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church of North America*

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J. W. Ruggles

Deceased

[Plate One]

HISTORY
OF THE
FREE METHODIST
CHURCH
OF NORTH AMERICA

By
BISHOP WILSON T. HOGUE, PH. D.

VOLUME II

"All history is an inarticulate Bible."—Carlyle.

CHICAGO
THE FREE METHODIST PUBLISHING HOUSE
1915
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PREFACE

The former volume deals chiefly with the conditions that seemed to make the formation of the Free Methodist Church necessary, and with its final organization. The history of its development is also *begun* in Volume I., but, with the exception of two or three Conferences, the development of the Church is contained in Volume II.

It is perhaps due to the author, as also to the reader, to state that the last chapter of the present volume is substantially a reprint from an article which the author contributed to the Semi-centennial number of the *Free Methodist* published August 9, 1910. It has been slightly rearranged, but to all intents and purposes contains the same subject matter. Acknowledgement is hereby made to the Publisher for his consent to use it here.

Another statement which should be made is that it has been the author's aim to bring the present work down to July, 1915; and, in doing this, he has necessarily had to deal with current history, especially in the present volume, to an extent that gives little perspective to the work. Hence he adopts the following language of Abel Stevens, LL. D., as presented in the preface to Volume III. of his "History of Methodism:—"

"In one respect I have submitted reluctantly, and necessarily, to much self-restraint in the preparation of the present volume. Not a few actors in its scenes still live, and some of them are among my most estimable personal friends. To give to their services the particular record and to themselves the characterization which have been given in the volume not only to their predecessors, but to some of their contemporary, but deceased fellow laborers, would be impossible without the risk of much in-

PREFACE

delicacy toward themselves and their families, and of contradictory opinions among their ecclesiastical associates, especially in matters of controversy now happily at rest.

* * * I have studied to give a sufficient account of the times and events in which they have shared, while refraining as much as possible from merely personal details. It has been found necessary, indeed, that my rule in this respect should be nearly absolute, and even the names of many such men will be found unmentioned."

It is to be hoped that the reasonableness of this decision will be apparent to all.

WILSON T. HOGUE.

Chicago, Illinois.

**HISTORY OF THE
FREE METHODIST CHURCH
VOLUME II**

CHAPTER I

DEVELOPMENTS IN WISCONSIN AND IOWA

The Western Convention made the first appointment of preachers within the State of Wisconsin. Among the appointments of its first session is "Sugar Creek circuit, Wisconsin, D. F. Shepardson, C. E. Harroun." The work appears to have prospered, the number of members reported in 1864 being eighty. The next year G. H. Fox was appointed to Winnebago and Wisconsin.

In 1866 T. S. LaDue was appointed to Beaver Dam, Wisconsin, and B. F. Doughty to the Sugar Creek charge. A few souls at Beaver Dam had petitioned for a preacher to be sent them, and were waiting to be organized into a class. During the year Mr. LaDue, assisted by George H. Fox, conducted a revival meeting at a place called Berlin. In this meeting Mrs. Jane S. Ray, a lady of talent and refinement, who was said to have moved to some extent in society circles at Washington, D. C., was clearly converted, and united with the Free Methodist Church. She is said later to have become a preacher. Her friends were horror-stricken at the thought of her joining the Free Methodist Church, but she was resolved to take the narrow way, and did it with determination. Another protracted meeting was held at Beaver Dam, where Mr. LaDue lived, and a fair measure of success must have attended both meetings, since one hundred and eleven members and probationers were reported at the close of the year from Beaver Dam and Sugar Creek charges.

In the autumn of 1867 the Illinois Conference appointed T. S. LaDue to a circuit which embraced Hudson, Wisconsin, and Cannon Falls, Minnesota. He had visited

DEVELOPMENTS IN WISCONSIN AND IOWA

Hudson the previous year, held a few services there, and seen some fruit of his labors. The Gospel did not make headway there, however, without encountering some opposition, as the following, from the "Life of LaDue," makes evident.

