esteem. He lived to the ripe old age of nearly ninety, and died suddenly of heart failure.

NATHANIEL B. MILLS -- born in Newcastle County, Delaware, February 23, 1766; died February 20, 1845; converted in his seventeenth year, and received on trial in 1787. His travels and work extended to New York and Connecticut in his earliest ministry, and in after years over the entire territory of the Conference. He was placed on the superannuated list in 1835, but ceased not to preach with untiring constancy till the last Sabbath of his life. His last sermon on that morning was from Judges, 5:31 "So let all thine enemies be scattered, O Lord; but let them that love him be as the sun when he goeth forth in his might." On the following Thursday he led the devotion in family worship; then ceased at once "to work and live." Pure in purpose and innocent in life, he was not free from human infirmities, yet these were hidden by the brightness of a holy life. He was a sound, practical preacher, of the primitive school of Methodist itinerants.

WILLIAM R. MILLS -- born in Alexandria, Va., July 5, 1816; died in York, Pa., December 19, 1869; at an early age was converted at a campmeeting in Fairfax County, Virginia, and from 1840 spent twenty-nine years in the active ministry of the Conference. He was six feet tall, with a massive frame, broad face, well-developed forehead, a dark piercing eye, and a firm expression of countenance. His fund of information was varied and extensive; his pulpit efforts evinced research, were argumentative, logically arranged and pronounced in a strong voice, with great fervor; his religious experience was of a high order. The closing work of his ministry in York resulted in the accession to the Church of sixty-eight persons. He was stricken with apoplexy, and his death was sudden.

ROBERT MINCHALL -- born in Pennsylvania in 1788; began his ministry in 1813; transferred to the Baltimore Conference in 1821, and died July 15, 1828. His talents, piety and zeal made him extensively useful, especially in the formation of Sunday-Schools and tract societies. On his death bed he said to his wife "I have been a traveling man, my lot is in heaven." "Glory, glory, forever and ever."

THOMPSON MITCHELL -- born in Mifflin County, Pennsylvania, March 22, 1817; died in Williamsport, Pa., May 9, 1897; converted at the age of twenty. He was a calm, deliberate thinker. He had keen insight and sound judgment. Sagacious, meditative and progressive, it is not remarkable that he occupied a high place in the estimate of his brethren. He was four times in the General Conference, and four years on the Book Committee of the M. E. Church. His service in the Church was of inestimable value. His last words were: "Bless the Lord, O my soul, and all that is within me bless his holy name!"

LEVI N. MONROE -- born in Prince George's County, Maryland, August 11, 1810; died November 16, 1853; converted at the age of twenty-one; was admitted on trial in 1836 and labored in the Conference eleven years. For five years he patiently bore his great bodily afflictions and died in great peace, testifying that for him death had no terrors. His talents as a preacher commanded respect. His demeanor was dignified, his piety ardent and his whole life an exhibition of the excellency of the gospel of Christ.

JONATHAN MONROE -- born in Annapolis, June 11, 1801, died in Westminster, Md., December 4, 1869; converted in his nineteenth year and admitted on trial in 1825. He was a useful, honored and successful preacher of the gospel. His Christian virtues, gentlemanly and courteous manners, constant and uniform piety, clear knowledge and faithful delineation of the truth not only endeared him to all who knew him, but demonstrated the power of Divine grace. As death approached he raised his arm, waved his hand and exclaimed: "The day of jubilee is come! Hallelujah!"

T. H. W. MONROE -- a native of Fairfax County, Virginia (1804), traveled thirty-seven years, from 1827, without intermission, within the bounds of the Baltimore Conference. His fine personal appearance gave added weight to his ability as a preacher. His sermons were doctrinal, expository, clear and systematic. They were delivered with an unction that did not fail to impress his hearers. He was eminently fitted for the work of a Presiding Elder, faithful, punctual and incisive. Equally useful was he in the pastorate, winning in his manner, yet warning faithfully when conscience demanded. "My hope is based on the atonement of Jesus Christ," was among his last utterances.

JACOB MONTGOMERY -- born in Ireland, County Antrim, June 30, 1818; died in Keyser, W. Va., October 8, 1881; converted at the age of eleven. Three years later his family came to this country and settled in Chester County, Pennsylvania. He was admitted in 1843. After serving six circuits in Pennsylvania, his health failed. He received an appointment as financial agent of Olin and Preston Institute at Blacksburg, Va., and some time after was transferred to the Southeast Indiana Conference. Still struggling with physical disability, he entered the East Baltimore Conference, and finally the Central Pennsylvania, where he ended his labors and sufferings with calm and holy trust, exclaiming in clear accents, "All is well, all is well." With an unabated love for his Church, he everywhere, with boldness and zeal, defended her doctrines and led his people in a constant inquiry after the old paths.

JOHN MOORHEAD -- born in Waynesboro, Pa., January 4, 1814; died in Mt. Union, Pa., July 16, 1890. He traveled ten years as a single man from 1840. He rounded half a century in the traveling connection, forty-one years in the active work; a man of decided character, with clear convictions, loving truth and righteousness, firm in the exercise of discipline, but not obtrusive or offensive; a sensible scriptural preacher, not scholarly, but effective and forcible, moving by his earnest appeals both saints and sinners.

GERARD MORGAN -- born June 8, 1784, in Baltimore County, Maryland; converted in his seventeenth year; admitted on trial 1806, and died March 17, 1846. Tall and slender in person, gentle and pleasing in manner, pure in heart and upright in life, he was universally esteemed by his

brethren in the Conference and the people whom he served. In common with other preachers of his class, his earlier work was on the sparsely settled parts of the Conference, lying in North and Western Pennsylvania and Western Virginia. Later on, he traveled extensively in the Valley of Virginia and in Maryland. Zeal, constancy and fidelity characterized his faithful and successful service. He was instrumental in the salvation of multitudes of precious souls, and was especially profitable in the edification and comfort of believers. He had a well-balanced mind and a strong vein of common sense, which, joined with unaffected piety, made his ministry marked by uncommon results for permanent good. Among the seven sons and one daughter who survived him, he left the precious legacy of three gifted and faithful preachers -- Brown, Tillotson and Lyttleton Morgan, who preserved the memory of their sainted father fresh and green, until they, in turn, went to join him in the heavenly habitations. When the last summons came, he was ready to obey the Master's call.

LYTTLETON F. MORGAN -- son of Rev. Gerard Morgan, born June 10, 1813, in Bath County, Virginia; died February 28, 1895, in Baltimore; converted when a boy, and admitted in 1834. He enjoyed the special distinction of having occupied the pulpit of every prominent church in the Baltimore Conference, and was pre-eminently a "station preacher." Bishop Simpson is reported to have said that Dr. Morgan was the finest sermonizer he had ever known. He was chaplain to Congress during the sessions of 1851-52. During this period he frequently preached in the Hall of Representatives at Washington. He gained a national reputation as a pulpit orator. He was largely instrumental in the organization of the "Preachers Fund Society, and his frequent benefactions greatly enriched its treasury. He took special interest in the Woman's College of Baltimore, and also was second to none in his interest in Morgan College. He was a mighty man in Scripture interpretation. When the infirmities of age obliged him to retire from the regular work of the ministry he was always ready to go, even beyond his strength, to supply a vacant pulpit. His last illness may be attributed to the exposure incident to filling the pulpit of an absent pastor on a bitterly cold and windy Sabbath. He was genial and kindly in social intercourse, charming in conversation, an admirer and lover of all good men, ready always to do a needed service, when asked, or when an opportunity offered. As the last hour approached he delighted to hear the rich hymns sung, such as: "There's a wideness in God's mercy," "Rock of Ages," and others. He sent this last message to the Conference: "Tell my brethren I have greatly appreciated their friendship and their devotion to me: tell them I have been true and faithful to them." This noble Christian worker had the Pauline experience when he faced "Jordan's waves."

N. J. BROWN MORGAN -- was another great leader in the ranks of Baltimore Conference Methodism; like Dr. Sargent, he also was reared in the home of a revered itinerant preacher, Gerard Morgan; it is hardly necessary to note the spot where such sons are born; they are the common possession of Baltimore Conference Methodism; at the time however, his father, who traveled forty years in the active work, was appointed to Pendleton Circuit, in 1812, but presumably was temporarily in Bath County, in the mountains of Virginia, the previous year, where the eldest son saw the light. A subsequent residence, from the age of ten to sixteen, in Harrisonburg, enabled him to acquire a fair classical training. Converted at the age of fourteen under the ministry of Rev. John Bear, he soon became impressed with the conviction that it was his duty to devote his life to the work of the ministry, and, at the early age of seventeen, entered the Conference as a probationer, in 1829. Though he died at the age of sixty he spent forty-three years in the effective service, and fell at his post, attacked while he was preaching with the malady that

closed his successful career on earth. From the age of thirty-three, he was elected a delegate to every General Conference, except the last, when he publicly refused the use of his name. In the pulpit he was the peer of his contemporaries. As a wise administrator he was superior. In the Conference room he seldom engaged in the discussions, but was fearless and independent in his decisions. He was sometimes seen standing alone on the negative side of a question. Quiet and unobtrusive in his manner, he was ready for work and faithful in its performance. His greatest pulpit efforts were at the campmeetings of his day. Once he was selected to preach the Missionary sermon at Conference. It was a thrilling sermon, rousing to the highest pitch of enthusiasm both the preachers and the crowded assembly, in old Light Street Church, at the session of 1855. Calmly, when the end came, did he meet it. Triumphant at the last moment, he shouted, with uplifted voice, the Gloria in Excelsis, then with his last breath: "Blessed are the dead who die in the Lord!"

TILLOTSON A. MORGAN -- one of three brothers, with a marked career in the ministry, was the son of that old and tried veteran, Gerard Morgan. His ministry embraced fifty-one years in active work in the Conference, which he entered in 1837, at the age of twenty, and honored with faithful and efficient service. A sound gospel preacher, faithful in his pastorate, richly endowed with the finer qualities of human nature, singularly quiet in his deportment, a faithful friend, a safe counselor, an uncomplaining toiler in his Master's vineyard, he came to the end of life's journey with a sudden transition from earth to heaven. His ministry had been interrupted by only two brief periods, the first early in his work and the other just at its close.

JOSEPH S. MORRIS -- born in Western Virginia, March 20, 1806, and admitted on trial in 1836, was in labors abundant. Though possessed of moderate abilities as a preacher, he had great success in pastoral visitations and in personal work in saving souls. During the last three days of his life his mind was unusually clear, and on several occasions he repeated the words: "I am anxiously waiting to cross over Jordan to join the assembly of the firstborn."

WILLIAM MUNROE -- a native of Allegheny County, Maryland, born in 1783. His active ministry extended over a period of thirty-three years from 1810, embracing a wide range of laborious circuits, largely in Western Pennsylvania, reaching also into Maryland and Virginia. For a quarter of a century he sustained a superannuated relation, and died in great peace at the age of eighty-eight. "His great moral dignity, true Christian virtues, uniform piety, clear knowledge of divine things, faithful preaching of the Word, and true friendship for Methodism, greatly endeared him to the whole Church, and to the community in which he lived." He died at his home in Boonsboro, Maryland, May 29, 1871.

RANDOLPH R. MURPHY -- born near Hyattstown, March 30, 1829; died in Baltimore, August 30, 1903. The Spirit gave him assurance of salvation in 1848. His character was marked by strict integrity. He was an earnest preacher and a "house-to-house" pastor. He always left every church of which he had been pastor in better condition than he found it. During his last hours he said "As I draw near the end of life I see more and more the need of atonement; I need a mediator." At the moment of translation he exclaimed "Jesus is my hope, His precious blood cleanseth from all sin. My hope is full of glorious hope of immortality."

THOMAS MYERS -- born in Georgetown, D. C., May 18, 1813; died July 27, 1894; converted at the age of eighteen. He was a self-made man, faithful in all the positions assigned him. He spent the evening of his life as Agent of the Maryland State Bible Society.

* * *

BERNARD H. NADAL -- born in Talbot County, Maryland, March 2, 1813; died at his home, Madison County, New Jersey, June 20, 1870. When a well-grown youth, and while learning a trade in York, Pa., he was converted. In 1835 he was received into the Conference; and with a laudable ambition, when stationed at Carlisle, Pa., pursued a full course of study in Dickinson College, graduating in 1848. His active service extended over a period of more than thirty years. In 1855 he was transferred to the North Indiana Conference, having been elected professor of Ethics and English Literature in Indiana Asbury University. In 1857 he was returned to the Baltimore Conference and made Presiding Elder of Roanoke District. In 1866 he was transferred to the Philadelphia Conference and stationed at Trinity. At the close of the year 1867 he was elected Professor of Historical Theology in Drew Seminary. As a preacher he was clear, convincing, scriptural and practical. Expostulation and appeal, at times tenderly followed by logical demonstration made him truly eloquent. As a writer he was even more effective. Keen discrimination, enabled him to separate the essential from the accidental and come at once to the core of his subject. A lively fancy gave freshness to his treatment, while an unflinching felicity of expression furnished appropriate vesture to every thought. His range of writing included theology, ethics, politics, social life, nature and art, and each was treated in a masterly way. Lectures, addresses, sermons and newspaper editorials were continually pouring from his tireless pen. At the time of his last illness he was devoting his best thought to an important theological essay, which he had nearly finished; and was also gathering materials for a life of Dr. John McClintock, his friend and associate in Drew Seminary. He was ill but a few days. During his sickness his conversation was cheerful, at times even to gaiety. When fatal symptoms were developed and he was informed of the fact, he replied promptly that he left the issue with the Lord.

ELI NICODEMUS -- born in Frederick County, Maryland, January 14, 1811; died April 16, 1836; converted at a campmeeting at eighteen years of age; admitted in 1833. With a delicate constitution, and extremely diffident, he did good work, and faltered not during the short service of three years, which he filled up with zeal, fidelity and profit to many. The last enemy found him ready for the conflict, full of peace and abounding in hope.

LORENZO D. NIXON -- born in Loudoun County, Virginia, July 28, 1811; was converted at seventeen; a local preacher eight years; twenty years from 1854 in the traveling ministry; a model of meekness and simplicity, systematic in his work; a faithful and laborious servant of Jesus Christ, full of faith and of the Holy Ghost. A stroke of paralysis closed in a few hours his earthly labors in the Church, South.

RICHARD NORRIS -- born in Richmond, Va., March 25, 1835; died in Baltimore, Md., April 13, 1897; was converted when thirteen years old at a campmeeting at White Marsh, Lancaster County, Va; licensed to exhort by Rev. John A. Gere, and admitted in 1855. He was in his glory in the midst of revivals; he made full proof of his ministry in every charge he served; his

services were in great demand in the liquidation of church debts. His body lies in the beautiful Greenmount Cemetery, Baltimore, awaiting the resurrection morn.

* * *

ELISHA D. OWEN -- by birth a Quaker, born in Philadelphia, Pa., May 2, 1821; died December 17, 1892; was converted in boyhood and admitted in 1840. He had a fine ministerial record, having served many of the prominent churches during the fifty-two years of his ministry. He was noted for his ability to clear off debts from church property and as the promoter of many new churches; he was known also as a revivalist of great influence.

EDWARD OREM -- lived only two years after he was received on trial. He was born in Talbot County, Maryland; was admitted on trial 1819 and ordained deacon in 1821, in Baltimore; was taken sick and died in the city, May 26, "Joyful in the Rock of his salvation."

* * *

HENRY PADGETT -- His career in the ministry was short but glorious. A native of Charles County, Maryland, converted in 1809 and admitted in 1814, he traveled only a little over three years, and witnessed on his last circuit (Lancaster, Va.) the conversion of more than three hundred souls. He was stricken with fever September 3, 1817, and died on the following Wednesday in great triumph, saying "Who are these arrayed in white? They are waiting to receive my spirit. Welcome death! I am not dead but living. O yes, living in heaven!"

JOSEPH PARKER -- born in Lancaster County, Pennsylvania, April 11, 1811; died at Newport, Pa., July 29, 1842; was converted in his nineteenth year and traveled in the Conference seven years, from 1835, with acceptability, usefulness and success. His sermons were evangelical and attended with unction. On his last charge, Bloomfield Circuit, he was in the midst of a constant revival, which resulted in large accessions to the Church. Death by apoplexy closed suddenly the life of a good man.

CHRISTOPHER PARKISON -- born in Cecil County Maryland, October 18, 1797; converted in early life at Old Bethel Church, Delaware; received on trial in the Conference in 1829; traveled in Virginia and Maryland thirty-six years, superannuated in 1865, and died April 30, 1867. He was appreciated by those who knew him best; his piety was earnest and consistent; he read and thought much; his sermons were able expositions of the Gospel of Christ. His last words were: "All is well."

JAMES PAYNTER -- born in Sussex County, Delaware, September 1, 1764; was converted in 1787; traveled from 1793 till 1830; was supernumerary ten years, and died at the house of Benjamin Lyon, on March 2, 1840. He was plain and practical in his preaching, and modest, affable and kind in his disposition, dying with words of holy triumph: "I am not afraid to die; I know in whom I have put my trust; my trust is in the blood and righteousness of Christ."

YELVERTON PEYTON -- a native of Stafford County, Virginia, born 1797; converted in 1815, was admitted on trial at the session of 1818. A sound preacher, an untiring and devoted

pastor, he traveled twelve years, was superannuated in 1830, and died the following year, "happy in the Lord."

JESSE PINNELL -- of Culpeper County, Virginia; born October 27, 1783; died February 12, 1812; admitted in 1805. It is said of him that he was a young man of blameless and harmless character, whose record of seven years in the work was approved. He died in the faith, uttering at last the words "Happy! happy!"

WILLIAM H. PITCHER -- born in Anne Arundel County, Maryland, November 25, 1824; died December 25, 1893. When a youth of sixteen he gave his heart to God, and was admitted on trial in 1846. Throughout his life he was of a delicate constitution, which several times forced him into a supernumerary relation and was finally superannuated in 1861. He was a man of more than ordinary gifts, with fine sensibilities, and preached sermons that always brought sunshine into sad hearts. He had also many seals to his ministry.

JOHN PITTS -- born in Anne Arundel County, Maryland, February 23, 1772; was converted at the age of seventeen, and entered the traveling connection in 1795. By reason of bodily infirmities, the result of severe labors in the work of the ministry, he alternated between the relations of location, supernumerary and superannuation. A man plain in person, manner and language, his attraction in the pulpit was his love to God and for immortal souls. Tenderness and pathos in the pulpit, meekness and patience in the endurance of affliction, and success in the promotion of great revivals, brought hundreds, through his instrumentality, into fellowship with Christ. He fell asleep in Jesus February 21, 1821.

JOSEPH PLOTNER -- born in Center County, Pennsylvania, in 1811, was converted in his twenty-fifth year, was admitted on trial in 1835, and died in Baltimore, April 15, 1847. He was a young man of more than ordinary attainments. His close application to study, it is thought, vitally impaired his health, but did not prevent faithful and successful work. He bore his last illness with Christian firmness and submission, calmly awaiting the approach of death.

JOHN POISAL -- born in Martinsburg, Va., and admitted in 1827, was for over half a century a familiar name in three Conferences: Baltimore, New York and Philadelphia. His main work was within the bounds of the Baltimore Conference, and yet more diversified than falls to the lot of Methodist itinerants. He traveled on six circuits; was a Presiding Elder in Pennsylvania and Maryland; stationed in prominent charges in New York city, Philadelphia and Baltimore; served three years as Agent of the Bible Society; was for a year Chaplain to Congress; for several years was Editor and publisher of the Baltimore Episcopal Methodist, and subsequently Secretary to the Mayor of Baltimore. With an attractive personality, a suave and courteous address, he was fluent and sometimes eloquent in the pulpit, wonderfully successful in revival meetings. He died in the city of Baltimore in the seventy-sixth year of his age and the fifty-fifth of his ministry. The closing hours of his life were expressive of joyful hope and calm confidence in his Lord.