A meeting for holiness had for some time been held at a certain sister's house every week, and, as usual, one had been appointed on this occasion, and it was expected that he [Mr. LaDue] would lead it. The husband of the sister had taken offense at something, and resolved that he should not lead it. So, planting himself at the yard gate, as Mr. LaDue came up and inquired if that was the house where the meeting was to be held, he answered gruffly, "Yes, sir; but you can not hold it. I forbid you to enter my yard." Mr. LaDue replied, "Very well, just as you say; but as the meeting was given out, I think we will hold it;" and looking up for special help, he knelt, and began to pray in the street. The Spirit was given in an unusual manner, and as his clear voice rang out over the hills quite a congregation soon gathered around the gate, and the man became the laughing-stock of the people for causing such a scene and advertising the meeting.

The Lord helped Mr. LaDue that afternoon, as he set up the Gospel standard; and the following Sabbath he was blessed in preaching to a full house, among them several of the "noble women" of the place. The man who had closed his gate against him made a public confession, and stepping forward to the desk meekly asked if he might join the class. From that time the work continued to move on with success, in the ordinary means of grace."*

The work in Wisconsin continued to spread under the labors of the godly men sent to it from the Illinois Conference, until at the session of 1869 a Wisconsin district was organized, with M. V. Clute as Chairman. Four preachers were appointed to the Wisconsin work. The year was evidently a successful one, as two hundred and fifty members were reported from the Wisconsin district at the next Conference session.

The Wisconsin work continued to be supplied from the Illinois Conference, and to grow under its oversight, until it attained to such proportions that it was deemed

*Pages 76, 77.

DEVELOPMENTS IN WISCONSIN AND IOWA

expedient to organize it into a separate Conference. Accordingly, in keeping with the action of the General Conference of 1874, the Wisconsin Conference was organized at Pierceville, Wisconsin, on the 7th of October, 1875. General Superintendent Hart presided. The following were the preachers in full connection: D. M. Sinclair, L. Whitney, E. Z. Thwing, J. W. Cain, W. A. Noble, S. A. Gilley, J. P. Shattuck, the latter being received by transfer from the Minnesota Conference. There were also three preachers on trial, namely, F. A. McDonald, F. W. Arndt, and J. A. Murray. The total lay membership within the Conference was two hundred and seventy-four.

Under aggressive leadership the Wisconsin Conference continued to grow in membership and to enlarge its bounds for many years. It raised up, developed, and gave to the Church some strong and efficient men for its ministry, a few of whom are still filling prominent positions in its various Conferences. At present this Conference has thirty-one preachers, including probationers, and a lay membership within its bounds of nearly seven hundred. These figures fail to give the full measure of prosperity that has attended the work in this part of the Church's territory, however, inasmuch as many of those brought into the Church within the bounds of the Conference migrated to other parts of the country, where they assisted materially in extending and building up the cause of Free Methodism.

In the early eighties Evansville Seminary, now Evansville Junior College, was founded within the bounds of this Conference, at Evansville, Wisconsin. This brought into the Conference a number of men of strength and talent, who aided materially in the strengthening of the work. Among these were Professor J. E. Coleman, the first principal, who remained at the head of the institution fourteen years, and then resigned only because of impaired health; Professor A. L. Whitcomb, who succeeded Professor Coleman, and conducted the school the next

HISTORY OF THE FREE METHODIST CHURCH

four years with marked success; and Professor D. W. Hart, a teacher for several years in the seminary. These were all college men, preachers of marked ability, and members of the Conference. They remained in the Conference for some years after their labors in the school had terminated, taking appointments within its bounds, and laboring efficiently to build up its interests. Professors Coleman and Whitcomb each served in the relation of District Elder for a number of years with great acceptability. Both were men of lofty character and of sterling worth, able instructors, wise administrators, efficient preachers, judicious counsellors, and inspiring leaders. Professor Coleman was cut off in his prime, but died in peace and holy triumph.

The rise of Free Methodism in the State of Iowa resulted from the extension of the work westward from the Illinois Conference. At its session held in Elgin, September 18-21, 1867, this Conference appointed W. B. Tracy to "Northern Iowa." He had just been ordained Deacon. He was in rather feeble health, but went to his pioneer field full of faith and courage. He began his work with bright prospects of success, but during a protracted meeting his health utterly failed, and within two weeks God called him home. His end was triumphant. From the memoir adopted by his Annual Conference we extract the following: "Wherever Brother Tracy labored, he commanded the respect and esteem of men, for his meekness and fidelity. Cut down in middle life, with a history hardly begun, he has gone up on high, to finish his record among the redeemed at the right hand of God."