JAMES F. PORTER -- born in Danville, Pa., September 25, 1833; died on Jeansville Circuit, July 11, 1866; was converted in his sixteenth year, in the Sunday School in Milton, Pa., and admitted in 1854. While at York Springs during the Civil War, he became chaplain in the United States Army, and in that trying position won the esteem and confidence of those he served.

His work in the Conference was always acceptable, often with marked success. An unselfish man with a genial temper, amiable qualities and a pleasing address, he was beloved by all who knew him. His preaching was impressive, evangelical and attractive. His social qualities and warm Christian sympathies fitted him peculiarly for the pastorate. His zeal in promoting the success of Sunday Schools grew out of his having himself been converted through their instrumentality. Disease assailed him and quickly did its work. During his lucid intervals he spoke confidently of his future home, and when dying sang in concert with his friends, "On Jordan's stormy banks I stand."

WILLIAM PRETTYMAN -- lived to the age of nearly eighty-three. Born in Delaware in 1782, he was converted during the great revivals at the beginning of the last century; entered the itinerancy in 1814 in the Philadelphia Conference, and was transferred to the Baltimore Conference in 1819 by Bishop George. He traveled thirty-six years on circuits, was thirteen years stationed in Baltimore and was Presiding Elder four years on the Northumberland District, making an aggregate of fifty-three years in the effective service. He was a man of vigorous constitution, and had, through all the years of his active life, been singularly free from physical suffering. Though released from the regular work at the age of seventy-five, he did not allow his sword to rust, but preached extensively, and at times with the energy and power of his best days. He was a man of vigorous intellect and well-balanced faculties. His knowledge and ready command of Scripture gave to his ministry a rare power, while his kindly nature and cheerful piety made him ever a welcome guest in the homes of his people. Two of his sons became ministers, and his grandson is at this time a prominent preacher in the Methodist Episcopal Church, South. The day before his death he was walking the streets of Milford, Delaware; the next day he "was not, for God took him."

SAMUEL W. PRICE -- born in Mifflin County, Pennsylvania, December 19, 1833; died January 8, 1866; was converted at the age of seventeen, and admitted in 1853. He was universally popular, useful and faithful. With a limited education, he applied himself with zeal and diligence to those studies best calculated to promote ministerial usefulness. Original, independent and self-reliant, he expressed his thoughts in a systematic way. In his pastorate he won his way among the people by his considerate kindness and his love of children. His illness was brief, as was his itinerant work, but the end was glorious, full of song and triumph.

MICHAEL L. PUGH -- born in Montgomery County, Maryland, February 23, 1818; died July 18, 1854; converted in 1839 at a campmeeting on Rockville Circuit and admitted in 1845. He was made supernumerary, by reason of failing health, in 1850 -- a man of one work, zealous and active; in the pulpit evangelical and impressive; grave and serious in manner and successful in winning souls. "Tell my brethren," was his last message to his Conference comrades, "that the faith I professed in life and preached to others sustains me in death."

* * *

NELSON REED -- born in Anne Arundel County, Maryland, November 27, 1751; died October 20, 1840, at his residence near Baltimore. His name as an itinerant preacher first appears on the records of the Church in 1779, though it is stated that he commenced his public ministry in the summer of 1765. After forty-five years of effective service he took a superannuated relation,

and at the time of his decease was the oldest Methodist preacher in Europe or America. In all the varied relations which he sustained to the Church and the world he evinced a firmness of purpose, an integrity of character and a fervency of zeal that gave to his life a power for good which was felt in society and recognized in the Church. He was venerated and loved by his brethren, who always welcomed his coming at the Conference sessions. When at last, "in age and feebleness extreme," the summons came for his departure, the last intelligible accents on his faltering tongue were: "My dependence is not on my own works, it is on the Rock, Christ Jesus crucified."

AQUILLA A. REESE -- born in Baltimore, Md., December 20, 1812; fell on sleep March 7, 1878; was converted at the age of fifteen; joined the Church in the City Station, and admitted in 1823; was supernumerary for one year (1837), and was in the regular work till 1862, when he was appointed by the Secretary of War chaplain in the United States Army, and was ordered on duty at Fort McHenry. He served afterwards at several points on the frontier, and, retiring from active service in 1877, returned to his native city, where he taxed his feeble strength in continuing to preach the Gospel. He was an earnest, zealous and successful minister of the Gospel. His end was peace.

PHILIP B. REESE -- born at Swan Creek, Harford County, Maryland, September 30, 1811. Converted at the age of nine, he never doubted his acceptance, -- and gave himself with joy to the work of the ministry, in 1839, and served with eminent success, and without intermission, in prominent stations and circuits, and on humblest fields, without murmur and with no abatement of zeal and earnestness. On the morning of February 7, 1880, he was in his study until 9 A. M., closeted with God, was taken ill shortly after, and within three hours "was not, for God took him." His character was without blemish, and his work was approved.

THOMAS M. REESE -- born in Baltimore, July 18, 1820; died in Altoona, Pa., March 27, 1882; was converted in his fifteenth year. Forty years in the itinerant active service, from 1842, he was a power in the pulpit, many of his sermons being masterpieces of argument and oratory. He filled important stations in Baltimore and Washington, and in Maryland and Pennsylvania, and was twice Presiding Elder in the latter State. He was highly esteemed for his personal and social qualities, as well as for his fidelity and success in his ministry. His last words were: "I have no fear."

SAMUEL REGESTER -- born in Queen Anne's County, Maryland, April 25, 1818, died October 17, 1881, in Prince George's County, Maryland; was converted at a campmeeting (1837) near Baltimore, and admitted in 1840. After traveling years on circuits, most of which involved severe toil, he was stationed in Baltimore and Washington, served Rockville Circuit, and in 1860 was made Presiding Elder of Roanoke District. He became a prominent figure in the famous Conference at Staunton, 1861, and also at Alexandria, Va., when the majority of the Conference adhered to the M. E. Church, South, and when he was appointed to the Baltimore District. In the summer of 1869 he was elected to the Presidency of the Maryland Agricultural College, which he filled with honor to himself and marked advantage to the institution. In 1873 he resigned; and, serving temporarily at Moorefield, W. Va., was successively appointed to the Winchester, Washington and East Baltimore Districts, in which later work he closed his labor and his life. He was recognized as a man of great native strength of intellect, which he cultivated by habits of thought and reading. Catholic in spirit, his heart went out in generous sympathy to all Christians.

His honest convictions impelled him to separate himself from those with whom he had long been united in Christian fellowship, yet the severance produced no rupture of brotherly love. In the pulpit he was pre-eminent, earnest, eloquent and at times overpowering. Such was his sense of the dignity of the sacred office that he never compromised it by irreverence of manner or speech. His presence was imposing. The massive frame, the fine arch of the forehead, the deep set eyes, the overhanging brow, bespoke no ordinary man. He was four times elected to the General Conference, prominent in the councils of the Church, and in the administration of her affairs. In manners he combined a graceful dignity with gentleness and sweetness. With all the grandeur of his character he had the simplicity of a child. His estimate of himself was far below that held of him by others. His last illness was comparatively brief, involving great suffering, but he passed through the ordeal with resignation and, at the last, with the brightest utterances of joyful hope and rapturous visions of heavenly scenes.

CHARLES A. REID -- born in Rockbridge County, Virginia, February 21, 1820; died in Westminster, Md., March 2, 1890. He was reared as a Presbyterian, became a Methodist in 1839. He and William Taylor afterwards Bishop in Africa, were intimate friends, entering the Conference in 1843 together. He filled some of the best churches in the Conference, and was a successful preacher and pastor. He rigidly enforced the discipline in the case of those who were loose in their habits. He was loyal to Methodist usages and allowed no disturber of the peace of Zion to remain in her fold. He was a man of pure and unspotted life. He died suddenly on the Sunday on which was to be observed the fifty-first anniversary of his second birth. As his friends were on their way to the church militant, this veteran entered the celestial city and joined the hosts triumphant.

JAMES REID -- heads the list of those admitted on trial in 1804; he was a native of Annapolis, Md.; born January 12, 1780; converted at the age of twenty; entered the itinerancy four years later, and served the Church faithfully forty-four years. He was endowed with a gifted intellect, a voice of uncommon sweetness and compass, and an anchor, and utterance highly dignified and graceful. His eloquent and impressive sermons lived long in the hearts of his hearers. His last words, June 16, 1850, were: "I die in great peace with God and men. God is with me and lights up the gloomy pathway."

J. McKENDREE REILEY -- born March 8, 1817, at Broad Top Mountain, Bedford County, Pa.; died June 2, 1897, in Baltimore, Md. He was the son of Rev. James Reiley. Under the care of pious parents he early found the Saviour. He had limited educational advantages, but fully improved all his Opportunities. He taught school from 1835 to 1844. In 1839 he opened a school of academic grade at Charles Town, Jefferson County, Va. He never had a clear or definite religious experience until August 31, 1839, when he was visiting at Middleway, and heard a sermon that powerfully convicted him. He went to William Grantham and told him he was miserable and wanted to go home with him. Brother Grantham said, "Come on, James." He took young Reiley into his bedroom, knelt down and prayed for him and Reiley was powerfully converted. The Divine call came: "Go work in my vineyard." In September, 1840, he was licensed to preach. His father died September 28, 1841. Young Reiley was appointed to supply his father's work in St. Mary's Circuit. He returned to Virginia in the spring of 1842, and resumed his school work until 1844, when he was admitted into the Conference. He was a scholarly preacher; and, when a Presiding Elder, was always considered a good disciplinarian. He was elected to the

General Conference several times. It was he who secured the necessary legislation to organize the Colored Conferences into separate organizations. He was twice transferred from the Baltimore Conference, but returned to his first Conference, and was superannuated in 1896. His last hours were blessed: "I leave all the crosses below;" "I am going to Heaven;" "All is well;" "With God I am safe." On the morning of his death he called for water; and finding he could not swallow, he said: "God will give me water." His Christian physician said: "He will give you living water." "Yes," was Dr. Reiley's reply, "living water and full satisfaction." Thus ended a life rich in years and noble service.

JAMES REILEY -- born in Somerset, Pa., 1784; was converted in 1804, admitted in 1807, and was effective (with the exception of two years) until 1841, the date of his death. He possessed a clear and discriminating mind; was plain, forcible and practical, frequently eloquent.

TOBIAS REILEY -- a Pennsylvanian, born 1789, lived fifty-five years, and served thirty-two years in the effective ranks from 1810. His intellect was above the ordinary grade. He was a sound theologian. His preaching was powerful, often eloquent, and many souls were given as seals to his ministry. With much comfort and great triumph he met the final hour, April 9, 1843.

PHILIP RESCORL -- born in Cornwall, England, in 1801; died in Waynesboro, Pa., August 22, 1862; was converted in 1819, emigrated to this country in 1829, and settled in Powhattan Valley, Maryland, making himself useful as a local preacher. He was received into the Baltimore Conference in 1832, traveled in the three States included in its territory, and was superannuated in 1861. He was a Christian gentleman and an agreeable companion, a good, substantial Wesleyan preacher, faithful as a pastor, eminently practical, and beloved by his people. The close of his life was marked by holy triumph.

CALEB REYNOLDS -- born in Anne Arundel County, Maryland, 1785, was converted in 1802, entered the traveling ministry in the Baltimore Conference, in 1805, and was laborious and successful in winning souls to Christ during the twenty years of unbroken service. He died in triumph at the parsonage on Montgomery Circuit, Maryland, October 7, 1827.

JOHN RHODES -- born in Northampton County, Pa., September 17, 1783, died in Milton, Pa., January 13, 1843. Soon after his admission into the Baltimore Conference in 1808, he was transferred to the Philadelphia and later to the Genesee Conference, extending his labors into Northern Canada. Returning to the Baltimore Conference in 1810, he traveled till 1841, boldly and conscientiously discharging his duties as a preacher. He died in full and triumphant hope of immortal life.

JOHN RICE -- born in Gosport, England, was converted at Bath in his sixteenth year. In 1829 he was sent as a teacher to one of the West India Missions. He returned to England and engaged for a time as a lecturer in promoting the cause of Protestant Reform. Came to the United States in 1837, spent three years in the New York and New England Conferences, was transferred to the Baltimore Conference in 1840, and died in Baltimore city, 1841. He was eloquent, laborious and successful as a preacher.

JOHN W. RICHARDSON -- a native of Calvert County, Maryland, September 4, 1810; died March 18, 1850; was converted in his eighteenth year and admitted in 1833. In all his various relations to the church he discharged his duty with fidelity. His meekness of spirit and dignity of deportment commanded reverence and admiration. Perspicuity of arrangement, simplicity of thought and transparency of style, marked his discourses; he was greatly blessed in his work. The decline of his health forced him, a few years before his death, to take a supernumerary relation. A short time prior to his decease, he testified that his mind was in perfect peace, undimmed by a doubt, and his hope of heaven unsullied by a cloud.

FRANCIS H. RICHEY -- born in York County, Pennsylvania, August 26, 1817; died February 21, 1891, in Woodstock, Va.; was converted at the age of seventeen; served in the Baltimore M. E. Church from 1843 till 1861; joined with his brethren at Alexandria in adherence to the Church, South, till 1881, and retiring from the active work, resided in Woodstock till his death. He was supernumerary three years (1873-6), teaching in Woodstock. A man of remarkable presence, with a strong mind, well balanced, forcible in the pulpit, wise and prudent in administration, he left his impress on the Church for good in his day, and the memory of his excellencies of character and disposition abides. His confidence as he was passing away was expressed in quoting: "For I know that if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands eternal in the heavens."

FINLEY B. RIDDLE -- born in Howard, Center County, Pennsylvania, December 23, 1829; died in Bloomsburg, March 24, 1902; was converted in 1850; educated at Dickinson College, and graduated at Concord Biblical Institute, N. H. He was admitted in 1857. His was an unusually active and fruitful life, embracing a period, on seventeen Conference fields, of forty-two years. Revivals of far-reaching influence, with large results, church building and improvements, marked his capable and earnest labors. He was an heroic, sincere, uncompromising, plain and faithful expositor of the Word, a courageous reformer, pure in character, lofty in his views and complete in his devotion to the cause of truth and righteousness. "Tell them," was his farewell message to his brethren, of the Conference, "that I have a good hope of eternal life."

JOHN V. RIGDON -- born in Georgetown, D. C., 1810; was converted in his sixteenth year in Frederick City, Md. He began his itinerant career in 1829 on Great Falls Circuit as assistant preacher. During fourteen years of active service his ministrations evinced endowments of no ordinary character, and, in then matured development distinguished him as a workman that needeth not to be ashamed. His health failing December, 1843, he lingered till January 31, 1844, and fell asleep in Jesus.

SAMUEL RODGERS -- born in Baltimore, Md., July 29, 1825; died November 1, 1894, in the same city; was converted during a wonderful revival in Exeter Street Church, Baltimore, 1840, at the age of 15. His first act afterward was to purchase a hymn book, Discipline and the life of Hester Ann Rogers. Reared in a Presbyterian family, he added to his former diligent study of the Word of God, the perusal of the biographies of Fletcher, Carvosso and others. Thus prepared he entered, in 1848, upon the regular work of the ministry, in which he became distinguished as preacher, pastor, presiding elder, and, toward the close of his life, a most capable editor of the Conference Organ, the Episcopal Methodist. In the General Conference of the Church, South, sent first in 1870, he served six times successively. Driven from Fredericksburg, Va., 1862, by the

awful bombardment and the ruin which followed, he found refuge in the mountains of West Virginia, and then served for a year, as chaplain in the 22d Virginia Infantry, those whose sufferings and privations were keenest at the supreme hour of disaster and defeat. When stationed in Lexington, Va., 1868, it was his privilege to become the personal friend of General Robert E. Lee, whose esteem and affection continued until death separated them. At this time Washington and Lee University conferred on him the degree of Doctor of Divinity. If true preaching consists in the clear exposition of the Word of God; if the best type of a pastor is found in one who can, with accurate judgment and deepest sympathy, minister consolation to the penitent, the sick, the dying and the bereaved; if conscientious devotion to duty is the highest quality of service, whether in the chief councils of the Church, or in the humblest place of work; if wise and gentle administration at home or in the Church; if ready and generous response to the call of distress or the needs of the Church -- in a word, if the whole course of a life marked by the steadfast glow of the light of Christ be the requirement of Christianity, has it not been met by Samuel Rodgers? Is it to be wondered at that, toward the last, the unvarying testimony should be "Not great joy, but peace?"

JOSEPH A. ROSS -- born at McVeytown, Pa., July 4, 1816; died February 6, 1888, was converted at a campmeeting at the age of 21 and admitted 1839. His ministry was specially marked as evangelistic. He won many to Christ. He was brave, thoroughly original, with a slight touch of eccentricity. His power of persuasion was great and due chiefly to his wonderful knowledge of human nature. His sermons were not distinguished so much for depth of thought or strength of reasoning as for their pungency and power as a proclamation of gospel truth, as a vivid presentation of the motives that prevail over the will and influence men to act. His force was in his fervor, an appeal less to the head than to the heart. He went to sleep quietly on the night of February 5, and was found the next morning sleeping the sleep of death with a smile on his face and his eyes gently closed.

S. SAMUEL ROSZEL -- born in Philadelphia during the stay there of his father, Rev. S. G. Roszel, October 20, 1812; died in Fauquier County, Virginia, April 27, 1882; was converted at a campmeeting in Loudoun County, Virginia, and graduated at Augusta College Kentucky, in which the eloquent Dr. Bascom was professor. When Dickinson College was placed under the joint supervision of the Baltimore and Philadelphia Conferences, he was selected as one of the instructors, but yielded to the higher call to the ministry, was admitted in 1838, and was appointed to important and responsible fields on circuits, in stations, and was Presiding Elder of the East Baltimore District. He resembled his distinguished father, not only in the vigor of his intellect, fearless avowal of the truth, and the wonderful power of his preaching, but also in his commanding figure. His tall, well-knit frame, his majestic head and handsome features, his well-modulated voice, engaging manner and felicity of expression, attracted multitudes in city churches and on campground. At Staunton, Va., 1861, when the Conference was brought to the most critical and exciting period in its history, Roszel stood by the action of the majority, and in 1866, adhered with that majority to the M. E. Church, South, doing good service, as long as his health would permit, in the various prominent fields of labor, assigned him. Robust and healthy as Samuel Roszel appeared to be, he suffered for years with a constitutional malady that baffled the skill of physicians and seriously interrupted his regular work. Randolph-Macon College and other institutions conferred on him the degree of Doctor of Divinity. He was five times elected to the General Conference. As death drew near, home was the word oftenest on his lips. "I am due at

home," and he added, "just to think, such a poor worm of earth shall see the King in his beauty. I have no fear, all is calm

"Not a cloud doth arise to darken my skies
Nor hide for one moment the Lord from mine eyes."

Then with much emphasis he added:

"This I do find we two are so joined
He will not live in glory and leave me behind."

STEPHEN ASBURY ROSZEL -- born in Georgetown, D. C., February 18, 1811; died in Alexandria, February 20, 1852; son of the great pioneer leader, S. G. Roszel; was converted in his sixteenth year in Middleburg, Va. Well educated and thoroughly equipped both in mind and soul, he soon closed his law office, and chose the higher calling of the ministry; becoming fully convinced while teaching in Dickinson College, that the call was divine. He entered the regular work of the ministry in 1838 and for fourteen years gave full proof of his calling. He was elected reporter for the General Conference of 1840, his published synopsis of debates indicating his fitness for that work. Subsequently he was (1848) elected a delegate to that body, which met in Pittsburgh, Pa. In the pulpit he was gifted as men rarely are. Reason, imagination and eloquence poured with the force of a rapid torrent, carrying with it the minds and hearts of his hearers. In the strength of his manhood he suddenly fell. On Sunday, February 8, 1852, he preached to a densely crowded audience at Fairfax, C. H., sixteen miles from his evening appointment. The day was cold and he was in an open buggy. His sermon on that evening was his last. A few days after, pneumonia did its work. His last words were: "O that I had wings like a dove, for then I would fly away and be at rest."

STEPHEN GEORGE ROSZEL -- born in Loudoun County, Virginia, April 8, 1770, was converted at the age of sixteen. Starting from Loudoun, his native county 1789, under the immediate direction of Asbury, he discovered wonderful physical and mental endowments. For five years he traveled, from the lowest point on the Chesapeake to the summit of the Alleghenies. Being the oldest son; and the main dependence of a large family, he was called by a sense of duty into retirement from the effective ranks for twelve years, but not from incessant labors in and near his native county. Because of his readiness for a tilt with the opponents of Methodist doctrines and usages, many were the blows given and taken in ardent controversy, and many were the stories of his mental and muscular prowess that are still told by the older people. Thus trained and exercised, he re-entered the traveling connection in 1807, to take at once his place among the very foremost of the staunch defenders of Methodist doctrine and polity. Fearless and firm, he preached with unction and power. Disturbers of the peace fled at the very sound of his voice. He was a member of the first and of every succeeding delegated General Conference until his death, and filled many responsible and important appointments. With the harness of the Christian warrior clad, and with sword in hand, he fell at his post on the Hillsboro Circuit, in the town of Leesburg, Va., May 14, 1841. When the hour of departure arrived, his speech but not his reason having failed, when one of his sons asked him as to his prospect of entering into rest, he raised his hand, gave the sign and passed to the bosom of his God. Two of his sons, Stephen Asbury and Stephen Samuel, entered the ministry of the Baltimore Conference three years before their father's death,

the former dying in his prime, after a brief but glorious career, and the latter living forty-four years to bless the Church with his eloquence in the pulpit and his brethren with his happy and genial temper.

JOSEPH Y. ROTHROCK -- born at Shrewsbury, Pa., in 1823; died at Forksville, Pa., November 11, 1894; was converted at twenty-five, and admitted in 1852. An earnest, tender preacher of the Gospel, he was successful in edifying the Church and winning sinners to Christ. He was especially gifted in prayer and song, helpful in counsel and consolation. His last months were spent in severe affliction, but amid it all he was cheerful, hopeful, happy. In his closing hours, in delirium, he frequently sang, prayed and exhorted as if in a revival service.

JOSEPH ROWAN -- born in Dorchester County, Md., January 19, 1770; was converted in 1787; admitted into the traveling connection in 1792, and died in Washington, May 31, 1838. His work was in the Philadelphia and Baltimore Conferences, and was attended with success. His abilities were above mediocrity. Very many were brought into the Church through his instrumentality. His preaching was marked by intelligence, zeal and animation.

WILLIAM M. D. RYAN -- born in Western Virginia, April 14, 1811, died January 4, 1872; was converted at a campmeeting when about twenty-eight years old, and in an hour after his conversion began to preach Christ. He was admitted into the Ohio Conference in 1839. He served four years within the bounds of that Conference; was then transferred to Illinois, and was stationed in Chicago and in Milwaukee. He was next, in 1847, sent to East Baltimore, and later to Columbia Street Station; spent four years at St. George's and Union Churches in Philadelphia, then back to Baltimore in 1856, and appointed Agent for the Metropolitan Church in Washington. Again sent to Chicago in 1857-8, serving Wabash Avenue Church; back again to Washington City, spending seven years from 1859 in stations in that city, then four years in Baltimore. He was transferred in 1870 to the Central Pennsylvania Conference, and wound up his varied and wonderful career as a Methodist itinerant, while engaged in the work of erecting a magnificent church in York. In all his charges he left enduring monuments of his indefatigable work. During his ministry of thirty-one years, about five thousand souls were gathered into the fold of the Great Shepherd. The author heard him at Columbia Street, Baltimore, in 1850. One thousand penitents crowded, at different times, the altar during the protracted services. Though he was deficient in literary attainments, often doing violence to his mother tongue, his native eloquence rushed with overwhelming force, and attended by divine unction, proved irresistible. "His place," writes his biographer, "in the history of the Church of his choice is that of a successful evangelist and an ardent revivalist and an untiring church builder."

* * *

JAMES SANKS -- born in Anne Arundel County, Maryland, June 12, 1806; died 1862; converted at the age of eighteen, and admitted on trial in 1828. He fell into the East Baltimore Conference at the time of the division in 1858, and spent the last four years of his ministry and of his life on the Bellefont District. He was highly esteemed as a preacher and was an excellent administrator. His last illness was of short duration. Shortly before his death he said to his daughter, "I know not how this will result, but put your trust in God." He left behind him many seals to his ministry.

THOMAS B. SARGENT -- the son of Rev. Thomas F. Sargent, a friend of Bishop Asbury, was born in East Baltimore, March, 1805; died October 13, 1879; was educated at the University of Pennsylvania, spent a year in a law office, and began his ministry in 1825, at the age of eighteen. He was, in many respects, a remarkable man. His handsome figure, genial smile, musical voice and courtly manners never failed to attract attention and win admiration. At the very outset of his career he charmed the General Conference by his eloquent preaching. John Summerfield was his contemporary and by some regarded as hardly his superior. He was his intimate friend. Bishop Soule had him chosen as his traveling companion in England in 1842, where he made a fine impression on the British Wesleyan Conference. It is not surprising that the General Conference of 1844 should elect him Secretary, nor that he should have been placed on the famous committee of nine that drew the plan of separation. His wide acquaintance with men and books, his extensive travels, his fluency and felicity of expression, joined with an accurate memory, made him the center and charm of the social circle. Besides his thorough committal to the doctrines of Wesley, Fletcher and Watson, no one was better acquainted with Methodist hymnology. He could repeat Charles Wesley's hymns with peculiar force, and his quotations from scripture were always apposite and finely expressed. His pulpit power never declined. A scene at the Warrenton Conference in 1872 will never be forgotten by those who witnessed it. His increasing infirmities had made it necessary for him to be placed on the retired list. In all meekness he acquiesced, and, at the request of his Presiding Elder, W. H. Wheelwright, made the application himself. That crisis, in an itinerant preacher's life, is always affecting. It was never more so than on this occasion. Said he, "these eyes have looked on every Bishop in the two branches of Methodism. When a little child in my father's home, Bishop Asbury held me on his knee and pronounced his blessing on me. In a few simple, touching words he reviewed his life and work as a Methodist preacher. The venerable Bishop Paine was deeply moved. Every eye was moist and every heart was thrilled. But Dr. Sargent could not retire from the field, where for so long a period he had delighted, cheered and blessed those who sat under his ministry. For several years the pulpit was still his throne of power. The area of his preaching expanded, and as long as he could travel, and in every part of the country and even in Canada, he "ceased not to preach Jesus Christ." Like his father, who died in the pulpit in Cincinnati, he was, early in the morning of the thirteenth of October, 1879, suddenly translated from earth to heaven. He began his ministry in the Philadelphia Conference, was transferred to the Baltimore Conference in 1829, and fell into line with the majority in 1866 at Alexandria, Va.

SAMUEL W. SEARS -- born in Baltimore, Md., February 27, 1834; died in Philadelphia, June 10, 1896. He gave forty-one years (from 1855) to the gospel ministry and though twice compelled by impaired health to turn aside for a short while, he was abundant in labors. His sermons were original, ornate, thoughtful; luminous with illustrations, spiritual and delivered with fervor. Revivals attended his ministry; he excelled as a pastor; by his skill in organization and leadership he brought success to seemingly hopeless enterprises. At the session of 1896, he took a supernumerary relation and removed to Philadelphia for medical treatment; disease had, however, too far advanced, and after intense suffering, but with a triumphant shout, "All right! and he sweetly fell on sleep.

THOMAS SEWALL, JR. -- son of an eminent physician, who was a profound and exact inquirer, an accomplished writer, and distinguished for a pure Christian life, was born in the town of Essex, Massachusetts. April 28, 1818, and received his education at the Wesleyan Academy, (Wilbraham;) Phillips Academy, (Andover,) and the Wesleyan Seminary, Readfield, Maine. Soon after his conversion, when a college student the call to the ministry came. He entered the Baltimore Conference in 1838. In 1841 his health failed and he received a supernumerary relation, and spent a year traveling in Europe and the far East. He returned to the work of the ministry, was located in 1848, re-admitted in 1849, became superannuated and was in Government employ till 1853, when he resumed pastoral work. In 1864 he received Doctor's degree from Dickinson College. He was a delegate to the General Conference of 1860, and transferred to the New York East Conference in 1866; in 1869 was re-transferred to the Baltimore Conference, placed on the supernumerary list, and was in the Custom House till his last illness. Scholarly and refined, he had genius, wit and humor. An orator of high order, with a melodious voice, regal diction and faultless action, he was handicapped by feeble health. He died in the faith in 1870.

JAMES SEWELL -- born in Kent County, Maryland, May 19, 1791; reared in Baltimore under Presbyterian influences; was converted at old Wilkes Street Church, under the preaching of Asa Shinn, and entered the Conference two years later (1814). His active ministry, running through a period of forty-six years, was marked by varied appointments, both in his own Conference and in distant fields. He filled acceptably stations in Charleston, South Carolina, Savannah and Augusta, Georgia, Brooklyn, N. Y., Philadelphia and St. Louis. Quaint and witty as he always was, the eminently spiritual character of his preaching, his intense zeal for God, his wonderfully clear exposition of the Scriptures, accompanied by frequent sallies of humor, completely swayed the emotions of his listeners, alternately with smiles and tears, all chastened by the graces of simplicity, sincerity and faith in God. He drew large audiences and won many to Christ. When, at the close of a singularly successful ministry, age and illness had made a wreck of both mind and body, so that he could not recognize the youth he had loved and helped amid perplexing doubts as to the call to the ministry, one name was never to the last forgotten "O yes! I know Jesus."

SAMUEL SHANNON -- born at Muncy, Pa., August 1, 1830; died in Washington, December 27, 1896; converted in 1849, and admitted in 1856. His ministry was characterized by great fidelity to every obligation. He filled acceptably some of the more prominent pulpits. Several churches of which he was the pastor, were blessed with gracious revivals. He lives in the memory of those who knew him. He was more than an average preacher.

JACOB B. SHEPHERD -- admitted in 1821, served the Church in the active relation nine years. and was retired for sixteen years. A native of Halifax, Pa., he died in Loudoun County, Virginia at the age of fifty-eight. "Great zeal and fidelity marks his record in the itinerancy. As his strength permitted subsequently, he "went about doing good." Two others of this class, passing from active service into the local ranks, were prominent figures both in their itinerant and local relations Charles A. Davis, for twenty-one years in the regular work was appointed chaplain in the United States Navy, and French S. Evans, for nine years in leading appointments, and for many years afterwards a successful factor in Methodism in Washington City.

THOMAS SHERLOCK -- born in Philadelphia, Pa., February 28, 1826, converted at the age of twelve, graduated at Dickinson College 1852, and was admitted on trial in 1853; his work

on eighteen charges was fruitful of success. The testimony borne by those who knew him was "He was a very fine specimen of a Christian gentleman, straightforward and honest as the light." Walking one day on the beach a short distance from Ocean Grove, he was suddenly summoned to his heavenly home, August 25, 1885.

DAVID SHOAFF -- born in Juniata County, Pennsylvania, July 17, 1823; died May 26, 1871; was converted at the age of 21, and entered the traveling connection in 1848. He served two years under the Presiding Elder, became connected with the East Baltimore Conference at the time of the division in 1858, and in 1866 met with and joined the M. E. Church, South at the Conference session in Alexandria, Va. His work in the two Baltimore Conferences covered an unbroken period of eighteen years, at the end of which he passed, in the midst of his glorious ministry and in the vigor of his prime, from labors incessant to eternal reward and rest. He was an effective preacher and excellent pastor. Wherever he went, revivals followed. His amiable qualities, his genuine piety, devotional spirit and blameless Christian life, commanded the confidence and won the love of his people. "All is well; I will soon be in heaven; all right," were the last whispers that fell on the ears of his stricken wife and anxious friends.

WESLEY M. SHOWALTER -- born in Clearfield County, Pennsylvania, February 24, 1831; died at Salona, Clinton County, Pa., November 27, 1865, converted at ten years of age and admitted in 1855. As a Christian, he was frank, conscientious and devoted; as a preacher, discriminating and direct. He had a voice of singular sweetness and power. Many were the seals to his ministry. He wrought well, with acceptability and success. At the end, his faith was unwavering. "I trust in the Lord Jehovah in whom is everlasting strength."

HENRY N. SIPES -- born in Fulton County, Pennsylvania, 1833; converted in early youth; was admitted on trial in 1854, and died June 20, 1865. He possessed a vigorous and well stored mind, untiring industry and unflinching courage. He was well instructed in systematic theology and in the peculiar doctrines of Methodism. Large numbers were added to the Church under his ministry. His labor at East Washington Station hastened his end. He fell at his post, full of faith and complete in the peace of the Lord Jesus Christ.

PHILIP S. E. SIXEAS -- born in St. Thomas, Pa., in 1832; died in New Castle, Va., December 23, 1904; was converted in early life, and admitted in 1856. His active work in the Conference extended over a period of fourteen years, when failing health made it necessary for him to retire. He resumed his active relation in 1891 and worked acceptably in the Church, South, for five years. His feeble health again constrained him to take a superannuated relation, which he held to the close of his life. Though hindered by a delicate constitution, he was faithful in serving large and mountainous circuits, meeting with success in winning souls to Christ and faithful in the discharge of his duties in both the pulpit and the pastorate.

HENRY SLICER -- was born in Annapolis, Md., March 27, 1801; died April 23, 1874. A humble mechanic in Baltimore, Md., he was converted in his sixteenth year at Exeter Street under the preaching of Rev. Gerard Morgan. In his twentieth year he began the work of an itinerant preacher under Rev. S. G. Roszel in 1822. It was a stirring period during his earlier years; his training was in the midst of heated controversy. The so called "Reformers" were inflicting their heaviest blows. In the thick of the fight he learned to practice skillfully the arts of attack and

defense. His experience served him well. In the Northern Neck of Virginia he graduated in polemics among that aggressive body of the Church militant, named Baptists. Voice and pen here reached their highest point of effectiveness. Methodism, to this day, holds its own in that section, mainly through the wonderful victories this valiant soldier won there seventy years ago. His appointment in Washington City gave him acquaintance with public men. For seven successive sessions he was chaplain to Congress. There his natural powers found ample exercise and full development. In personal appearance, his well knit frame, his Carvosso-like features, his strong and peculiarly penetrating voice, his emphatic rather than graceful gestures, his abrupt style, his earnest, hortatory speech revealed a man of power. He was a member of eight General Conferences. In all these, with the exception perhaps of the first, he was conspicuous and influential. The last two years of his life was a period of severe suffering. When the end came, it was like him to say, "I am willing to preach no more if need be. I have perhaps preached long enough. My trust is only in the Mediator." For a period of fifty-two years he had been in the active service of the church, recognized as one of its greatest leaders.

AMOS SMITH -- born in Frederick, County, Va., April 30, 1795; died June 20, 1868; was converted at campmeeting near Winchester, Va., 1811; served as a soldier in the war of 1812, and took part in the defense of Baltimore during the bombardment of Fort McHenry. Admitted on trial, 1820, he was sent to Greenbrier Circuit, then embracing a large extent of territory. He also traveled on large circuits in Pennsylvania. He was located in 1836, and removed to Lancaster, Ohio, remained one year, returned and was re-admitted into the Baltimore Conference. He was Presiding Elder of Chambersburg District two years and filled Fayette Street Station in Baltimore and successive circuits with remarkable revivals in Maryland, and during the closing years of his life on charges in Pennsylvania. Superannuated in 1863, he ceased not to labor, preaching often two and three times from Sabbath to Sabbath. A violent attack of rheumatism disabled him for one year. On the evening before his departure he said: "I think I shall go home tonight." On the morning of January 20, 1868, while sitting in his chair, he fell asleep in Christ.

BENNETT H. SMITH -- born in Mecklenburg County, Virginia, January 10, 1824; died in Baltimore, December 28, 1902. Early in life he entered the Church of his choice, and in 1851 the ministry. He served some of the hardest fields of labor with zeal and fidelity. He became supernumerary in 1870, and was superannuated in 1889.

HENRY SMITH -- was born near Frederick City, Md., April 23, 1769. His parents were from Germany and were members of the Reformed Church, in which he was dedicated to God in his infancy by baptism. When Henry was four years old his father purchased land at the head of Long Marsh twelve miles east of Winchester, Va., where he soon settled. Being a man of sober habits and of great industry as well as economy, he acquired sufficient means to place his family in comfortable circumstances. Like many others in that day, he enjoyed but limited means of education. The greater share of managing the farm fell on young Henry, the eldest son of a large family. The studies at the German school where he was taught in his early life, included the Bible and the Catechism. He was awakened under the preaching of Rev. Thomas Scott, and admitted into the Church as a seeker of religion. Two weeks later while conversing with his father, who had been lately converted, he believed with the heart unto righteousness and stepped into the liberty of the children of God. He entered at once upon the work of a Christian, was soon licensed to exhort, and in 1793 was licensed to preach in old Milburn's Meeting House and recommended for

admission into the Baltimore Conference, which received him on trial, October 29 of that year. It is needless to recount, what has already been told at different periods in this history -- his noble work as a pioneer in the West, and in his later years his labors in the Baltimore Conference. In 1835, he was granted a superannuated relation, and settled at Hookstown, Baltimore County, giving to his home the name of Pilgrim's Rest. "Perhaps," he says, "Pilgrim's Lodge would have been a more suitable name, for this is not yet my rest." That rest was attained in 1863. As he drew near his end, and no longer able to speak, he made signs to those who sat by watching him, to place him in his usual attitude of prayer. After remaining on his knees about two minutes, he was gently laid upon his bed again, where he lingered a short time and then expired, in the ninety-fourth year of his age and the sixty-ninth of his ministry.

JAMES SMITH -- was born in Virginia, 1783, where he was converted in early life and joined the Virginia Conference, 1802, but, at the time of his death, was in the City of Baltimore. He was in the active work for twenty-four years and died, in his prime, in peace.

JOHN SMITH -- born in Harford County, Maryland, 1802; died in Bladensburg, Md., 1851; was converted in early youth and admitted in 1826; spent a quarter of a century in faithful, useful and active service, occupying some of the most important stations, at one time Presiding Elder of the Winchester District, and six years holding the responsible post of chaplain of the Seamen's Union Bethel in Baltimore. Mild in disposition, unobtrusive in manner, untiring in his work, clear in conception of gospel truth, and impressive in his delivery, he was more than an ordinary minister of the Lord Jesus Christ. The close of his life presented a sublime scene of Christian triumph.

PRESLEY B. SMITH -- born in Hampshire County, Virginia, 1832; died at Alameda, California, June 1, 1891; was admitted in 1853. He was abundant in labors till 1889, serving from 1866 in the Church, South, when failing health made the change of his relation necessary. He went to the Pacific Coast hoping to regain his vigor, but his burning zeal for souls pressed him again into active service against remonstrance, and he died in full armor. He was naturally of a joyous temperament and after he experienced religion, his entire life was marked by a happy realization of grace abounding. Sunlight was in his face, and no joy to him was greater than to be where souls were converted and to rejoice with them. The man who did not love him is hard to find.

SAMUEL W. SMITH -- was converted to God in his native county in Ireland, emigrated to Quebec, and thence to Point of Rocks, Md., where he taught school, 1833, obtained local preacher's license in 1835, and was in the active work of the Conference from 1838 till 1858. Struck by a fire engine on the streets of Cumberland, Md., he never recovered from the blow, dying in Frederick City, June, 1859. He was a plain, practical preacher, pious and fervid, and an untiring pastor. He died serenely and with good hope.