A foot-note to the statistical table of the Illinois Conference for 1868 contains the following: "The figures for Galva, Winnebago and Freeport circuits include missionary appointments in Iowa." The list of appointments for this year contains the following appointments to charges within the State of Iowa: Fairfield, W. F. Manley; DeWitt, B. F. Doughty; Cedar Rapids Mission, Isaac Bliss.

DEVELOPMENTS IN WISCONSIN AND IOWA

The statistics for these three circuits at the next Conference showed an aggregate membership of 145. The next year 225 members and probationers were reported from DeWitt and Fairfield, Cedar Rapids Mission not being reported. The work on these circuits appears to have been considerably sifted during the next few years, but it also appears that new circuits were raised up in the meantime, so that at the Illinois Conference of 1874 it was deemed advisable to take steps toward the organization of a new Conference from its Iowa work. The minutes for that year say, "Resolutions respecting an Iowa Conference, to be organized out of that portion of the Illinois Conference lying in the State of Iowa, and a Wisconsin Conference, to be organized out of that portion of the Illinois Conference lying in the State of Wisconsin, were passed." The General Conference held at Albion, New York, in October, 1874, ordered the formation of these Conferences. Accordingly in 1875, on the twenty-third of September, the Iowa Annual Conference of the Free Methodist Church was organized at Birmingham, Iowa, to embrace "all that part of the State of Iowa not included in the Minnesota Conference." General Superintendent E. P. Hart, who was elected to office at the General Conference of 1874, presided. The preachers in full connection were Joseph Travis, C. E. Harroun, Sr., Julius Buss, J. W. Dake, C. E. Harroun, Jr., O. P. Crawford, and Anson Steadwell. Those remaining on trial were J. N. Bovee and A. P. Goode; and those received on trial were L. C. Gould, Thomas Vipond and S. S. Stewart. C. E. Harroun, Jr., was elected secretary. The session lasted four days. Robert S. Ellis, a traveling evangelist of the Illinois Conference, was received into the Conference in the capacity of an evangelist, and was granted a certificate to that effect. The Conference was divided into two districts, known respectively as the Waterloo and Fairfield districts, the former comprising four and the latter seven circuits, and C. E. Harroun, Sr., was elected Chairman of

HISTORY OF THE FREE METHODIST CHURCH

both districts. All the preachers received appointments but Joseph Travis, who was left to be appointed by the General Superintendent.

The first year of the Conference work was prosperous, as appears from the report of the Committee on State of the Work and from the statistical showing. The latter shows an aggregate membership of five hundred and seventy, a net gain of about twenty-five per cent.

Under the leadership of wisely aggressive men, the Conference continued to enlarge its bounds and increase its membership to an extent that was highly gratifying, and at the same time to realize proportionate growth in spirituality. "During the first four years of the Conference, the number of appointments was doubled and the membership increased to more than twice its original number, as shown by the minutes of 1879. The appointments were at this time twenty-four, with a membership of nine hundred ten, and probationers numbering one hundred ninety-eight."*

In 1889 two men were received into the Conference who figured prominently for years thereafter in its development. They were E. E. Hall and L. Mendenhall. Both were excellent preachers, wise administrators, and judicious counsellors. Mr. Hall was esteemed by all who knew him as a choice spirit. He did much to put a stamp of spirituality on the Conference. He served some years as pastor with much acceptance. He filled the position of District Elder twelve consecutive years. He was five times elected delegate to General Conference—once as Layman, and four times as Minister. He was highly esteemed by those who knew him for the consistency of his life, the soundness of his judgment, his unswerving integrity, and for his geniality of disposition. He finally fell a victim of typhoid fever, August 20, 1910, aged seventy-four years. Mr. Mendenhall has several times been

*Rev. L. Mendenhall in "Semi-centennial of Free Methodism," by Worth W. Vinson.