STEPHEN SMITH -- a native of Hampshire County, Virginia, converted at the age of thirteen; was admitted on trial in 1830, at the age of twenty-eight. He labored on large and hard circuits with zeal and success for fourteen years, at the end of which, 1844, his health and voice failed him in consequence of preaching in a new, damp church, and he was retired. He became effective in 1867; and for five years served the charges to which he was assigned. While riding to an appointment on Morgan Circuit he fell from his horse and in a few days exchanged his labors on

earth for a home in heaven. "I feel that God is with me!" was his last exclamation. A self-made man mentally, endowed with high spiritual gifts, he added many souls to the church and was greatly esteemed on the charges where he served.

JOSEPH N. SPANGLER -- born in Williamsport, Md., March 12, 1820; died December 27, 1887; was converted in early manhood and traveled in the Baltimore and East Baltimore Conferences from 1845 till 1862; united, 1866, with the Conference, South, and was assigned a supernumerary relation which he held till the time of his death. In this relation he rendered efficient service in and near Baltimore City. He was a man whose character was distinguished not only by great activity and zeal in his Master's service, but equally by humility and "lowliness of mind," of great kindness of heart and pre-eminently given to hospitality. Childlike in the simplicity of his faith, intent upon saving souls, he was ever ready to minister to either the temporal or the spiritual needs of those within his reach. His death was sudden. From the threshold of his home his spirit rose to be ushered into the presence of his Lord.

WILLIAM F. SPEAKE -- born in Baltimore, Md., August 3, 1831; died May 15, 1892, just after a few weeks' pastorate at Fourth Street Church in Washington. Reared in a Christian home, he was soon led to Christ; at the age of thirteen was converted in Fayette Street Church. He preached his first sermon when he had just entered his eighteenth year and was admitted in 1850. He was more than an ordinary preacher and had special adaptation to the work of the pastorate. He was a Presiding Elder on two districts and possessed in a large degree the qualifications for this position. He was a careful administrator of all the affairs of the church; was sent a number of times to the General Conference, and his assignment to the work of important committees shows the high esteem in which he was held in the councils of the church. He was a fearless advocate of the cause of Temperance, and, in all other good works he was active and ready. Undoubtedly he was ready for the sudden summons to the higher realm of life eternal.

WILSON L. SPOTTSWOOD -- born in Carlisle, Pennsylvania, November 3, 1822; died in Kansas City, Missouri, where the last four years of his life were spent. In his sixteenth year he entered Dickinson College; was converted while a student, at a campmeeting near Carlisle, and was admitted in 1843. His alma mater conferred on him the degree of D. D. in 1870. In 1868 he was elected delegate to the General Conference. His active ministry embraced a period of thirty-two years, four of which were spent on districts. His Conference designated him '1 a ready debater, an able preacher, a faithful pastor, a successful teacher, a joyous Christian, deeply religious, and, at last, triumphant in death."

JOHN T. STANSBURY -- born in Baltimore, Md., July 15, 1828; died January 26, 1873; was converted at the age of ten years and admitted in 1850. During his brief ministry he was faithful to every interest of the Church, and on several fields was favored with encouraging success; a sincere, single minded man modest, gentle and true. "I feel prepared and willing to go," were his last words.

DAVID STEELE -- the "weeping prophet," as he sometimes was called, was born in 1792; died May 4, 1852; was thirty-two years in the Conference from 1820 -- twenty-seven of which were diligently and successfully spent on Circuits, Stations and Districts. He was eminently

evangelical and spiritual in his preaching, a lover and defender of the doctrines and usages of his Church. His end was peaceful, giving satisfactory sign of the presence of his Savior.

DAVID STEVENS -- born in Baltimore County in 1759, entered the traveling ministry in 1795, and died in Shippensburg, Pa., December 15, 1825. Until the day of his death, he traveled extensively in the bounds of the Conference. Many heard the joyful sound from his lips and believed. He died with the utterance: " My peace flows as a river."

JAMES STEVENS -- born in Baltimore County, July 19, 1776; converted early in life, received on trial in 1810, and died in Williamsburg, Pa., August 13, 1859. In 1814 he located and served the Church faithfully in that relation until 1835, when he was re-admitted into the traveling connection, continuing in the active work till 1851, when he was granted a superannuated relation. For several years he was an invalid, but patiently waited till the summons to the heavenly rest should come. Without alarm he heard it. His last words were: "Calmly! Calmly! Calmly!"

WILLIAM H. STEVENS -- born near Shirleysville, Pa., December 12, 1831; died in Shelby, Iowa, June 10, 1901; was converted at a campmeeting in his nineteenth year, and admitted in 1855. Fifty-six years of itinerant labor were followed by ten years of superannuation. He was godly, spiritually minded, unselfish, eminently successful in his ministry, and useful as a chaplain in the army. His last message to one of his sons had this testimony: "My happiness is not based upon things temporal and seen, but on things unseen and eternal." He was seized with pain near the heart and in fifteen minutes God had taken him.

ISAAC T. STRATTEN -- born September 4, 1807, Center County, Pennsylvania, converted September 1, 1829, and admitted in 1836. The four years of his itinerant service gave proof of his good preaching talents, as well as of his piety. He was tenderly loved and was successful in his brief career. He died with the words of triumph: " I have a bright and glorious hope of immortality beyond the grave."

GEORGE STEVENSON -- born September 20, 1810, in the County of Tyrone, Province of Ulster, Ireland; died in Stephens City, Frederick County, Va., July 8, 1893. Reared in the Presbyterian Church, he was converted among the Wesleyans. Licensed there to preach, he wrought day and night in the midst of a great revival. In 1840 he emigrated to this country and settled in Lycoming County, Pennsylvania, joining the M. E. Church, and entering the Baltimore Conference in 1841. His active work in the ministry continued till 1864, when he was superannuated. In 1865 he withdrew, temporarily uniting with the Methodist Protestant Church, and serving Buckeystown Circuit. He went to Alexandria, Va., February 1866 and joined his former brethren in their adherence with the M. E. Church, South, and was actively engaged on various fields of labor till 1877. From that date he continued in the superannuated relation till his death. He was a man below medium stature, compactly built, and of great physical strength. He had a strong will, tempered with boundless sympathy, was strong in his convictions and of unbending religious principles. Devout in his religious character, he was a constant reader, a clear, analytic, forcible and practical preacher. Revivals during his ministry added many stars to adorn his heavenly crown. The last three years of his life were years of suffering.

JOHN STINE -- born at Leetown, Jefferson County, Virginia, August 12, 1813; died May 5, 1898, in Chicago, Ill.; was converted at a campmeeting near Winchester, Va., at the age of twenty. He was in the active work forty-three years, traveling large and hard circuits and filling important city stations with ability, fidelity and success. St. Paul's final triumphant words were his at the last: "I have fought a good fight. I have finished my course, I have kept the faith."

WILLIAM R. STRINGER -- born in Allegheny County, Va., near Sweet Sulfur, November 10, 1834; died November 15, 1888, at Reisterstown, Md.; was converted at a campmeeting near Fletcher Chapel at eighteen years of age, and admitted on trial in 1855. His work in the active ministry in the Conference, South, was interrupted by ill-health, and from 1871 to 1876 he sustained a supernumerary relation. He resumed the active work, in which he continued till 1888. A few months later the summons came to the heavenly rest. He was a man of deep piety, marked by cheerfulness, gentleness and humility. He was sincere in motive and charitable in judgment. His lips were free from guile. His preaching was clear, practical and scriptural and in the pastorate he was faithful. His crown will not be starless. At times during his illness he became exultant, and the peace of God kept his heart and mind to the last.

THOMAS O. SUMMERS -- At the Conference of 1835 two young men were received on trial who became notably prominent and influential, one as leader in his own Conference, the other in the whole Church -- John S. Martin and Thomas O. Summers. Forty-seven years afterward the latter fell at his post as Secretary of the General Conference, during its session at Nashville, Tenn., and the other was elected to fill the vacated place. They rode on horseback, side by side, on their way to their first circuits -- Martin to Lexington; Summers to Augusta; and at the close of the year met at Mount Sidney and "journeyed together on the same road through snow or mud to Conference" in Baltimore. Summers' calling was that of a student and writer of books. He was to be made Book Editor, Editor of the Quarterly Review and of the Christian Advocate, Professor of Systematic Theology in Vanderbilt University and Dean of its Biblical Faculty, and was to spend many years in such offices, as also to write a Commentary on the New Testament. He was a man of loud voice, quick, aggressive and often imperious manner, likely to make an unfavorable impression at first acquaintance, but kind and brotherly at heart, devout, single-minded in devotion to his Church and his Lord, and withal a marvel of intellectual industry. But the last word he was heard to utter on earth disclosed, as no other word could have done, the secret of Thomas Osmund Summers' life and work: "Faith, faith, faith." At about eighteen years of age he had landed in New York City, an English immigrant, comparatively friendless, but eager, ambitious and determined to make this country his home. Soon afterward he appeared in the City of Washington, working there at his trade as a shoemaker. It was the old Ebenezer Church in South Washington that on October 18, 1832, admitted him as a probationer into the Methodist Episcopal Church and recommended him three years later for admission into the Conference. He spent the first five years of his ministerial life in the Baltimore Conference, one of them in the Baltimore City Station, and was then transferred to Texas. His thoroughgoing English energy, and especially his bookish tastes and studious habits, were very marked in these early years, foretelling his forceful theological and literary career.

THOMAS H. SWITZER -- born in Baltimore, August 19, 1818; died in Phillipsburg, Pa., March 24, 1879; was converted at fourteen. He was in the effective ranks 24 years from 1841, and retired in 1865. He was not inactive during the years of precarious health, but labored as he could

among the miners and lumbermen, establishing societies and maintaining services in the absence of the regular pastors. Fearless of death, he welcomed the messenger, calmly awaited the summons and peacefully fell asleep in Jesus.

* * *

HENRY TARRING -- born near Church Hill, Queen Anne's County, Maryland, 1800; admitted in 1827; was a preacher held in high esteem by his brethren and the churches he served during a period of more than twenty-six years. Though never strong in body, his knowledge of Divine things, his zeal and tenderness, and the blamelessness of his holy life, endued him with a wonderful power over the people to whom he delivered the message of the Gospel. Such a life could not fail of a triumphant close. "Filled with delight" -- he could not complete the sentence, but raised both hands in token of victory, and August 23, 1852, entered into rest.

THOMAS TANEYHILL -- born in Calvert County, Md., December 7, 1803; died November 19, 1904, in Toledo, Ohio; was converted at the age of twenty, and admitted in 1828. One wrote of him "He was one of the many examples of a self-made man, who, endowed with an unconquerable mind, had not achieved fame in an imperishable sense as the world views it, but in a stronger and more noble way demonstrated that manliness and worth can not be measured by miles or monuments, and that nature gives her patent of nobility to many an humble toiler who is unknown to men." He was a constant student to the end of his life. Personally, "a man in whom integrity and rectitude were notably instanced, and whose character exhibited in high degree the virtue and the grace of the Holy Spirit." His active ministry continued for thirty years and was crowned with eminent success, both in soul saving and edification to believers.

BISHOP WILLIAM TAYLOR -- born in Rockbridge County, Virginia, May 2, 1821; died at Palo Alto, California, May 18, 1902. Converted in his youth, licensed to preach 1842, and received on trial by the Baltimore Conference 1843. His father, Stuart Taylor, was well known as a useful local preacher who had been instrumental in building a substantial Methodist Church at Rockbridge Baths, which still is used for religious worship. In the graveyard adjacent lie the remains of the honored parents of the Bishop. When he had served six years in the Conference, the Missionary Society sent him in 1849 to San Francisco, California, as a pioneer Missionary to the Pacific Coast. Here he soon became known as the "street preacher" and gave seven years of useful labor to the work in that region. These years were crowded with events of deepest interest and marvelous results. In 1856 he became an evangelist and traveled largely in the United States and Canada, where thousands of souls were converted to God under his ministry. We find him next in Australia, where his labors were abundantly blessed. Through England and Ireland he also passed as a flaming torch. He was then led to Africa, and held a series of evangelistic services among the Kaffir tribe, speaking through an interpreter. The results of his labors here were unsurpassed in the history of the Christian Church. Over seven thousand professed conversion under his ministry. Afterwards he made a successful evangelistic tour of the West India Islands and British Guyana in South America, and then again to Australia, meeting everywhere with great success. In 1870 he found his way to India, and began his work of self-supporting missions. Throughout the great centers of population God gave him marvelous success. While in India he heard the voice of God calling him to South America. Thither he went and laid the foundations of the educational work of the Methodist Episcopal Church in that country. While there he was elected a lay delegate to the

General Conference of 1884 from the South India Conference. At the session of the General Conference of 1884, under such a wave of enthusiasm as never before or since swept over that body, he was elected Missionary Bishop to Africa. He accepted the voice of the church, went forth to that dark continent and gave twelve years of the most arduous toil for the uplifting of its inhabitants to a better civilization. The General Conference of 1896 thought it best that he should be released from the burdens of an active ministry. To their decision he gratefully yielded. Bishop Taylor was a man of great original thought, unique in his ideas and methods, persistent in the work to which he believed himself called, self-denying, consecrated, energetic. He has left a record of apostolic zeal and diligence, of earnest and successful evangelistic work on two continents that is unparalleled in the history of the Church.

FOUSHEE C. TEBBS -- born in Fauquier County, Va., October 11, 1820; died November 18, 1875; converted at the age of sixteen under the preaching of Rev. John Bear, he was admitted on trial in 1845, and served in the Methodist Episcopal Church till 1861 -- uniting with his brethren in 1866. A man of vigorous mind, his preaching was clear, compact, and replete with gospel facts, and his ministry fruitful in turning many to righteousness. His delicate sense of honor, his straightforward candor often touched some to the quick, but always left respect for the man who would not call evil good or good evil. Overtaken after a ride of 30 miles by typhoid pneumonia, the disease proved fatal. The prayer of his devoted wife is answered, he is roused to consciousness, praises God and sends the message of love to his brethren of the Conference, sings "Precious Name," and utters his last words: "There is a mansion for me."

DAVID THOMAS -- born in Northumberland County, Pennsylvania, October 9, 1808; died in Baltimore, January 3, 1905; was converted at his majority, and joined the M. E. Church. He was in youth a conscientious student, first of logic and metaphysics, giving attention to Latin and Greek, and later to Hebrew. This habit lasted through his life. His admission on trial in 1833, was followed by a long and successful service on Circuits, Stations and Districts, broken only by two years, 1853-5, by a supernumerary relation, on account of an affection of the throat. In 1867 he' was appointed Conference Missionary and rendered valuable service on the Eastern Shore of Maryland. In 1870, he was made Agent for Randolph-Macon College, and was honored with the degree of Doctor of Divinity. His adherence to the Baltimore Conference of the M. E. Church, South, was the result of a deep seated conviction of duty as well as choice. He was by nature sympathetic and loving, gentle and winning. Humility, zeal and courage were marked characteristics. His sermons, profound and massive in thought were always carefully prepared, though never written. His ministry covered a period of sixty-two years, nearly fifty of them spent in the active work. The closing years of his life were a protracted experience of suffering, which he bore patiently and with fortitude. Buoyant and cheerful in spirit, strong in faith, he ever spoke confidently of the joy and glory beyond.

JOHN THOMAS -- was in the active work of the ministry for nineteen years from 1807. Endowed with a voice of singular power and sweetness, he excelled in song, in prayer and in exhortation. His success in winning souls was wonderful. He finished his course triumphantly October 17, 1867, in Williamsport, Pa.

JOHN THRUSH -- born at Shippensburg, Pa., March 4, 1822; died at Lewistown, Pa., July 12, 1872; was admitted in 1845. His widow writes: "I don't know the time of his conversion, but

he was quite young. He was assigned, in 1863, to McKendree Church, Washington, and was in charge there two years, till President Lincoln appointed him Chaplain of "Lincoln Hospital." He remained in this position a short time, and was transferred to the Northwest Indiana Conference in 1865. He was again transferred in 1870 to the Central Pa. Conference, and was appointed to Lewistown, from which place he gloriously entered into the heavenly rest two years later. He was held in the highest esteem by his ministerial brethren, did excellent work in the old Baltimore Conference and was a good all-round man.

CHARLES B. TIPPETT -- a native of Prince George's, Md., 1801, converted under Henry Smith in 1816, began to preach in 1819, was admitted on trial in 1820, and died in Hookstown, 1867. "A soul winner," he is called. Wise, honest, zealous for God, good-natured and kind to every one, he filled up the measure of nearly half a century, beloved, honored and successful.

JOHN W. TONGUE -- born in Warrenton, Va., February 12, 1821; died in Baltimore, December 31, 1898; was converted January 22, 1840, in Carlisle, Pa., while a student at Dickinson College. He served from 1844 in the two Baltimore Conferences till 1871, when he was granted a superannuated relation, and resided in Charlestown, W. Va. until within a few weeks of his death. He was possessed of great earnestness, consecration and zeal, was an effective speaker and a ready writer. During the period of his retirement from the effective relation, he rendered what service he could and with great usefulness. His end was peace.

IRVIN H. TORRENCE -- born in Lancaster County, Pennsylvania, February 24, 1821; died near Danville, Pa., February 15 1899; was converted at the age of seventeen, traveled in the Baltimore Conference eight years from 1843, and was then appointed Secretary of the Pennsylvania Bible Society, which position he occupied with acceptability and success for thirty-four years. Rev. Dr. Morrow, his successor in office, pays this merited tribute: "Earnest and eloquent in the pulpit and on the platform, he was eminently successful in the advocacy of the interests and mission of the Society, and in defending the Bible against the attacks of its enemies." His personality was unusually attractive; he was fearless and conscientious in opposing wrong, but was ever courteous and winning in manner; he was felicitous in this work among the children and was loved by them. For ten years or more before his death he was blind and helpless, confined to his room and mostly to his bed. When nearing the end he said to a neighboring pastor: "I am too weak to converse now, but we will have a long conversation when we get home."

JOSEPH TOY -- the first Secretary, closed the labors of a long and faithful itinerant life, January 28, 1826. New Jersey was his native State. Captain Webb, of the British Army, one of the first Methodist preachers in America, was instrumental in his conversion as early as 1770. For a number of years he did good work as a local preacher, and entered the traveling connection in 1801. For eighteen years he continued with much fervor and zeal, and, retiring in 1819, made his residence in Baltimore City, where he died in great peace in the seventy-ninth year of his age.

JOHN T. TRONE -- son of a local preacher, Rev. J. S. Trone, born in Prince William County, Virginia, February 1, 1834, was converted in his seventeenth year, under S. A. Roszel and died September 22, 1859, in Frederick County, Virginia. For two years he studied in the Biblical School, Concord, New Hampshire, and was employed as a supply in 1855. He traveled two years in the Conference and became supernumerary in 1859. He was a young man of deep and genuine

piety, unassuming, cheerful and pleasant in his intercourse with others. His race was short and brilliant -- his end marked by an earnest exhortation to two unconverted friends to seek religion.

DAVID TROUT -- born at Newtown, Frederick County, Virginia, December 25, 1795; son of Lutheran parents; was converted in early life, joined the M. E. Church, and was admitted on trial in 1837; traveled 29 years; in 1856, he retired and lived in Front Royal, Va., till December 6, 1869. This saintly man both during the years of his active service and the sixteen years of his life after he was superannuated gave abundant proof of the genuineness of his call to the ministry. He was a living illustration of our holy religion. During the closing months of his life his sufferings were intense. They tested thoroughly the faith and patience which had ever characterized his previous record. He was "made perfect through suffering." When death came he was ready. Music of heavenly harps seemed to fall upon his ears, and he expired with the words "Glory to God! He giveth me peace."

MATTHEW A. TURNER -- born March 30, 1815, at Jersey Shore, Pa., died October 17, 1901, at Washington, D. C., converted in 1834. He went early in life (1836) to Illinois, and preached in Chicago when that place had only 1,500 inhabitants. He returned East and entered the Baltimore Conference in 1838. He held for a number of years a supernumerary relation. He was a good and useful man to the day of his death. He was long in the public service in the Post Office in Washington, and, carrying the influence of his Christian character and his ministerial fidelity into every department of duty to which he was called, retained to the last the esteem, confidence and love of his brethren in the Church, and of the many associates and friends in his public life.