DEVELOPMENTS IN WISCONSIN AND IOWA

delegate to General Conference. He is still living, and in the fall of 1914 was elected delegate to the General Conference of 1915.

The growth of the Conference continued until both its territory and membership were cut down by the formation of other Conferences for which portions of the territory it had acquired in its expansion were set off into the newly formed Conferences. Since then the Conference has shown but slow development with regard to membership, its total in full connection and on probation at the present time (1915) being but 954.

One reason for the apparently small increase in membership in recent years is the fact that a sort of mania for migrating to the warmer climates, and to various newly opened regions of country, struck the citizens of the State of Iowa some years ago, and affected the Free Methodist people the same as it did others. As a result large numbers removed from the State, the emigrations in some cases being so numerous as to cause whole societies to become defunct. To a large extent the class of persons who moved in to take their places were foreigners, who worshiped in their native tongue, if at all, and among whom the Free Methodist people were not able to labor.

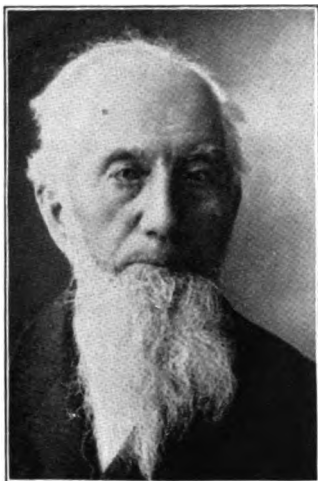
As already intimated the West Iowa Conference was chiefly formed out of a portion of territory originally belonging to the Iowa Conference. The Executive Committee at its meeting, October, 1884, authorized the organization of a new Conference, to comprise the western part of the State, and certain portions of Eastern Nebraska, and to be known as the West Iowa Conference; and, at Red Oak, Iowa, October 7, 1885, General Superintendent B. T. Roberts organized this body. The minutes show that, at its organization, it had six preachers in full connection, two remaining on trial, and five received on trial. The names of those in full connection were as follows: J. W. Dake, J. N. Bovee, J. M. Reilly, T. H. Allen, J. Lutz, and J. B. Newville. Those on probation were W. H. Holmes,

HISTORY OF THE FREE METHODIST CHURCH

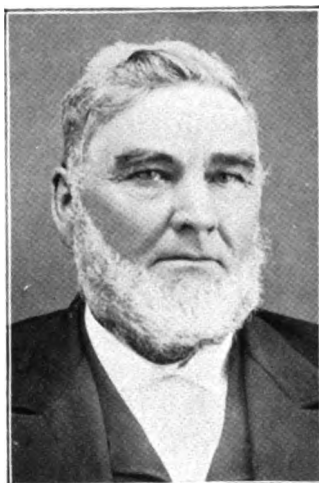
B. W. Nixon, J. H. Wilson, George Booton, M. D. Myers, John Medd, and G. B. Whittington. The minutes also state that "J. B. Newville and T. J. Gates were received into the Conference, and the Missouri Conference was asked to transfer them."

The Conference was made to comprise three districts—known respectively as Bear Grove, Red Oak, and Missouri Valley districts. J. W. Dake was made Chairman of the Bear Grove and Red Oak districts, and J. N. Bovee Chairman of the Missouri Valley district. These districts comprised fourteen circuits, all but one of which received a preacher, three of those appointed being supplies. One circuit was left to be supplied. The lay membership within the Conference numbered 444 in full connection, and 87 on probation—a total of 531.

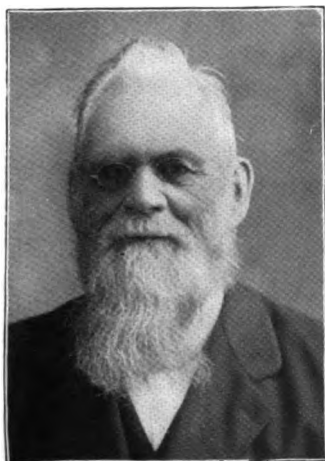
The work which finally developed into the West Iowa Conference had its beginning at Bear Grove, Guthrie county. A society was organized there by Joseph Travis as early as September 7, 1872, while that region of country was still embraced within the Illinois Conference. One W. W. Stanard, of Woodstock, Illinois, had moved into the region about two years previous, where he did manual labor to provide a livelihood for himself and his family, while devoting his mind and heart to the work of reviving interest in religion of the primitive type. He preached at various places as opportunity opened, and as a result some souls were truly saved. A number of the more spiritual members of other Churches sought and obtained heart purity, and thus were brought into harmony and sympathy with the type of religion Mr. Stanard sought to promote, and were put out of sympathy with worldly religion and those who were engaged in its promotion. When at last it seemed that the time was ripe for organizing those who had been converted and sanctified under his labors into a Free Methodist Society, Mr. Stanard sent for Joseph Travis, District Chairman over portions of Illinois and Iowa, to come and hold a Quarterly Meet-



REV. C. E. HARROUM, SR.,
(Deceased)



REV. W. R. CUSICK
(Deceased)



REV. J. W. DAKE
(Deceased)



REV. THOMAS H. VIPOND
(Deceased)

DEVELOPMENTS IN WISCONSIN AND IOWA

ing. Notice of this meeting was sent in all directions for many miles, and large numbers gathered, some of them coming a distance of thirty-five miles. Nor were they disappointed, for few men could preach like Joseph Travis, and the preaching on this occasion was characteristic of the man. Before the close of the meeting he had organized a society of twenty-two members. Julius Buss was the first preacher sent them by the Annual Conference. He was succeeded by C. E. Harroun, Sr. The Bear Grove circuit now consisted of four appointments, so scattered that each was one day's drive from the other.

In the spring of 1876 a Quarterly Meeting was held by Mr. Harroun near Monmouth, Iowa, in which a man was powerfully awakened and converted who was destined to put the mark of his influence on Free Methodism in West Iowa, and also in other sections of the country where he labored. "T. J. Gates, familiarly known as Tom Gates, was a sinner indeed. He was addicted to drink, gambling, fighting; a professional horse trader, and withal of a skeptical mind. But the old-fashioned Gospel brought him under thorough awakening. While plowing in his field he began to reason thus: 'Everything has a head, my cattle have heads, my horses have heads, and I have a head; then this world has a head, and that head is God.' He surrendered to God, and was converted on the spot. A remarkable change took place in the man, and he was called to preach. Without any training of the schools, this rugged son of nature nevertheless possessed a vigorous personality, and became a strong character among men; and if success in life is to be judged by the standard of results produced, then does Tom Gates occupy no ordinary place among men.

"In 1883 he visited his father near Elmo, Missouri, who quite naturally desiring to hear his son preach, had a service announced at the High Prairie schoolhouse. At the close of the service the old gentleman said, with tears in his eyes, 'Tommy, there is none of your kind of people

HISTORY OF THE FREE METHODIST CHURCH

in this country. You had better go back where you came from.' Tom's characteristic reply was, 'You don't understand it, father; we have got the old machine with us, and expect to thresh out some.' A most remarkable revival followed, and well did the 'old machine' do its work. A society of eighty-four members was organized and a Church soon built. From this work within a few years arose so many preachers that it was termed by the unsaved the 'Free Methodist Theological Seminary.' Among those who went out from this society the author recalls the following: M. D. and J. C. Myers, W. S. and E. Ballenger, G. B. Whittington, J. F. Mudd, F. I. Waters, and W. W. Vinson."*

The fire already kindled in West Iowa continued to burn with intensity, and to spread in various directions. It caught particularly in Glasgow, Shambaugh, College Springs, Center Chapel, in the vicinity of Red Oak and Bingham, thus forming the nucleus of what finally became the Red Oak District of the West Iowa Conference, which was later subdivided into what are now the Shenandoah and Creston districts. Regardless of certain weaknesses, eccentricities and extravagances characteristic of "Tom Gates," he was instrumental in building into Free Methodism some choice characters. "Some of the noblest and best of saints will through all eternity be grateful to God for this rugged, virile man, who has now passed beyond the reach of either the praise or censure of men."