JAMES TURNER -- born in Jersey Shore, Pa., February 19, 1822; died in Anne' Arundel County, Maryland, June 2, 1865; was converted in his eighteenth year at a campmeeting on Lycoming Circuit; taught school in Anne Arundel County, Md.; traveled from 1846 till 1849, when his health failing he was granted a supernumerary relation. In the pulpit he was earnest, evangelical and impressive, instrumental in adding many souls to the Lord. "All calm and resigned; I know in whom I have believed," were his last words.

* * *

ELDRIDGE B. VEITCH -- "one of the wisest and greatest, the purest and best," was written of him in the Conference Journal of 1867. The year 1810 was the date, and Alexandria, Va., the place of his nativity. For thirty-seven years, from 1831, he devoted himself to the arduous but glorious work of the itinerant ministry, filling some of the most important stations, circuits and districts in the Conference. At the session of the Conference, March, 1860, Brother Veitch was elected a delegate to the ensuing General Conference, held at Buffalo, N.Y. When the Conference met at Harrisonburg, March, 1862, after the Civil War had begun, that part of the body in Virginia elected E. B. Veitch President, and he again presided at the session held in Churchville, March, 1863. "As a preacher he was sound, earnest, forcible; mighty in doctrine, original in thought and expression, and, at times, grand and overpowering. As a counselor he was wise, safe and conservative. In his home, and among the preachers of his district he was kind and loving. His amiable qualities endeared him to the people he served in the Church." At the Conference held in Alexandria, Va., 1866, he was elected a delegate to the General Conference of the Methodist Episcopal Church, South, to be held at New Orleans in the month of May following. On his return

he entered upon his new work on the Winchester District with his accustomed zeal and promptness. He had for several years suffered from a severe malady, which was attended by periodical attacks of pain. They deterred him however only for the moment, from his work. But during this last year the disease pressed to the fatal point, prostrating him from November 15th till the 10th of the following February, when his last word so oft on the lips of the dying Christian gave highest expression of victory over death -- it was "Glory."

ROBERT S. VINTON -- born in Maryland, was effective from 1818 till 1865, then three years supernumerary, superannuated 1869, and died July 31, 1870. He was dignified in his bearing, earnest and affectionate in the pulpit, a man of solid judgment and sterling worth.

* * *

NATHAN WALKER -- born in Montgomery County, Maryland, October 20, 1795; was received on trial in 1820, and served with fidelity and success for five years. He died August 26, at the home of Mrs. Butler, in Old Town, on Deer Creek Circuit, was patient and resigned during his illness, and after fifteen days of suffering departed in peace.

JAMES WARD -- born September, 1771, in Somerset County, Maryland, converted in his seventeenth year, admitted on trial in 1792, and died in Floydsburg, Ky., April 13, 1855. He traveled for fifteen years as Preacher in charge, and also as Presiding Elder, chiefly in the Valley and along the mountains of Virginia. He was ranked among the ablest and most successful men of his times. Multitudes thronged to hear him, and many were saved under his ministry. In the spring of 1807 he was transferred to the Western Conference. He located in 1814, was re-admitted into the Kentucky Conference in 1829, and was finally superannuated in 1840. In 1846 he united with the Methodist Episcopal Church, South; and, at his request, his name was recorded in 1848 in his first Conference and placed on the superannuated list. His last days had no darkness in them. His sun went down without a cloud.

PLUMMER E. WATERS -- born in Anne Arundel County, Maryland, May 4, 1817; died in Castle Finn, Pa., October 17, 1856; was converted in manhood. He was in the effective ranks from 1844, during his entire ministry, "most faithfully and successfully, though in humility," performing his work. In every charge he served he had seals to his ministry. His piety was deep and fervent; and in diligent study of the Bible, with much time spent on his knees, he imbibed the spirit of Him with whom he communed, and carried the influence into his ministry and life. When death came it had no terrors. One moment he was gazing on the forms of weeping friends; the next on heavenly forms. One moment his ears were saluted by the sobs of grief-stricken ones, the next by the songs of seraphs. He passed from the darkness of earth to the land where there is no night.

JOHN WATSON -- born in Calvert County, Maryland; traveled in the Conference from 1792, thirty-three years, and died near Martinsburg, Va., in the summer of 1838. During the last thirteen years of his life he was superannuated.

JAMES WATTS -- born in Greenbrier County, Virginia, in 1782, converted at the age of fourteen and admitted into the Conference in 1804. His first year was spent on Prince George and Stafford Circuits. In 1805 he was appointed to Ohio Circuit, traveling thither a hundred miles with

Bishop Whatcoat. He says "I found him an excellent man, and strove to profit by his example." At his campmeeting he met Bishop Asbury. The next year his colleague on the Erie Circuit was Robert R. Roberts. They preached in the neighborhood of Lake Erie. Nathaniel B. Mills was sent to aid them after their first Quarterly Meeting. The privations and labors of Watts rank him among the pioneer heroes of Methodism. On one occasion he had to move at the eve of winter and had his house to build. At the first Quarterly Meeting he received twenty-five cents, and at the second he received between eleven and twelve dollars. After traversing the whole extent of territory from Lake Erie on the north to the Chesapeake Bay on the south for forty-eight years with constancy and unwavering fidelity, he was granted a superannuated relation. His last sermon was on Easter Sunday, from Psa. CXXXVIII 7: "Though I walk through the midst of trouble thou wilt revive me." His illness continued but six days. As death approached he called his family together and gave them his counsel. His last words were: "God is a refuge in time of trouble," and raising his hands in triumph, he added: "He is my strength; all is well, Glory! Glory."

BEVERLY WAUGH -- was born in Fairfax County, Virginia, October 8, 1789. His father had been a soldier in the Revolution, and was present at the surrender of Cornwallis at Yorktown. Rev. Dr. T. F. Sargent received Beverly into the communion of the Methodist Church, at Alexandria, Va., when he was fifteen years of age. From the Conference at Harrisonburg in 1809, he was assigned to Stafford Circuit. In 1813 he succeeded Nicholas Snethen as Conference Secretary. With the exception of one or two years of necessary absence he filled this responsible office until, in 1828, he was selected by the General Conference to take charge of the Book Concern in New York City. Near the end of his eight years' term, the Book Boom was consumed by fire, with a total loss of nearly \$250,000. In 1836 the General Conference elected him to the Episcopacy. He served with fidelity twenty-two years in this relation, and died February 9, 1858. He was commanding in appearance, but his spirit was marked by gentleness, sweetness and simplicity. Strength and meekness were happily blended in his character. Those who knew him best loved him most.

J. HOFFMAN WAUGH -- born in Alexandria, Va., March 27, 1814, died in Harrisonburg, Va., August 10, 1900, the son of a distinguished attorney in Washington, D. C., and a nephew of Bishop Waugh. He was liberally educated at the school of Benjamin Hollowell, in Alexandria, and at Georgetown College, D. C. His mother, a devout member of the Society of Friends, had dedicated him at his birth to the Lord, but informed him of that fact only on his entrance into the ministry. He spent some years in secular pursuits; yielding at last to the impression of his call from above, he resigned a government position paying him \$1,200 a year, for a rural appointment in the Conference. Converted at ten years of age, when he entered the traveling connection in 1842 he was twenty-eight. He traveled without intermission in the two Baltimore Conferences a full half century, making a record of rare pulpit ability, fine administrative talent and conscientious fidelity to every department of his work. He traversed large circuits, filled important stations, and served three terms as Presiding Elder. He declined no work and shrunk from no labor or responsibility it involved. While he was stationed in Lexington, Va., Washington and Lee University conferred on him the degree of D. D. In person Dr. Waugh was tall and commanding. He was dignified in bearing both in and out of the pulpit. He had an incisive order of mind, was a diligent student, a learned theologian and possessed wide information. His choice of words and manner of expression were singularly fine -- the gift of genius as well as culture. Simple as a little child, with a quiet touch of humor, he was not only a charming preacher, but a most agreeable companion. His

eight years of retirement in Harrisonburg, Va. were a benediction and blessing to our people in that place. At the last he spoke calmly of his approaching departure and hopefully of the bright and blessed future awaiting him.

JOSHUA WELLS -- born in Baltimore County in 1764; was converted through the instrumentality of Mr. Robert North Carnan, in whose store on the Forks of Gunpowder River young Wells was employed as a clerk. He was received into the Church in 1787, admitted on trial into the Conference in 1789, and after having carried the gospel as far north as Boston, Lynn, Marblehead and Nantucket, traveled extensively in the then large territory of the Baltimore Conference. In 1821, he asked for a location; but such was the high estimate placed upon his wisdom as a counselor and his worth as a man that his brethren, unwilling to lose him from their ranks, assigned him a superannuated relation. Further evidence of the confidence reposed in him by the Church is to be found in the fact that, with no single exception until his age and physical infirmities compelled him to decline the honor, he was elected a member of the General Conference. His marked ability and sterling qualities enabled him to exert a decided influence upon the deliberations of that body. He lived to be almost a centenarian reaching the age of ninety-eight years. He always sat with his old comrade, Henry Smith, on the platform at the Conference sessions, both the noble pioneers giving by their presence inspiration to the young preachers, who regarded them with the deepest feeling of reverence and admiration. He passed to his eternal reward from the residence of Mr. William Fite in Baltimore county, January 25, 1862.

WILLIAM WICKES -- born in Chestertown, Md., May 26, 1789; died in Bel Air, Md., April .7, 1862. Converted in early manhood, he joined the M. E. Church, but subsequently, under peculiar circumstances, took orders in the Protestant Episcopal Church, serving various parishes on the Eastern Shore of Maryland, in Delaware, and Norfolk, Va. In time, circumstances brought him back to the Church of his early choice, and for several years he was engaged in teaching in Baltimore, Md., and Leesburg, Va., officiating acceptably meanwhile as a local preacher. He was admitted in the Baltimore Conference, 1833, and served various appointments till 1860, when for two years he was superannuated. While stationed in Georgetown, D. C., he received from Dickinson College the honorary degree of Doctor of Divinity, the first preacher in the Conference thus honored. His scholarship, theological attainments and general worth as a man and a Christian minister were thus recognized. In style his sermons were strong rather than ornate, abounding in instruction and frequently in unction. He was a man of genial disposition, winning kindest regards and the highest respect of his acquaintances.

JOSEPH WHITE -- is first on the list among those entering on trial in 1823. He was another Marylander, from Anne Arundel County. His life covered fifty-four years, twenty-seven of which were spent in the active work of the ministry. His person was plain, his manner earnest, and his zeal unconquerable despite his delicate health. "Give my love to the brethren and tell them I die in the faith of the gospel," was his message sent to the Conference. His last word was "Hallelujah!"

WILLIAM B. WHITE -- born in Georgetown, D. C., November 26, 1829; died at Fairmount, W. Va., November 10, 1893. He graduated at Dickinson College in 1841, entered the active work in 1844, was President of Olin and Preston Institute, Blacksburg, Va., 1852-55, Principal of the West Virginia Conference School, 1856-63, and superintendent of Education (the

first the State ever had) 1864 to 1869. President of State Normal School, at Fairmount, 1869-70. He served in the regular work of the ministry thirteen years, and was granted a supernumerary relation in 1889, subsequently traveling on small circuits and doing limited educational work at Fairmount and Buckannon. Allegheny College conferred on him the degree of D.D., 1886. Probably, in his prime, he was the foremost scholar and greatest preacher in the West Virginia Conference.

HENRY WILLIS -- was a native of Brunswick County, Virginia; received into the traveling connection in 1779, and continued in the ministry twenty-nine years. He was a man of great gifts, natural, spiritual and acquired; of slender habit of body with a feeble breast and lungs; yet, by the force of will, he extended his labors during the first ten years of his ministry, from New York to Charleston, South Carolina, and to the Western waters. Nor did he cease his work when he became supernumerary in 1790. For nearly eighteen years, ministering with his own hands to the necessities of himself and family that he might not eat the bread of the Church of God, he filled up all his available time in serving, as best he might, the cause of his Redeemer. His marked characteristics were an open, pleasant, smiling countenance, great fortitude in adversity, courage tempered with moderation, cheerfulness without levity, soberness without sadness. He was the warm personal friend of Asbury, and was universally beloved wherever he was known. He died with an unshaken confidence in God and triumphant faith in Christ Jesus as his Saviour.

HENRY WILSON -- born at Lamar, Clinton County, Pa., September 8, 1826; died at Chatam's Run, September 25, 1881. His educational advantages were limited, but he succeeded in acquiring a good knowledge of English, and being rarely gifted with a natural ability to perceive truth and then to analyze and array it before other minds, his fervid love of the Church and the work of soul-saving led him to the most practical and successful exercise of these qualities. His talent for song added largely to his usefulness and success. His last hours were glorified by visions of heaven, and with memorable words of love and wonder, he exhorted and consoled those who were present.

JAMES T. WILSON -- born near Salona, Clinton County, Pa., October 22, 1834; died in Duncannon, Pa., February 27, 1890; was converted in his boyhood at a campmeeting at Cedar Run. His ministry from 1857 was varied, including circuits and stations and a chaplaincy during the Civil War. In the pulpit he was animated, fervent, forcible, clear, sometimes eloquent; as a pastor, sympathetic and faithful, a warm friend, a genial companion, a manly man. His death was a happy one.

NORVAL WILSON -- beginning in 1821 his itinerant work, became a Prince in our Israel. He entered upon his natural life, December 24, 1802, and, seventeen years later, was born again into the life spiritual. His ancestors were of the sturdy Scotch Irish stock, and Presbyterians of the Presbyterians. His education was liberal, sedulously cultivated, and the foundation laid broad and deep for the subsequent love of letters which characterized the whole course of his life. But his conversion at a campmeeting concentrated his studies upon the classics of Methodism. No preacher among us knew John Wesley's writings more thoroughly than Norval Wilson. To the close of his life he could not endure any depreciation of them. His work as a preacher, beginning in the rugged mountains of Western Virginia, was soon transferred to the tidewater counties of the Northern Neck, then to Baltimore City, extending over the well-known fields of early Methodism

in the Baltimore Conference. His preaching was in "demonstration of. the Spirit and with power" and his faithful and efficient pastorate covered a period of thirty-nine years. His health, never strong, failing in 1860, he retired from the active work and chose Winchester, Virginia, as his home, where for sixteen years he never ceased itinerating among the churches, as vacancies gave opportunity for Presbyterian, Lutheran and Reformed congregations to invite him temporarily to occupy their pulpits. The close of his life was consistent with all his past. "I trust in the dying hour I shall give an example of resignation that shall be a comfort to those that are left behind. Eternity is just before me. In all the struggle his voice failed, but at last in response to an inquiry if he wanted anything he said: "I want to go home." On Wednesday, August 9, 1876, he breathed his last. The personal appearance of Norval Wilson was so striking, that it is not difficult for those who knew him to recall it. Tall, slender, slightly stooping, his closely shaven face, calm, yet penetrating eye, Roman nose, firmly set mouth, all betokened a man of unbending will and steadfast resolve. But it was not till you had heard him speak that the full measure of his personality could be taken. Deliberate in utterance and usually free from gesture, the resounding tones of his voice, without seeming effort, reached the outermost circle of the large assembly and penetrated by its intensity of earnestness, not only the understanding, but also the lowest depths of the consciousness and the heart. His Christian character may be fully expressed in a single sentence -- he was a man of God. He was fearless, yet modest and gentle. His son, Bishop A. W. Wilson, and two daughters, consecrated workers in the church, are worthy successors of their sainted father.

REUBEN E. WILSON -- born at Masseyburg, Pa., February 26, 1828; died at Newville, Pa., October 19, 1901; was converted at twenty, and admitted in 1854. He spent some time at Dickinson Seminary, Williamsport, in preparation for the ministry, and during the years that followed, a rare and remarkable eloquence drew crowds to his services, and hundreds were brought into the Church. After a faithful service of 45 years he was seized with a sudden illness. Only a few hours before his death he was heard to repeat: "The sting of death is sin, the strength of sin is the law, but thanks be to God, who giveth us the victory through Our Lord Jesus Christ." With uplifted arms in token of that final victory, he passed without a struggle to the God who gave it.

SAMUEL A WILSON -- born in Boonsboro, Washington County, Maryland, September 9, 1826; died September 27, 1903; was converted at a campmeeting when a boy, and admitted in 1848. His assignment to churches in the Conference will compare favorably with any of his associates in the ministry. He was on terms of special intimacy with President Grant. The Secretary of War, General Rawlings, united with McKendree Church in Washington during this brother's pastorate there. He was eminent as a counselor and a true friend, giving as a preacher full proof of his call to the ministry. He was especially attractive in the social circle. An accident befell brother Wilson, from the effect of which he died. As he was carried to the hospital he was heard to say "God's will be done! ,'

WILLIAM H. WILSON -- born in Maryland about 1824; was converted when a boy, admitted on trial in 1844, and died in Washington, D. C., in 1884. With the exception of the four years of the Civil War and two years when he was supernumerary, he was in the effective ranks. He was a preacher of no ordinary gifts, whether in the pulpit or in debate on the Conference floor, a man small in stature, but of keen, searching mind. Brusque he was in manner, sometimes sharp, always straightforward, but not wanting in kindness. He could not tolerate meanness in others, was quick with the helping hand to a brother in distress, and prompt to come to the defense of one

wrongfully accused. He was a vigorous thinker, a strong original preacher, without the graces of oratory, but natural and forcible. Many were converted under his ministry. Long continued sickness and other painful circumstances at times depressed him but as the close of life drew near the clouds passed away, and the "everlasting light" broke joyfully upon him.

WILLIAM T. WILSON -- born March 14, 1797, in Calvert County, Maryland, died September 1, 1869; converted at nineteen; was forty-two years in the ministry; twenty-four years local, eighteen in itinerancy, from 1853; superannuated 1859. As an expounder of the scriptures, pointed, positive and clear, at times his preaching was powerful. "Hallelujah! I shall soon be at home," was his last shout on the margin of the river.

OCTAVIUS P. WIRGMAN -- born in or near London, England, about 1816, died at Romney, W. Va., April 18, 1890. He was converted in Baltimore while listening to a sermon preached by a minister of the Protestant Episcopal Church, at a regular service of that denomination. He specially manifested his joy by outward expressions. He graduated from a college in Richmond, Va., and entered the ministry of the Protestant Episcopal Church. He was assistant to Dr. Peterkin, father of Bishop Peterkin. He honorably left the Protestant Episcopal Church and asked to be received into the Baltimore Conference in 1846. He was a spiritually minded man and respected by all who knew him.

DAVID WOLF -- born in Bedford County, Pennsylvania, August 19, 1821, died April 9, 1875, was converted in early life, and admitted on trial in 1845. His career, like most of his class, was brief. He was an earnest Christian, and lived in close communion with God. As death approached, he said: "It is all right now. I am trusting in Jesus."

JOHN W. WOLFE -- born in Martinsburg, Va., December 24, 1824, died in Springfield, W. Va., June 5, 1894; was converted in early life, and admitted on trial in 1846. In 1862, he left Baltimore, where he had served at Seamen's Union Bethel for one year, and aligning himself with his brethren of the majority of the Conference, was assigned to Winchester Circuit. The remaining years of his active life he spent on circuits in Virginia, West Virginia and Maryland, until superannuated in 1893. Possessed of a stout, muscular frame, he endured the fatigue and exposure which accompanied hard work on large circuits. He was unswerving in his principles, and firm in the discharge of duty, yet kindhearted and hospitable. Strong, clear and scriptural in the pulpit, eschewing sensational methods, he was successful in his ministry, a man useful and practical in all his work. He met the last enemy with true Christian fortitude.

* * *

CHARLES B. YOUNG -- served the work in the Conference long and faithfully; born in Stafford County, Virginia, 1800, he spent forty years from 1821 in the effective ranks; his voice having failed, he took a superannuated relation. He had served large and laborious circuits on meager pay, but without complaint or murmur. As a Christian man and minister his reputation was unblemished. Nor was he without success in his work or seals to his ministry. When the end came, his testimony was: "Death has for me no terrors. I have comfortable hope through the merits of Christ, the Rock of my Salvation."