Among others who were largely instrumental in giving character to the West Iowa work in the earlier days should be mentioned J. W. Dake, T. B. Arnold, J. M. Reilly, Joseph Lutz, T. H. Allen, and J. H. Wilson. Mr. Dake was a man of powerful physique, stentorian voice, vigorous intellect, forceful character, lion-like courage, prophetic inspiration, and humble love. He was uncompromising in his devotion to Jesus Christ, and in his preach-

*Rev. L. Mendenhall in "Semi-centennial of Free Methodism," by Worth W. Vinson, pages 21-23.

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ing of the gospel ever showed the courage of his convictions. He served for years in the relation of District Chairman, traveling various districts, and exercising his gifts for the spreading of pure and undefiled religion, and for the up-building of the Conference in holiness. Later he lingered, greatly beloved of his brethren, as a superannuated preacher, until the Master summoned him on high.

J. M. Reilly was a man of gentle mold, and yet of unswerving devotion and integrity. He was faithful in pastoral work, and was much beloved of the people. He also served for a time as District Chairman, and helped to give strength and character to the work. He was rather delicate physically, and finally succumbed to disease while in middle life.

Joseph Lutz is reported to have been "a pastor indeed, and greatly beloved," who "died in the fulness of manhood's days." While conducting a revival meeting he was prostrated with typhoid fever, and soon went to join the silent majority. Throughout the delirium attendant upon his illness, he would preach and pray with great earnestness, and sang and shouted the praises of the Lord until his voice was hushed by the waters of death. The memory of those who knew him lingers fondly over his name, which is as ointment poured forth.

T. H. Allen and J. H. Wilson were somewhat younger men than those already mentioned, but not a whit behind them in self-sacrificing devotion to the interests of God's work. Loyalty to God and truth and duty was prominently written upon the character of each, and all who knew them knew them as "living epistles"—as living examples of fidelity to God. Both served for some years as District Chairmen, and that with great efficiency. It fell to them to guide the affairs of the Conference through a period of stress and strain occasioned by the rise and development of a type of schismatic fanaticism known as "The Firebrand Movement," and the Church owes them an everlasting debt of gratitude for the wisdom and firm-

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ness with which they exercised their office to restrain and control the wild and rabid elements until they were naturally, and without any harmful violence, sloughed off, as the foul and poisonous matter is sloughed off from a running sore when the healing process is consummated. Mr. Allen was especially involved in the conflict against this inveterate evil; it ever found in him a foeman worthy of his steel. Both of these gentlemen are still (1915) laboring devotedly as ministers of the Free Methodist Church—Mr. Allen* as District Elder in the Oklahoma Conference, and Mr. Wilson as District Elder in the South Dakota Conference.

*Mr. Allen finished his course March, 1915, after the foregoing was in the pages and ready for the electrotyper. In his death the Church has lost one of her most devoted and loyal ministers. For many years he had stood "like an iron pillar strong" in defense and for the promotion of pure and undefiled religion, and much precious fruit of his faithful ministry remains.

CHAPTER II

PIONEER WORK IN MICHIGAN

The man who bore the distinction of being the first standard-bearer of Free Methodism in the State of Michigan was the late Thomas S. LaDue. Inasmuch as he became a conspicuous light in the Free Methodist Church, and for many years figured largely in building up the work in various parts of the country, a brief sketch of his character and career will here be in place.

Thomas Scott LaDue was born in Lawrence, Otsego County, New York, August 7, 1832. On his father's side Mr. LaDue was of French lineage, a probable descendant, in part at least, of some of the LaDues who "escaped from France after the revocation of the Edict of Nantes, and came to America, where, with other Huguenots who had suffered from Roman Catholic persecutions, they founded the town of New Rochelle, near New York City." On his mother's side he was of New England Puritan stock, some of the Puritan characteristics being clearly discernible in his character. His parents were intelligent, devout and pious, and diligently sought to train their son for a life of usefulness. He made such proficiency in learning that he is said to have become an excellent school teacher at an early age. Early in life also he gave proof of superior ability as a public speaker, and attracted no little attention by delivering, on invitation, a Fourth of July oration.