JARED H. YOUNG -- born at Aaronsburg, Pa., April 14, 1810; converted in Muncy, Pa., November 7, 1830, and received on trial in the Conference 1834. After traveling ten years, winning many souls to Christ, his health failing, he was superannuated, and resided at Berwick, Pa., till his death, April 29, 1855. His mental endowments were far above mediocrity. Eminently practical, yet strikingly original in thought and expression, he was not only interesting and instructive, but deeply impressive and often powerfully eloquent in the pulpit. As a writer he was clear, terse and vigorous in style, his published articles having attracted no little attention and won for him no mean fame. He was generous, both from principle and impulse, a friend to the poor, the widow and the orphan, as well as to the church. In the last love feast he attended, after relating his experience, with an irresistible eloquence under which the people wept aloud, he said: "I expect soon to die, but I have no fear of death. When I am buried I wish this simple inscription on my tombstone: 'Here Jared H. Young awaits the resurrection.' "

* * *

IN 1907 -- SURVIVING MEMBERS OF THE OLD BALTIMORE CONFERENCE

JAMES E. ARMSTRONG -- Admitted 1853 -- Resides: Baltimore, So. College Park, Va.

THOMAS BOWMAN -- Admitted 1839 -- Resides: Bishop M.E. Church East Orange,
N.J.

JOHN W. BUCKLEY -- Admitted 1857 -- Resides: Ctrl. Penn. White Haven, Pa.

JOSEPH J. BUGLE -- Admitted 1856 -- Resides: Baltimore, So. Berryville, Va.

WILLIAM H. CHAPMAN -- Admitted 1848 -- Resides: Baltimore, M.E . Washington,
D.C.

SAMUEL CREIGHTON -- Admitted 1854 -- Resides: Ctrl. Penn. Mackeysville, Pa.

SAMUEL H. CUMMINGS -- Admitted 1857 -- Resides: Baltimore, M.E . Baltimore, Md.

JOHN H. DASHIELL 1852 -- -- Admitted Baltimore. M.E . Annapolis, Md.

WILLIAM S. EDWARDS -- Admitted 1856 -- Resides: Baltimore, M.E . Baltimore, Md.

WILLIAM G. EGGLESTON -- Admitted 1837 -- Resides: Baltimore, So. Middletown, Va.

JAMES S. GARDNER -- Admitted 1853 -- Resides: Baltimore, So. Middletown, Va..

LEONARD M. GARDNER -- Admitted 1854 -- Resides: Baltimore, M.E . York Springs,
Pa.

HAMILTON A. GAVER -- Admitted 1853 -- Resides: Baltimore, So. Middletown, Va..

ANDREW W. GIBSON -- Admitted 1851 -- Resides: Ctrl Penn. Muncy, Pa.

S. M. HARTSOCK -- Admitted 1857 -- Resides: Baltimore, M.E . Laurel, Md.

JOHN W. HEDGES -- Admitted 1845 -- Resides: Baltimore. M.E . Palo Alto, Calif.

RICHARD HINKLE -- Admitted 1854 -- Resides: Ctrl. Penn. York, Pa.

JAMES HUNTER -- Admitted 1855 -- Resides: Ctrl. Penn. Williamsport, Pa.

EPHRAIM L. KREGELO -- Admitted 1853 -- Resides: Baltimore, So. Shepherdstown, W.
Va.

HUMPHREY C. MCDANIEL -- Admitted 1852 -- Resides: Baltimore, M.E .
Shepherdstown, W. Va.

DAVID S. MONROE -- Admitted 1854 -- Resides: Ctrl. Penn. New Cumberland, Pa.

JOHN J. PEARCE -- Admitted 1854 -- Resides: Ctrl. Penn. Conneaut, Ohio

ARCHIBALD J. PORTER -- Admitted 1855 -- Resides: Baltimore, M.E . Baltimore, Md.

JOB A. PRICE -- Admitted 1855 -- Resides: Baltimore, M.E . Washington. D.C.

B. G. W. REID -- Admitted 1856 -- Resides: Baltimore, M.E . Baltimore, Md.

ASBURY B. REILEY -- Admitted 1853 -- Resides: Baltimore, M.E . Cumberland, Md.

ROBERT SMITH -- Admitted 1846 -- Resides: Baltimore, So. Manassas, Va..

JOHN W. START -- Admitted 1845 -- Resides: Baltimore, M.E . Baltimore, Md.

BENJAMIN F. STEVENS -- Admitted 1855 -- Resides: Ctrl. Penn. Harrisburg, Pa.

ANDREW E. TAYLOR -- Admitted 1856 -- Resides: Ctrl. Penn. Mechanicsburg, Pa.

WILLIAM V. TUDOR -- Admitted 1855 -- Resides: Virginia, So. Richmond, Va..

GEORGE WARREN -- Admitted 1854 -- Resides: Ctrl. Penn. Tyrone, Pa.

JOSEPH R. WHEELER -- Admitted 1853 -- Resides: Baltimore, M.E . Reisterstown, Md.

ALPHEUS W. WILSON -- Admitted 1853 -- Resides: Bishop M.E. So. Baltimore, Md.

JAMES B. WOLFE -- Admitted 1855 -- Resides: Baltimore, So. Charles Town, W. Va.

* * * * *

SOME PREACHERS RECEIVED ON TRIAL
AND DISCONTINUED, LOCATED, WITHDRAWN

JOHN ALLEMONG -- received 1820, traveled one year and discontinued on account of ill health. Lived in N. T. Stevensburg, Va.

RICHARD BOND -- received 1824, located in 1832. 1842

BENJAMIN F. BROOKE -- received 1842, in the active work till 1862. Served a while in the Methodist Protestant, then in the Protestant Episcopal Church and finally was re-admitted into the Baltimore Conference M. E. Church.

JONATHAN CLARY -- received 1829. located in 1845. Lived in Harrisonburg, Va.

GEORGE A. COFFEY -- received 1843, withdrew March, 1852.

WILLIAM H. COFFIN -- received 1829, located in 1850.

MONCURE D. CONWAY -- received 1851, withdrew 1853. Sent the following letter to the Conference: "Reverend Fathers -- Change in many of my theological tenets and a consciousness of immaturity in others render it my duty to decline offering for further orders. God knows, my brothers, it was in my heart to live and die with you. There is not one of your body that I do not love; and nothing but the most solemn convictions of right could ever cause me to leave a church which holds all that I hold dear on earth. May I not trust that your creed, however dear, may not end like that of the Nicene Fathers, with an Anathema against all who dissent, but rather with a prayer that those whom you think in error may become children of the Light." He afterwards became celebrated for high literary attainments.

CHARLES A. DAVIS -- received 1821, located in 1828. Chaplain in U. S. Navy.

GEORGE W. DEEMS -- received 1835, located in 1850. Lived in Baltimore.

THOMAS J. DEYERLE -- received 1835, located in 1844. Lived in Montgomery County,
Va.

PENFIELD DOLL -- received 1839, located in 1849. Was useful as a Local Preacher.

WILLIAM EVANS -- received 1836, located in 1854. Lived in Martinsburg, Va.

NATHANIEL L. FISH -- received 1840, located in 1854. Removed to the West.

JOHN A. HENNING -- received 1827, located in .1850. A man of talent, but eccentric.

STEVENS D. HOPKINS -- received 1833, located in 1838. Was Editor of the Fincastle Herald. Died in Staunton, Va.

FIELDER ISRAEL, JR. -- received 1845, located in 1851. Became a Unitarian minister.

ANDREW JAMISON -- received 1839, located in 1850.

SAMUEL KENNERLY -- received 1813, located in 1827. Lived in Augusta County, Va.

THOMAS KENNERLY -- received 1813, located in 1822. Lived in Clarke County, Va. Died March, 1853.

HENRY S. KEPPLER -- received 1827, located in 1836. Minister in Protestant Episcopal Church, Richmond, Va.

JOHN H. LIEN -- received 1826, transferred to Missouri in 1838. Officiated at the marriage of General Grant. Was pastor of Central M.E. Church, So., Baltimore, in 1870.

JOHN WESLEY OSBORNE -- received 1833, located in 1849 and removed to Chicago.

WILLIAM H. RENICK -- received 1840, located in 1846. Lived in Salem, Va.

DR. GEORGE C. M. ROBERTS -- received 1826, located in 1829. Practiced medicine for many years and served the Baltimore pulpits acceptably. Was greatly loved.

BENEDICT REYNOLDS -- received 1807, located in 1814, and practiced medicine in Pennsylvania.

JOSEPH SPRIGGS -- received 1828, adhered to the Church South in 1851, serving in the Virginia Conference.

DANIEL STANSBURY -- received 1808, located in 1818.

WILLIAM C. STEELE -- received 1850, was transferred to New York, and was useful in mission work in that city. Died 1907.

THOMAS C. THORNTON -- received 1813, located in 1822. An estimable man.

EDMUND H. WARING -- received 1850, transferred to Iowa. Long in the itinerant field.

THOMAS WHEELER -- received 1832, located in 1848.

ALFRED WILES -- received 1844, located in 1849, afterwards in the Virginia Conference.

THOMAS T. WYSONG -- received 1822, located in 1867.

* * * * *

APPENDIX B PERSONAL NOTES AND REMINISCENCES

Born in Alexandria, Va., October 15, 1830, I was taken to Baltimore in 1832, reared and educated in that city. Four generations back Edward Martin lived in Cornwall, England, from 1744 to 1789. His ancestors were refugees from France at the time of the persecution of the Huguenots. They went first to the island of Guernsey, thence to the Scilly Isles, and subsequently to Cornwall, near Penzance in the south of England. The home was a favorite stopping place of John Wesley. My grandmother, Mrs. Philippa Smith, a daughter of Edward Martin, and an older sister, Mrs. Jane Broad, used to entertain the children with stories of Mr. Wesley's visits to the home of their father. I count it a privilege thus to have received fragments of his conversations from the lips of those with whom he talked. The family emigrated to this country near the close of the eighteenth century and lived in Alexandria.

Joseph Smith, whose ancestors came from Germany and settled in Germantown, Pa., was born in Berkeley County, Va., in 1761, was a soldier in the war of the Revolution; went to Trappe, Loudoun County, Va., and conducted a country store, thence to Leesburg, and finally became a shipping merchant in Alexandria. He was converted among the Methodists and was an official member of the original society in Alexandria. His son, Samuel Smith, married Philippa Martin, conducted a store and died in his prime. His widow, my grandmother, was an inmate of my father's home for fifty years.

A great aunt of my father, Alice Hill, born 1742, lived in New York City, belonged to the first Methodist Society, under Captain Webb and Philip Embury, and died, at the advanced age of eighty-nine years, in 1831.

Thus I have a goodly Methodist heritage. That, however, would have availed me nothing had not the early religious impressions formed in the home and in the Sunday School laid the foundation for a Christian life. My father led me, at the age of five, into the Fayette Street Sunday School. Placed in the care of a gentle, pious young man, whose name was Parsons, I found my only duty was to recite as many verses from the Gospels as I could commit to memory. For a certain number recited a blue ticket was given, and, as the number grew, a red ticket, and the climax of reward was, to each little fellow in the class who reached the summit, an attractive book. Edward Frey was the superintendent, a man admirably fitted to the place. He was highly esteemed for his Christian character, his liberality and his business integrity. In association with his two brothers, Samuel and James Frey, he conducted a wholesale druggist establishment on West Baltimore street for many years. Devoting his life and his means to the care of an aged mother and to his church, he remained unmarried and died in the faith. At that time William G. Eggleston was just about entering the traveling connection from the Fayette Street charge. In his ninety-second year, he is now the oldest survivor of the old Baltimore Conference. Two boys in that Sunday School were my early companions -- the late Rev. Thomas E. Carson, son of a devoted Methodist, David Carson, and Rev. William V. Tudor, now in the active work as Presiding Elder of the Richmond District, in the Virginia Conference. Luther Wilson, grandfather of Bishop Luther B. Wilson, in the

M. E. Church, was one of the leading members at Fayette street, as were also William Welsh (a devoted friend of Rev. John Hersey), Edwin C. Thomas, long a valued and useful member, Matthias Shroate and others. Rev. Henry M. Harman, I think connected with Fayette street, became a distinguished professor in Drew Seminary.

Two very old men impressed themselves deeply on my memory. Father King, a veritable member of the church militant, always fighting the devil, and Father Oldham, meekest and purest of the saints. A characteristic incident related in those early years illustrates the contrast in their temperament. A rule had been established by the Quarterly Conference, that none should be admitted at the lovefeasts unless he showed his ticket at the door. Father King, having forgotten his ticket, was refused admission by the doorkeeper. His indignation was so great that he left and did not return. The same misfortune happened to Father Oldham. He meekly hastened back to his home, and returning with his ticket before the doors were closed, was admitted. I recall with vividness how this good old Methodist, who could not sing a note, would, when the volume of sound rose with the inspiration of spiritual power, lift himself to his utmost height, with his hands on the pew in front of him, and swell the chorus with a "joyful noise," not an uncertain sound, because it was shouted "unto the God of his salvation." The children who came with their parents to these lovefeasts were permitted to enter without the formality of tickets. In my childhood, my mother sometimes found it convenient to take me with her to classmeeting. James Brundige was the leader. When he came round to the place where I was sitting he would lay his hands on my head and invoke Heaven's blessing upon me. Watch-night meetings at the close of the year were regularly observed in all our churches. The services were always solemn and profitable.

The Methodist Churches were not neglectful of their poor. In 1820 a number of two-story brick houses on Lombard street west of Paca were leased by the City Station for the care of indigent widows. A fund was created for their support, "not a dime of which," says Isaac P. Cook, "was lost." The Poor Board of the City Station, composed of fourteen members, continued its noble work for forty years. The Aged Women's Home is its successor. James Brundige was the last Church Patron, attending to all their wants. Mary Hewitt was for years a most competent director. She was a power for good in the Church; her thrilling experiences told in love feasts and her extraordinary gift in public prayer produced inestimable spiritual results. She lived near my father's, and when she died at an advanced age my mother, whom she loved, at her request prepared her body for burial.

A change of residence to the center of the city in 1839, was the occasion of my transfer to Asbury Sunday School No. 1. It was held in the room of Rev. Thomas Bassford's Free School on Courtland street near Mulberry. George Baughman was the Superintendent, and Robert M. Lockwood the Secretary. My teacher, Dr. Jones, a dentist, was earnest and devout, often exhorting the boys with tears. Philip Hiss taught the adjacent class -- a man of fine Christian character, who lived long to bless the Church with faithful service and generous benefactions. The room was divided by a partition about six feet in height, separating the boys from the girls. Every Sunday morning at the close of the exercises, the scholars were marshaled into line, the girls leading, and marched to Light Street Church. Entering by side doors, they ascended to the galleries and were seated, the boys on one side and the girls opposite. The Choir (I believe the only one in the Methodist Churches in the city), led by Comfort Tiffany, occupied the front gallery. It was the custom when the last two lines of the hymn were being sung, for the people to turn round before

kneeling. Rev. Joshua Wells who was preaching there on one occasion, in order to illustrate the absurdity of such a practice, as he announced the two last lines, turned his back to the congregation. Philip Rogers, an old member, loved to sit among the boys in the gallery. One morning, during the service he passed suddenly from the Church below to the Church on high. As his body was being removed a solemn awe rested upon the entire assembly.

The General Conference held its session in 1840 in Light Street Church. As I lived at a short distance, it was one day my privilege to attend. I distinctly remember Bishop Hedding, who was in the chair. On Sunday morning, packed in the aisle in the midst of a throng of people, I looked as best I could upon the splendid form and face of Henry Bascom, and heard his voice as it penetrated every part of the house, impressing his audience with measured periods, alternating with the rapid utterance of his wonderful oratory. No less attractive was Rev. Robert Newton, the delegate from the British Wesleyans. He preached on Sunday afternoon from the porch in front of Hon. Reverdy Johnson's fine residence on Monument Square, Fayette and Calvert streets. Thousands thronged the square to hear this distinguished visitor. I sat on the steps within a few feet of the preacher and listened with eager interest to his message.

Baltimore City, after the country appointments were taken off, remained in effect a circuit, the preachers serving the several churches in regular turn, the local preachers always included in the plan of appointments and doing faithful and acceptable work. The only memory I have of Stephen George Roszel is that after preaching twice in the city, while he was at night ascending the spiral stairway at old Eutaw Church, his large muscular frame and his firm step impressed me with his strength. The moves back and forth in the city afforded opportunity to hear the celebrated preachers of that day. Rev. John Newland Maffit created a great stir in Baltimore as an orator and revivalist. Rev. John Daily, of Ohio, preached on one Occasion at Light Street until the general shouting drowned his voice. Rev. J. M. Trimble, from the same state, was a great favorite, and late in the fifties Henry Clay Dean, of Iowa, preaching on a Sunday evening at Eutaw, lifted the larger part of a thousand hearers to their feet by a torrent of eloquence unsurpassed in my recollection.

Light Street was the mother of Methodist churches in Baltimore. She gave regulation, counsel and help to each society springing up in every part of the city. She was always eminently conservative but never closed her eyes to the signs of progress. She had in her communion the venerable laymen of the former days as well as those who in the active service held fast to the early traditions.

Abner Neal was a local preacher, who for many years kept a bookstore on Baltimore Street which was the rendezvous for the preachers to the time of his death in 1824. His daughter was the wife of Rev. John A. Gere and a first cousin to ex-President Cleveland. Joseph Wilkins, George Earnest, Joshua Royston, Joshua Dryden, Conrad B. Fite were men of note. Paul Ruckle conducted a large grocery store on Baltimore Street near Paca. He was a brother of Barbara Heck, the mother of Methodism in New York. A son, Thomas C. Ruckle, was a famous portrait painter, for whom after much persuasion Bishop Asbury sat for his likeness. Another son, Samuel, I found at Kearneysville, Jefferson County, Va., in 1855, an estimable Christian gentleman. Thomas Armstrong was for many years the Secretary of the City Station Quarterly Conference, and was, to the time of his death, the head of the prosperous business house of Armstrong, Cator & Company.

Before 1837 Light, Eutaw and Fayette Streets, Wesley Chapel, William, Exeter and Monument Streets, comprised the Baltimore City charges -- all served in regular rotation by both traveling and local preachers. In that year a forward movement began, resulting first in the organization of North Baltimore Station. Fells Point became at an earlier period (1824) East Baltimore Station, and included old Wilk Street and afterward Caroline Street Churches. Wesley Chapel, we are told by Isaac P. Cook, originated in a carpenter's shop in South Baltimore, which was in 1822 enlarged and fitted up for religious services. From its proximity to a brick yard pond it was known as "Frog Eye." Soon after the new church was built my father took his three children there to be baptized by Rev. James H. Brown, the pastor. I remember how he lifted me, the eldest, to the top of the altar rail to receive at the hands of the minister my initiation into church membership.

Christian Keener, the Reese brothers and sons, Wesley Disney, Richard H. Battee, Solomon Allen, the Cochrane brothers, William Sullivan and others, were well known leaders. Christian Keener was a zealous advocate of the cause of temperance. Mainly through his instrumentality, John B. Gough came, about 1838, and organized societies at Wesley Chapel, among them a juvenile society, of which I became a member. Eleven years of my later youth were spent in the Sunday School and Church at Eutaw. The memory of Charles Blake, in whose Sunday School class I was so fortunate as to be placed, remains fresh and green. He kneeled within the chancel rail of the Church, when I was seeking religion, and with his whispered word of encouragement, I passed out of the darkness into the glorious light of the saved. Years afterward, it was my privilege to kneel by his death couch and commend him to the Infinite Father, to whom instrumentally he had led me in my early youth.

Robert G. Armstrong was the Sunday-School Superintendent. No layman was better known throughout the Conference than this good and true man. His was the Methodist book-store at the corner of Baltimore and Calvert streets; the successor of Abner Neal's. He distributed more Methodist literature than any one in his day. The boys occupied the first floor of the Sunday-school building, and the girls the second, with Miss Mary Fisher their capable, efficient and successful superintendent. In the great revival of 1845, under Rev. William Hamilton, George Hildt and Henry Slicer, over two hundred were converted. A happy class of boys was brought into the fold during that meeting and afterwards. The association that made those years pass in delightful service includes W. F. Ames, who after two years of glorious success on the Eastern Shore, in the Philadelphia Conference, died in triumph; Charles Keener, son of Christian and youngest brother of Bishop J. C. Keener, afterwards a noble philanthropist; W. G. Coe, converted in the parsonage of Rev. Henry Slicer and translated in his early prime while Presiding Elder of the Lewisburg District, and a number of other dearly cherished friends. Besides these, I recall David S. Monroe, from Wesley Chapel, who was examined with me in the Light Street parsonage in 1852, by the preachers of the City Station, for license to exhort. He is still in the active work, an honored member of the Central Pennsylvania Conference. Of the thirteen in the senior class at the High School in 1846 (now City College) when Nathan C. Brooks was Principal, six became preachers -- Andrew J. Sutton (in the Protestant Episcopal Church), Thomas Daugherty, Henry B. Ridgaway, Henry C. Westwood, William V. Tudor and the writer; the last two only survivors. Tudor and I were children together at Fayette street, class-mates together at the High School and companions together in the Conference.

Time would fail me to enumerate the many faithful laymen at Eutaw whom I learned to know, admire and love. Among these was Wesley Stevenson (a grandson of the old pioneer, Rev. Sater Stevenson), a local preacher of more than ordinary ability, to whom and myself alone one Sunday morning at 5 o'clock John Hersey preached the last sermon I ever heard from him. His text was appropriate, at least to the size of his congregation: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Brother Stevenson has entered the "kingdom" long since. There were also the wise counselor, Fielder Israel; the grave, dignified old Christian gentleman, Alexander Yearley; good, pious John Lynch, with always a happy experience at lovefeast; shouting old Joseph Cassell, brother of the sainted preacher, Leonard Cassell, and a host of others. What a throng has "passed the flood" -- and we are approaching it, and "soon their happiness shall see." My father was for a number of years Treasurer of the Board of Stewards at Eutaw.

I received, one day in January, 1853, a summons from Rev. John Bear, the Presiding Elder of the Baltimore District, to appear before the Quarterly Conference of the City Station to be examined for license to preach and for recommendation for admission into the traveling connection. From the time Bishop Asbury met the Baltimore Conference, the old Conference room, in the third story of the Light street parsonage, had been used for official meetings of the City Station. I had often heard of it, but did not even know how it was reached. A flight of steps in the rear on the outside of the building gave access to the second floor. From there an inclosed stairway led to a small platform with a hand rail and a door opening into a spacious room with old-fashioned benches and a pulpit desk in one corner. A large stove stood in the center, and, as it was midwinter, there was a fire in it which comfortably heated the room. Many a youth had, like myself, entered there with fear and trembling. I was soon re-assured, however, by the kindly tones of the President, and, forgetful of the august body assembled, used my best endeavors to answer his questions. When he concluded, he turned me over to the tender mercies of the Quarterly Conference, but only two questions were propounded. William Watkins, of Wesley Chapel, asked: "Is sanctification instantaneous or progressive?" "Both," was the reply. A pause of some length ensued, after which Rev. John H. Mark, an old English local preacher, after expressing surprise that the usual question on such an occasion had not been asked, solemnly inquired: "Is the young brother under any matrimonial engagement?" Dr. Thomas E. Bond, Jr., licensed only a short time previous, promptly interposed a question of order, the Presiding Elder as promptly ruled the question out and thus annulled a precedent of long standing. What young preacher, after being directed to retire at the conclusion of the examination, has ever failed, as he stood waiting on the outside for the vote to be taken, to hear his heart beat and feel his nerves shaking? When the sound of the affirmative vote reached his ears, he felt the "die was cast," and that the lines of his future lay in an altogether new and strange direction. So I felt; the doubts of two long years vanished and the work of an itinerant Methodist preacher really began. How rapidly have the years flown by, until at last nothing remains to be done but, not inactively, to wait for the final summons: "It is enough -- come up higher."

NOTE. -- These notes and reminiscences have been written only at the urgent request of others. Should it please God to continue my life yet a little space and bless me with strength sufficient, I may, if desired, give some sketches of a half century's experiences in the active work of the ministry.

* * * * *

APPENDIX C

Names of Official Members in the Files of the First Conference

Journal (1801-1809)

Alexandria -- John B. Bryan, Benjamin Baden, Ralph Douglass, James Emmett, James Flood, James Grimes, Thomas Jacobs, Samuel Kirk, William Rhodes, Charles Slade, John Sloan, Joseph Smith, William Veitch.

Allegheny, Md. -- Thomas Altroy, M. Clymer, Stephen Dickin, John Johnson, John J. Jacobs, William Knox, Thomas Lakin.

Bald Eagle, Pa. -- John Ake, Thomas Bateman, Daniel Clark, John Crum, Mark Evans, Aquilla Green, John Rhoades, John Stonebraker, Abraham Vantius, Thomas Weston.

Baltimore -- William Ashman, Thomas E. Bond, J. Bassett, John and George Baxley, Benjamin Berry, John Brevitt, J. Burniston, Daniel Chambers, Joseph Carnaby, John M. Dennison, William Duncan, George Earnest, Adam Fonerden, Moses Hand, John Hagerty, William Hawkins, Caleb Hewitt, John Hollingsworth, James Ives, Joshua Jones, Emmanuel Kent, Jacob King, Philip Littig, William Lynes, James McCannon, Daniel McJilton, Benjamin Merrill, Abner Neal, Samuel Norwood, Joseph J. Ogden, Mabury Parks, John Parker, Paul Ruckle, George Watt, William M. Wood, William H. Wood, William Woods.

Baltimore Circuit -- Robert W. Carnan, Richard Clark, James O. Cromwell, Ellis Jones, John Lowe, Joseph Peregoy, Joseph Wampler, Robert Williams.

Carlisle, Pa. -- James Anderson, Thomas Atherton, Samuel Brandebury, Joseph Brearley, William Brookins, George Coffman, John and Thomas Davis, Michael Dipple, James Elliott, Josiah Foster, Samuel Greer, Jacob Kerns, William Keith, John Kennedy, Thomas Ling, Henry Linhart, David Pike, Lewis Phipps, Charles Rice, John Scott, John Smith, Thomas Yoak.

Fairfax, Va. -- Samuel Adams, Wesley Adams, John Cartwright, Benjamin Hitt, David English, John Littlejohn, John Littlelore, John M. Pearson.

Federal, Md. -- John, Peter and Tyson Baggerly, Thomas Bicknal, Basil Burton, Martin Fisher, Nathan Hoskinson, Seth Hyatt, James Lazenberry, John Morris, Richard Nixon, Jacob Riddle, Greenbury Ridgeley, Josiah Selby.

Fell's Point -- Joseph Benson, Samuel Chubb, Samuel Dorsey, William Drummond, Edward and Ezekiel Hall, John Hawkins, James Heath, Michael Logan, Edward Scott, Frederick Shaffer, John Timmis.

Frederick, Md. -- Lewis Browning, George Cassel, John Decus, John Durben, Lawrence Everhart, John Evans, James Frazer, Jacob Hynes, Henry Jefferson, Joshua Jones, Burgess Nelson, John Norris, Andrew, James and Samuel Poulson, Samuel Phillips, L. Selby, Alexander Warfield.

Georgetown, D. C. -- William D. Bell, Joseph and Richard Beck, William Doughty, Matthew Greentree, Isaac Owens, John Lipscomb, James Patterson.

Greenbrier, Va. -- Peter Blake, William Cherington, William Cravens, Robert Chambers, Robert Johnson, Samuel McWilliams, Abraham Melony, John Ragan.

Harford, Md. -- Thomas Bond of John, Alexander Ewing, Aquilla Galloway, Nathaniel Greenfield, Aquilla and John Hatton, Thomas McLaughlin, Thomas Meredith, Benjamin Richardson, Joseph Slee, Jr., Abraham Standeford, Henry Watters, John Wright.

Huntingdon, Pa. -- Henry Broosick, Thomas Burrell, Alexander Byers, Robert Corran, John Crum, James Deaver, Michael Dunn, Jeremiah Duvall, James Edwards, Mark Evans, Richard Goddard, Joshua Gosnell, Philip Houghenberry, Edward Matthews, Hugh McMullen, James McNutt, John Morrison, James Saxton, Isaac Thompson, Thomas Weston, James, John and Charles Widney.

Juniata, Pa. -- James Davidson, John and Peter Coffman, John Higerman, Samuel Osborne, John Owens, Henry McConnell, Arthur Waight.

Lancaster, Va. -- Baker Angel, John Doggett, Thomas Dosy, William Forrester, Martin Hayne, Lewis Hilyard, John Lackey, Richard Mitchell, John Potts, Lewis Sutton.

Lycoming, Pa. -- William Butler, Nicholas Egbert, John Foster, Michael Lincoln, John Rhoads, Jacob Snyder, Samuel Sunderland, Robert Pennington, William Tallman, John and George Thomas.

Montgomery, Md. -- Abednego Baker, Joseph and Benjamin Benton, Archibald Browning, Enoch Bussom, Jonathan Cash, Henry Camden, James Day, Joshua Digman, Rezin Davis, John Douglass, Daniel Elliott, Vachel Hall, James Hawkins, Levi and Joseph Hayes, Nathan Holland, John Hunnan, George Forquener, Dennis Lackland, Kingsley Linthicum, John Magruder, Thomas Morton, George Norris, Michael Mires, Jasper Pedicord, William Ridgeley, John Thomas, Thomas Watkins, William Wilson.

Pendleton, Va. -- William Bryan, Moses and Abraham Henkle, John Knapp, Ferdinand Lair, John Mitchell, Adam Mosier, Samuel Peter, William Peterson.

Rockingham, Va. -- James Cochran, William Cravens, Jacob Custer, John Emmett, Reuben Harrison, Sr., Reuben Harrison, Jr., Joseph Hicks, William King, Samuel McWilliams, Archibald Rutherford, James and Benjamin Smith, Joseph Thornton, Reuben Wallace.

Wyoming, Pa. -- Abraham Adams, Thomas Borch, Christian Bowman, Jonathan Brown, Gilbert Carpenter, Azael Dana, Thomas Dunn, Jesse Gardner, J. W. Mears, Newton and Jonathan Smith, Moses Wadham, Ashbell Wailer, Joseph Whitlock, Darius Williams.

Stafford, Va. -- William Butts, Colin Campbell, Isaac Camper, James Cowles, James Cox, Andrew Hawkins, Hezekiah Oliver, James Rose, William Suttle.

Winchester, Va. -- Samuel Calvert, William Carnegie, John Davenport, George M. Frye, Simon Lauck, Jr., Jesse Manly, James Newham, Elisha Phelps, George Reed, John B. Tilden, James Walls.

* * *

NAMES OF SOME LAYMEN GATHERED FROM THE CONFERENCES AND OTHER SOURCES

Alexandria (1850) -- R. S. Ashby, William N. Berkeley, William A. Brown, George Bryan, James H. Carlin, John T. Creighton, James Green, Benjamin H. Lambert, A. Lockwood, Samuel Lunt, J. McCormick, Lewis McKenzie, James H. and William N. McVeigh, William B. Price, John R. Pierpont, Henry Simpson, P. G. Uhler, William and Daniel Veitch, Thomas A. Waters, Benoni and J. J. Wheat, S. H. Williams, R. Zimmerman.

Baltimore (east of the Falls) in 1837 -- William Askew, Henry Bailey, Daniel R. Barry, Robert Bolton, Jesse Chesney, Charles Cave, Joshua Creamer, Jacob Daley, Daniel Dale, James Disney, Richard Donahoe, Robert Frederick, William Fusselbaugh, Joseph Farrow, William Goldsborough, John Grape, Nathan Hall, David Harriman, Samuel Hindes, James Haggerty, Charles Hogg, Levin Jones, John W. Krebs, Columbus A. Leaman, John Lamb, Joseph Loane, John C. Letherbridge, John Morrow, Samuel McPherson, Daniel Pentz, Addi Pindle, Henry Powell, Samuel Rankin, Nathan Richardson, Daniel E. Reese, George Sanders, Stephen Severson, James A. and James B. Smith, Abraham Silver, John Snavely, James Suter, Sterling Thomas, Harry F. Turner, John G. Wilcox, Levin Wood. In 1850 Hosea Armstrong, William K. Boyle, Robert N. Crawford, James Corner, Edward Heffner, Jacob Hiss, Asbury Jarrett, John and Thomas Kelso, William J. King, John H. Mark, F. E. Marine, Samuel J. Pentz, John F. Plummer, John B. Seidenstricker, James P. Thomas, James Wright and a host of others.

Baltimore, west of Falls, besides those already referred to in Personal Notes -- Col. John W. Berry, Samuel M. Barry, Elisha Carback, Capt. Henry Cottrell, Abraham V. Cosine, John W. Drakely, Daniel Fosbenner, Thomas Flint, Richard Gees, William Gist, Samuel Harden, Daniel Hoffman, Samuel Kramer, Caleb Littig, Hugh M. Logan, William McConkey, William R. Monroe, George W. Nabb, Joseph J. Ogden, John Plaskett, Samuel Rankin, William Reany, S. Wesley Roszel, Joseph Shane, John W. Tilyard, Charles Towson, Joseph Tucker, Samuel W. Williams, Nicholas L. Wood, William Woods, William G. Young and many others.

Washington (1853) -- C. W. Boteler, William G. Deale, John C. Harkness, F. Howard, Thomas H. Havenner, Charles H. Lane, Z. W. McKnew, Samuel Norment, Thomas Pursell.

* * * * *

APPENDIX D

Correspondence between Dr. Coke and the
Baltimore Conference.

The Journal of the session of 1807 contains the only copy extant of "The Papers relative to Dr. Coke," which have elicited much interest and awakened inquiry. It will contribute greatly to the value of the history of these times to publish the entire correspondence. The following letter to Dr. Coke, dated March 17, 1806, prepared by a committee and by order of the Conference, had been sent to him at Hilston, Cornwall, England:

Rev. and Dear Sir:

Your circular letter of June 1, 1805, having come to hand about the time of the sitting of this Conference, we thought it a duty we owe you, and our American Connection at large, to take the subject up in an official manner as one of the seven Conferences.

We are moved to this mode of answering your letter; First, because there is a duty we owe you as one of our Bishops agreeable to the engagements reciprocally entered into when you offered yourself about ten years ago, and we accepted of you in that capacity. Secondly, to prevent any errors or mistakes by all answer from each individual member, to whom your letter was addressed. Thirdly, that we might not encourage you to encounter the dangers of the sea and the expense of coming over upon uncertainties. And lastly, that we might come to a final issue.

First. We congratulate you upon your happy marriage, and increase of health; and we most devoutly pray for your present and future happiness and the happiness of your amiable consort. And, notwithstanding, we believe your domestic engagements will greatly abridge your extensive usefulness, when compared with your past life; yet we sincerely pray that the Great Head of the Church may make your way plain before you, and crown all your efforts to promote His Kingdom.

Secondly. Ever since you were received by the General Conference as one of the Bishops of the Methodist Episcopal Church in America, your residence among us has been delayed, you say, not because you broke any of your engagements with us; and we conscientiously say it was not because we have departed from any promises we were under to you. Our European brethren, with yourself, requested your return and we gave consent. Notwithstanding your declaration, that you have never broken your engagements to us in the smallest instance, we think you have widely departed from them. Not only so, but about ten years ago you offered yourself to us, we accepted of you; you told us the day you proffered your service, that there was no absolute necessity for your return to Europe, that though your affairs were unsettled, yet you could settle them by an Agent; and after your offer was considered by the Conference, and we agreed to receive you as an assistant to Bishop Asbury, before the Conference rose you asked liberty to return home for one year, at the end of which you said you would return, or at farthest by the next General Conference, to stay with us for life. You came four years after; and after the Conference had been sitting some days, you presented them a letter from our English brethren praying for your return to Europe; and so it was again at the last General Conference. When you were here last you pledged yourself that it should

be the last visit you would make to Europe; that by the next General Conference you would return and take up your abode for life. These things awakened our suspicions and inclined many of us to think that you did not intend to make America your home during the life and health of Bishop Asbury. In short, after your return to England, you entered into engagements without our knowledge or consent, and you now say that you will not come to us except we agree to divide the Conferences between you and Bishop Asbury by three and four, and four and three, and that this alteration should continue during both your lives. This we hope our brethren will not consent to, and the conditions are such as could not be complied with without an innovation which you had no right to propose to us individually, and with which, we think, our connection is under no obligation to comply. This would be wounding the itinerancy in the vitals, or weakening the machine in one of its main springs. It is our opinion that let our former obligations in your official relation to us be to you what they might, you have, by your own voluntary conduct, in the late steps you have taken, dissolved all these obligations. It is not our wish to debar our Bishops or Preachers from entering into matrimonial, or other engagements, if they think it right; but if they do, and thereby disable themselves from serving us in their respective relations, it is a right which we hold sacred, and which we will not voluntarily give up, that we will dismiss them from those relations and choose others to fill their places.

Thirdly. We think it our duty to inform you, that, in case of the death of Bishop Asbury, we do not believe the General Conference would invest any man with the same power. He has been with us from the beginning; he is the proper Father, under God, of us his spiritual children; and in every instance, he has conducted himself as such, in adversity and prosperity -- in fullness and want. He knew us when we were scarcely a people, and he has traveled on with us through all our difficulties and dangers without ever flinching till we have become more than One Hundred Thousand in number.

Fourthly. We are thankful to the Great Head of the Church for prolonging the life, and so far the health both of Bishops Asbury and Whatcoat; that they have been able to visit the seven Conferences and discharge, to our satisfaction, the duties which we expected from them; and we devoutly pray that God may preserve them to us for many years. They appear to us to have one heart and one mind in every thing to pull together as true yoke-workers in the Gospel. The connection is not jealous of them. They have our unlimited confidence. We know of no men in all our connection that we would place the same confidence in, and they have gained that confidence by a long and uninterrupted acquaintance.

Fifthly. We would not wish you to draw any unfavorable conclusions of our Christian affection for you by any expression dropped in this letter. The sum of it is: we think it necessary to speak our whole mind. We think you have acted too precipitate in some of your most important engagements to us; which has led you to procrastinate your taking up your residence among us agreeable to those engagements, and finally, to tread back your steps as precipitately. All governments without energy are like spider webs. Our Discipline is as binding upon the Bishops as upon the other orders among us, and we think no Preacher ought to desert his post without being accountable to his brethren, without forewarning them of it; that without this he could not do it with honor; and if he does he ought to be considered as culpable whether he stand in the relation of Preacher, Deacon, Elder or Bishop.

We are happy to inform you that the Lord is carrying on His work among us, and that thousands are yearly added to His church of such we trust as will be saved. Great peace and union prevails among our preachers and people, and we hope and pray that Jehovah will ride on till He gains a complete conquest over the nations of the earth. We are happy to hear of the prosperity of Christ's kingdom everywhere, and especially among our European brethren. They have a high seat in our affections, and an interest in our constant prayers.

P. S. It is requested by the Conference that when you answer this letter, you will address it to the Conference in their official capacity, as they hold themselves and themselves alone, amenable for the sentiments expressed therein and that your answer will be directed to Alexander McCaine, No 6 Shakespeare Street, Fells Point, Baltimore. Signed by order and in behalf of the Baltimore Conference March 17, 1806:

George Roberts,
Daniel Hitt,
Enoch George,
Nelson Reed,
Alexander McCaine.