At the age of seventeen years he entered Beloit College, Wisconsin, but after a time had to leave because of failing health. Later, having in some measure recovered his health, he entered Brown University, Rhode Island. Here he made excellent progress for a time, and seemed

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likely to finish his course with honor, when, because of another physical breakdown, he was compelled to relinquish his studies, and return home. Being now brought directly under the religious influence of his parents again, the effect was highly salutary. He soon sought the Lord, professed religion, united with the Methodist Church, and at about twenty-three years of age entered the Christian ministry. He labored as supply, under the Presiding Elder, at Port Washington, Wisconsin, for a time; but not being pleased with what appeared to him to be the aristocratic spirit and bearing of that section of the denomination with which he had united, he soon withdrew, and united with the Congregational Church, of which his father was a member. He spent a year and a half in the Chicago Theological Seminary, a Congregationalist institution, which he finally left because, to use his own words of many years ago, "the general influence certainly tended to draw me from the Lord, although I doubt if a more pious or consistent institution of the kind exists in any denomination." He was greatly quickened and helped spiritually by the reading of President Finney's works, and even supposed he had experienced the grace of entire sanctification; but he informs us that, in a later experience of hungering after God, he was strangely wrought upon by the Holy Spirit, who showed him very clearly that what he had mistaken for entire sanctification was conversion instead; and that, in the new light that then shone upon him, he made a renewed and more thorough consecration to God, and immediately claimed the blessing by simple faith.

This was the beginning of a new era in his usefulness as a preacher. New light had dawned upon him, a new unction had been given him, and with this new experience came a new vision as to the condition of the Church, the needs of the world, and the responsibilities of the Christian ministry. He began to preach accordingly. He was pastor of the Congregational Church at St. Charles, Illi-

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nois, at the time; and it was not long before his preaching made a stir, and the officials of the Church called a meeting and decided "that they could not pay Mr. LaDue such a salary for preaching 'Redfield doctrine.'" He was soon invited to resign, and did so; and "as naturally as a bird flies to its nest," so naturally did he seek communion with those who knew the deep things of God, and loved to converse about them. He attended the second camp-meeting held by the Free Methodists at St. Charles, in the year 1861, and there united with the Free Methodist Church, and with the Western Convention, as it was then called, later known as the Illinois Conference.

Soon after becoming identified with the Free Methodist people, and amid scenes of mingled persecution and victory, he took as a companion in life one who had known to a goodly extent the toils and sorrows, as well as the joys of the itinerancy—Mrs. M. F. Kendall, widow of the Rev. W. C. Kendall. By her keen intelligence, her deep religious experience, her enthusiastic devotion to the cause of holiness, and her heroic faith and courage, she ever proved a most efficient helpmeet to him, through all his subsequent years, and doubtless will share with him the reward of all his labors.

For twenty-seven years this man of God most faithfully, and with great ability, proclaimed the Bible standard of holiness, as held by the Free Methodist Church, and multitudes who were blest under his ministry will at last arise and call him blessed. His labors as a Free Methodist minister were widely distributed, including Illinois, the three Conferences in New York State, Michigan, Ohio, Indiana, Wisconsin, Minnesota, Iowa, Washington and Oregon.

Mr. LaDue was a tall, broad-shouldered man, thin, pale, and slightly stooping, but of countenance beaming with intelligence, goodness and spirituality. He possessed a logical mind, well stored with useful information; a fine and somewhat poetic imagination, but chastened

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and made to do his bidding; a will like that of the Iron Duke, but disciplined by culture and by grace. He was marvelously gifted with eloquence, especially when under the power of the Holy Spirit. In him were mingled the severity of the early Puritans, and the evangelical simplicity and gentleness of St. John, the beloved disciple.

This good man finished his labors, and went to be with God, at Powell's Valley, Oregon, on the 8th of March, 1888. His death was preceded by long months of great suffering from tuberculosis, yet he continued to preach until very near the end. He attended the General Conference at Coopersville, Michigan, in October, 1886, as delegate from the Oregon and Washington Conference, and though suffering greatly, gave strict attention to the business of the session, and preached once with remarkable power and eloquence. At the close of the sermon his brother-in-law, the Hon. C. W. Tenney, who was a lay delegate, turned to his wife and said, "That is Brother Thomas's dying charge to the Free Methodist Church." It proved to be so.