To the above letter a response came from Dr. Coke, dated Hilston, Cornwall, England, December 6, 1806, which in the record is prefaced by two proposals, dated respectively, May 17, 1787 and October 27, 1796, copied as follows:

I offer myself to my American Brethren, entirely to their service all I am and have, with my talents and labors in every respect, without any mental reservation whatever, to labor among them and to assist Bishop Asbury; not to station the preachers at any time, when he is present, but to exercise all the Episcopal duties when I hold a Conference in his absence, and with his consent and to visit the West Indies and France when there is an Opening and I can be spared.

(Signed),
T. Coke

Conference Room, Baltimore,
Oct. 27, 1796.

I do solemnly engage by this Instrument that I never will, by virtue of my office, Superintendent of the Methodist Church in the United States of America, exercise any government whatever in the said Methodist Church during my absence from the United States. And I do also engage that I will exercise no privilege in the said Church when present in the United States except that of ordaining according to the regulations and laws already existing or hereafter to be made in the said Church, and that of presiding when present in Conference. And lastly that of traveling at large.

Given under my hand the second day of May, in the year 1787.

(Signed),

Thomas Coke.
Witness
John Tunnell,
John Hagerty,
Nelson Reed.

Q. If Mr. Asbury dies or declines exercising the office of a superintendent in respect to the peculiar parts of government exercised by Mr. Asbury alone?

A. Those peculiar powers of government shall revert, to all intents and purposes into the hands of the Conference and they shall have full authority to invest those powers in the hand or hands of any person or persons they may think proper; and the Superintendent or Superintendents then in being shall have no negative voice in respect to the above nomination. But, if absolutely necessary, the Elders shall consecrate the person thus elected and nominated by the Conference any minute hitherto not withstanding.

(Signed),
Thomas Coke

The letter is as follows:

Hilston, Cornwall, England,
Dec. 6, 1806.

My Very Dear Brethren,

I have received your official letter, and sit down to vindicate myself, as I very much value your esteem. But it will be nearly impossible for me to do so to your full satisfaction, unless you give me credit concerning my motives, comparing the movements of my heart as far as I am acquainted with them, and the views and intentions of my mind. I then, in the first place declare to you -- I have a strong and unfeigned love to you all, and that the interests of the cause of God among us in the United States of America cleave very closely to my heart, and we are a subject of my daily prayers.

In the second place I highly venerate Bishop Asbury and consider him as a second Father instrumentally of the work among us in the United States; and therefore must beg (and claim from your candor) that nothing I shall say in my own defense may be considered in the least degree as disrespectful to him, as I consider him as acting in everything that relates to me, according to your will, I now proceed to my vindication.

About ten or eleven years ago the General Conference voted that the Episcopacy needed to be strengthened. The debate was remarkably solemn and affecting, and I was moved by my ardent love of the work to offer myself to you as a coadjutor with Bishop Asbury. Many were the prayers put up, and many and solemn were the reciprocal engagements entered into at that time. Either that day of the next Bishop Asbury proposed to me a plan of operations. I was to visit Albany, Vermont, and the whole of the New England States, as far as our work then extended; taking

Philadelphia, New York, and if I pleased the Peninsula in my way; and to meet brother Asbury some time in the spring in New England. I was astonished. I did not see in this plan anything which related to my being in the least degree a coadjutor in the Episcopacy. Bishop Asbury was to hold the three Southern Conferences by himself and I was to spend my whole time merely as a preacher, and on a plan on which I should preach to very few. The Northern States would be covered with snow. I should have mountains of snow to ride over, only to preach in general to the family where I was and to a few of their neighbors. When Brother Asbury retired I fell on my face before my God, and said, "O my God, what have I done?" Some of the Presiding Elders came to me afterwards to form my plan more minutely; and I was still more convinced, that the very idea which had struck me on the subject was just. However I was solemnly engaged; and though you had not in any degree complied with your part of the engagement, I was determined to move on even in that sphere of usefulness. Just before the General Conference broke up, came the Minutes of the British Conference, appointing me to preside in Ireland the ensuing year. (This was done after I sailed for America.) I had promised the Irish Conference that if I was so appointed I would be with them. This point I laid before the General Conference, and they unanimously judged that I ought to fill my engagement with the Irish brethren. I then proposed to Brother Asbury to accompany him to the three Southern Conferences, and to sail for Ireland from Charleston. We accordingly went, but I was not consulted in any manner or degree, publicly or privately, concerning the station of a single preacher. In short, I did nothing that had any usefulness attending it, but preach.

When I went to Europe I fulfilled my engagements in Ireland, and took a solemn leave of every society in my tour, and of the Irish preachers at Conference. The British Conference being to be held in about a fortnight, I went to that Conference to take my final leave of the British Brethren. Four times they brought my case into Conference before they could prevail on me to take over an address from them for my return to Britain till the next General Conference. But I informed them of the solemnity of my engagements in the fullest manner. I then returned to the States; but the length of the voyage, my capture by the French, &c., put it out of my power to visit more than two or three of the Conferences. Indeed, I visited but one -- the Virginia Conference. Bishop Asbury and the members of that Conference were unanimously of the opinion, that I might return to Europe till the General Conference, and that the General Conference, under the circumstances in which I was placed, would excuse me for this step. Still to my astonishment I was not consulted in the least degree whatever concerning the station of a single preacher and had nothing useful to do but to preach. But what astonished me, I think I may say, almost beyond expression, was the following mysterious circumstance: Brother Asbury was so weak in body that he could not reach Charleston in time to attend the Southern Conference, and therefore did not go. I offered my service, as it would have been equally the same to me to have sailed from Charleston as from New York. But he refused me and appointed Brother Jackson to station the preachers and Brother Jesse Lee to sit as Moderator in the Conference. I know not how to account for this in any manner consistently with your most solemn engagements at the General Conference.

The next General Conference came. I ingenuously confess to you, my dear respected Brethren, that I was afraid, considering the circumstances already mentioned, that if you kept me with you I should be comparatively useless for life. I therefore did previously accept the address of the British Conference to you. But I fully informed them of the solemnity of my engagements to you. When I came you allowed me, after two days' consideration, to return to Europe till the next General Conference, on account principally of the Irish mission. But I was surprised, I was

astonished, that, after all that happened in my former visits, no explanation was made from any quarter concerning our reciprocal engagements; for, as usual, during my whole stay in America, I was not in the least degree consulted or taken into council on anything that related to the Episcopacy. I did, indeed, lay hands on a few who were ordained, and that was everything.

When I last returned to America I did expect from Brother Asbury's letters, as well as letters received from many of you, that you had felt for my case, and did intend to employ me in some manner as a Bishop, so that I should have the opportunity of giving my judgment freely on all Episcopal matters. Under this impression I settled all my little affairs in England, and took with me nineteen chests, boxes and trunks, containing all my papers, manuscripts and important books, besides the chests containing the sets of my Commentary. I left behind me only that part of my library which I should not immediately want, and the remaining sets of my Commentary, all of which might to be sent after me on my order. I had, at the preceding English Conference, various severe struggles in my mind whether I should take my solemn farewell of my British Brethren or not. I did repeatedly give them reason to doubt whether they should ever see me again. But I did not accept their address, as far as it related to me, merely from the uncertainty whether you intended to employ me in America in any other way than as a mere preacher. I don't mention this because I love you and esteem you more than my European brethren, or that I esteem and love my European brethren more than you. I repeatedly informed them of my solemn engagements to you; and for that reason held myself bound to be yours, if you complied with your engagements to me, so far as that I should have a right at all times and in all cases to be consulted and to give my judgment (I don't mean decision or the exercise of authority) in all Episcopal matters. When I arrived in Virginia I made up my mind to stay with you for life and had formed a plan for visiting the North till the General Conference, and had written to Brother Asbury to inform him of my resolutions. But when I was at Brother Ellis' in Richmond, a thought struck me with amazing power: "You should go to Georgia to meet Bishop Asbury at the Georgia Conference." The deep and uncommon impression made upon my mind by this thought completely robbed me of a whole night's rest. In two days I set off for Georgia. But how amazed I was to find that everything was in the same situation; that, so far from being employed to strengthen the Episcopacy according to your solemn engagements at the General Conference, when you in a particular manner accepted of me as one of your Bishops, I was not to be consulted on the station of a single preacher; nay, when I requested the favor of a copy of the stations of the preachers of the Georgia Conference, a favor granted to every traveling preacher, I was refused. I then saw clearly the will of my God concerning me -- that I ought not to labor in America, unless the General Conference should consent in some way or other to comply with its engagements. I did not want to station the preachers as Brother Asbury does. I did not approve of it as Brother Asbury has known, almost since he has known me. At the same time I would have nothing done or altered to grieve the mind of that venerable man. I approve of the preachers stationing the preachers by a committee with the Bishop or Bishops at the head of them. But every Bishop ought to have the right of giving his judgment on every point or he is but the shadow of a Bishop.

When Bishop Asbury and I arrived at Columbia I opened my whole mind to him. I laid before him my situation in Europe -- that I had there the superintendence of all the Missions, the Irish, the Welsh, West India, Nova Scotia, New Brunswick and New Foundland Missions. To these are added Missions in England for the sole purpose of breaking open new ground. The whole of these Missionaries made about eighty, besides the Welch local preachers. I have indeed a

Committee to assist me in the management of these Missions, for which I bless God. I further observed to Brother Asbury that every year I preside at the Irish Conference, and there the preachers are in the first instance stationed by myself, and a Committee of Nine consisting of the chairmen of the Districts; but afterwards the plan in all its parts must receive the sanction of the Conference. In England I am either the Secretary or the President of the Conference, and of the meeting of the chairmen of Districts for the stationing of preachers in the first instance) etc., as in Ireland, and my judgment is regarded with attention; and in all these instances the Lord is pleased to render me useful. How can it be the will of God that I should spend the remainder of my life merely to preach? Brother Asbury acknowledged the force of my arguments.

Perhaps, dear respected brethren, you will ask, "Why did you offer yourself to us?" I answer, I loved the cause in America. I saw how wonderfully God owned the work under the present form of things. I considered the American Continent as making a third part of the globe, which in time will be filled with inhabitants. Such a work as yours for the leavening of your immense continent is of infinite importance. And though the Spirit of God and the labors of the preachers were the main points, yet if the connection was thrown into confusion, the work might come to an end. For this reason, I offered myself. But I had not the most distant idea that you meant only to employ me as a Preacher; and yet that has been the case from that time to this.

I wrote my circular letter because it was absolutely necessary I should write something to bring matters to an explanation. Things were so excessively mysterious that I hardly knew what to write. The Bishops should be entirely under the direction of the General Conference, I grant. But the General Conference has no right to say to a Bishop, not under ecclesiastical censure, -- you shall be reduced to a mere Preacher. I must conclude, to save the Packet. Excuse haste. Do explain. Write to me duplicates, one by the Packet, paying the postage to New York, otherwise the letter will not go. Let me hear from you, if possible, before the next British Conference. I am openness itself. Pray for a faithful Friend. My precious wife and I can travel 5,000 miles a year. Adieu.

(Signed),
T. Coke

To this letter a reply, drafted as directed by the Conference, was sent to Dr. Coke, as follows:

Reverend and Dear Brother:

Your letter, designed to meet the Baltimore Conference, came safe to hand, and was laid officially before us; and, after due examination, we have concluded that an answer in full exceeds our powers, as your complaint is principally against the General Conference. As to Bishop Asbury's not consulting you in the stationing of preachers, we conceive your very partial acquaintance with persons and circumstances incapacitated you in a considerable degree for that particular part of the work. Moreover, you did not request it at the time you offered yourself to serve the connection. Further, you had entered into engagements, read to and now entered upon the Journal of this Conference, not to interfere with Bishop Asbury when present. Wherefore, we are not conscious of any break of sacred engagements to our much esteemed Brother and Bishop Coke. We remember with gratitude and thankfulness your former works of faith and labors of love you

have showed towards us and the Church of God in general; and esteem you very highly in love for your work's sake and feel hearts to pray for you, that the Great Head of the Church may smile more abundantly upon you, and that you may yet live to see many thousands rallying round the standard of Christ as your spiritual children begotten by the Word and appear in that day as your crown of rejoicing forever and ever. We remain, dear Brother, with all due respect and esteem, your Brethren, in labor and travel in the kingdom and patience of Christ.

(Signed)

Daniel Hitt,
Enoch George,
Nelson Reed,
Baltimore, 7 March, 1807.
Committee.

(Countersigned)

Joseph Toy,
Secretary

The greatest of men (merely human), have their faults, the more glaring because of the severe contrast with their excellencies. Dr. Coke has been justly placed in equal company with his illustrious compeers, John Wesley and Francis Asbury. In fact Asbury pronounced him "the greatest man of the last century," in the funeral sermon before the Conferences. Abel Stevens declares that "neither Whitefield nor Wesley exceeded him in ministerial travels." His great far-reaching mind embraced the whole world in the ardor of his love and zeal. His biographer says he "spent the whole of his patrimonial estate on his missions and chapels. Nearly \$11,000 were due him at the end of one year (1794), but he gave the whole to the cause." It was his genius that suggested the organization of Wesleyan Methodism in England by Wesley's Deed of Declaration. He crossed the Atlantic eighteen times in sailing vessels, with tedious delays and amid the most violent storms. He was the great forerunner of modern missions, planting them in the West Indies, in Africa and in Asia, almost the sole director of them during his long public life. These letters, published in this Conference History for the first time, reveal the wonderful traits of character that so highly distinguished him, and as well the imperfections that invariably attach to human greatness. His blunders were of the head and not of the heart. He rendered invaluable service, during the formation period of Methodism in this country; and yet it was providential that he should bid his last farewell to his brethren here, when he embarked for England 1804, virtually resigning his Episcopal functions, to occupy the wider field for his God-given talents. He preceded Asbury in his ascent to his eternal reward by a little less than two years. Joyful indeed must have not their meeting been!

* * * * *

ENDNOTES

1 See Atkinson, page 102, Robert Emory.

2 Wakeley's Lost Chapters, page 20.

3 Browne's History of Maryland, page 211.

4 Griffith's Early History of Maryland.

5 Asbury says, "Jan. 3, 1773. After meeting the Society I settled a class of men, and on the following evening a class of women."

6 Lednum, page 63.

7 Arminian Magazine, 1785.

8 Pilmoor's Journal. See Atkinson's Beginnings of the Wesleyan Movement in America, page 338.1

9 Asbury's Journal, Vol. i, page 27.

10 William Hamilton in Quarterly Review, 1866. See also Lednum, page 70.

11 John McLean's, Memoir.

12 Life of Garrettson, page 248.

13 Lednum page 67.

14 Hitherto the meetings had been only casual, and were termed "Some Conversations," but in 1785 they are to take the name of "Conferences" -- the annual gathering of the "traveling preachers," with an order of business. Not until seventeen years later did the term include also the territorial limits, even thereafter to be clearly defined.

15 Lednum, page 83.

16 Lednum, page 84.

17 Asbury's Journal, volume 1, page 34.

18 The building was still standing when Bishop Galloway and the writer visited it in 1896.

19 William Hamilton, Methodist Quarterly, July, 1856.

20 Lednum, page 115.

21 Lednum, page 119.

22 Stevens' Hist. vol. 1, page 243.

23 Lednum, page 389.

24 pages 30 and 38.

25 Lednum, page 141.

26 See Lednum; also Smith's Recollections. But Stevens, Vol. 1, page 236, says daughter.

27 Lednum, page 154. Smith, page 191.

28 Bennett's Methodism in Va., page 74.

29 Watter's, Autobiography.

30 Old Minutes 1775-6.

31 Bennett's Methodism in Virginia, page 240.

32 Kercheval's History of the Valley.

33 Lednum, page 171.

34 Lednum, page 212.

35 Lednum, page 186.

36 Cooper on Asbury, page 80.

37 Lednum, 168.

38 Asbury's Journal, Vol. 1, pages 200-246.

39 LeRoy Cole joined the Kentucky Conference 1814 -- died at an advanced age.

40 J. O. Cromwell went with Garrettson to Nova Scotia, afterwards was P. E. in New Jersey, and died in Baltimore.

41 Except Strawbridge, the first on the ground.

42 Sprague's Annals of Am. Pulpit, Vol. VII, page 69.

43 Memoir in Minutes.

44 Lednum, page 306.

45 Pronounced Judy.

- 46 H. Smith's Recollections, page 186. Lednum, 306.
- 47 Lednum, page 313.
- 48 Lednum, page 20.
- 49 Rev. John Bowen's Manuscript, 1856.
- 50 Bennett's Memorials.
- 51 Bennett's Memorials of Meth. in Va., page 193.
- 52 Conference Journal, 1816, pages 349-354.
- 53 Autobiography of Thomas Ware.
- 54 Lednum, page 329.
- 55 Recollections, H. Smith, page 179.
- 56 Lednum, page 350.
- 57 William G. Hammond's manuscript.
- 58 William G. Hammond's manuscript.
- 59 J. M. Hawley, Baltimore Christian Advocate, October 7, 1896.
- 60 Bennett, pages 136, 336.
- 61 Bennett, pages 133, 336.
- 62 For this and the following paragraph see Lednum, pages 391-394.
- 63 Lednum, page 395.
- 64 Bennett, page 166.
- 65 Lednum, page 409.
- 66 Lednum, page 410.
- 67 Botetourt Circuit, from 1789 until 1803, is found in the Virginia Conference.
- 68 Dr. Hamilton, Meth. Quarterly Review, 1859, page 178.

69 Bennett's Methodism in Virginia, page 297.

70 Drew's Life of Coke, page 232.

71 Stevens, History of Methodism, Vol. 11, page 333.

72 Bennett's Methodism in Virginia, page 335.

73 Asbury's Journal.

74 Finley's Autobiography, page 57.

75 The name "Presiding Elder" occurs in the old Minutes of 1789.

76 Stevens' History, Volume III, page 403.

77 Old Minutes.

78 Bennett's Methodism in Va., pages 449 and 471.

79 Bennett's Methodism in Va., page 463.

80 Grandfather of Stonewall Jackson.

81 He must have included those also admitted into the Virginia Conference, since the Minutes record only 9 -- the Virginia Conference 14.

82 See Appendix.

83 Page 179.

84 Asbury's Funeral Sermon on Bishop Whatcoat.

85 Bennett's Methodism In Va., page 515.

86 Bennett, page 536.

87 Bennett, page 555.

88 Bennett, page 556.

89 Dr. Thomas E. Bond, in a footnote, in the Christian Adv. and Journal, 1848, adds: "A younger brother inherits good old Joseph's premises; and with them his hospitality. It is still a house of prayer." At this date, 1906, on the same site, a fine residence is occupied by two lineal descendants, Misses Sarah and Annie Taylor, who still preserve the devotion to Methodism shown

by their progenitors. A neat chapel is still a regular preaching place. Jacob Taylor, a brother, lives in Baltimore.

90 H. Smith, pages 208, 252.

91 Emory's Defense of the Fathers.

92 Bennett, page 544.

93 See Appendix.

94 Conference Journal, page 183.

95 Conference Journal, page 192.

96 Journal, page 197.

97 Stevens' Memorials of Methodism.

98 Paine's Life of McKendree, page 266.

99 Life of McKendree, page 271.

100 This occurred at a Camp Meeting on Fairfax Circuit, Va.

101 Paine's Life of McKendree, page 292.

102 Paine's Life of McKendree

103 McKendree's Journal, and Paine's Life of McKendree, page 354.

104 Bennett's Methodism in Va., page 734.

105 McTyeire's History of Methodism, page 575.

106 McTyeire's History of Methodism, page 576.

107 See Appendix.

108 McTyeire's History of Methodism, page 591.

109 Conference Journal, 1829, page 296, and files.

110 See Appendix.

111 Journal, page 67.

112 See Sketches in the Appendix.

113 Conference Journal, 1846, page 383.

114 For sketches, see Appendix.

115 See Appendix.

116 See Appendix.

117 See Sketches in Appendix.

118 There is doubt about this date and some reason for changing it to 1802.

* * * * *

THE END