He gave two noble sons to the ministry of the Free Methodist Church—John, who served efficiently for some time in the Washington Conference, and who for the past twenty years has been a professor in the theological department of Greenville College; William K., a studious young man, with a remarkable gift for preaching, who labored for a few years in the California Conference, with great acceptability, and then died in holy triumph. "To this day by those who knew of him he is remembered as the model preacher."

In the fall of 1861 it was judged best by General Superintendent Roberts that Mr. and Mrs. LaDue should go to Rochester, New York, and take charge of the work in that city. They went, continued there until the following spring, laboring amidst many difficulties which were hard to surmount, God giving them the hearts of some faithful ones, who contributed nobly to their support. Among

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these were Mrs. Mary E. Vick, wife of the late well-known florist, and Mr. and Mrs. Myron H. Monroe, these three being some of the fruit of Dr. Redfield's faithful labors in Rochester.

It was in the spring of 1862 that Superintendent Roberts decided that Mr. LaDue ought to go west, and organize a Free Methodist Society in the Southwestern part of Michigan, where the introduction of the work seemed very much desired, laboring on his way thither as the way might open. He went, but on reaching the place he soon found that those who had been calling for the organization of a Free Methodist work in their midst were chiefly a few disaffected members of another religious denomination, and nowise fit to be received into the Free Methodist connection. "Nothing remained, therefore," to quote from the words of his widow after his death, "but to commence from the beginning, and turn one of the first furrows of Free Methodism in Michigan."*

So far as the author can ascertain this was the beginning of Free Methodist labors in the State of Michigan. Just how long these labors continued is not certain, but probably not very long. Yet for a season he continued to fill appointments at various places in that part of the state, on invitation, and later accepted a call to Elkhart, Indiana. He and Mrs. LaDue appear to have been deeply burdened for the work in Michigan while there. Mrs. LaDue says, "We often felt led earnestly to pray that God would give us, as a people, the State of Michigan in its entire length and breadth. At that time but here and there one received the truth gladly; but since then, under the faithful and arduous labors of other servants of the Lord, that prayer has been remarkably fulfilled."†

Further efforts toward establishing Free Methodism in the State seem to have been postponed until 1863. At the session of the Illinois Conference held at Aurora in

*"Life of Thomas Scott LaDue," by Rev. John LaDue, p. 47. †Do. p. 49.

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the fall of 1862 Superintendent Roberts came to the Rev. E. P. Hart, who had been ordained Deacon the year before, saying that he had a letter from a man in Michigan who wanted a Free Methodist preacher sent to that State, and asked him if he would go. Mr. Hart replied, "If you say so and I can get there, I will go to the North Pole." But before the session was over Mr. Roberts said to him, "We haven't enough men to supply the circuits; but the brethren at Marengo have consented, if you are sent there, to let you take three months at any time of the year you may choose to visit Michigan."

Mr. Roberts gave the letter he had received from Michigan to Mr. Hart, requesting him to open correspondence with the writer of it, the Rev. H. L. Jones, of the town of Ida, and arrange, if possible, to go there during the winter months, as that would be the better time for holding revival meetings. He went on to his charge at Marengo, where he and his esteemed companion received a most cordial welcome from their old-time friends. Here they expected to devote themselves to the work of God for the year, with perhaps the exception of a few weeks' labors in Michigan; but, by the unmistakable ordering of Providence, they were destined to remain in Illinois for only three months. Mr. Hart began correspondence with the Rev. Mr. Jones, of Michigan, and made arrangements to be with him as early as January 24. They went to Michigan, began evangelistic work there, and saw such success as finally made it evident to themselves and others that they should remain there. The providence by which the way was opened for the final establishment of Free Methodism in Michigan is interesting and instructive. It is thus related by Mr. Hart:

Some years prior to our arrival in the State, Father Jones and others, members of the Methodist Episcopal Church, deploring the lack of spirituality, decided to organize a new denomination, which they called The Methodist Episcopal Conformist Church—the word "Conformist" being expressive of their determination to conform to the doctrines and Discipline of primitive Methodism. For a few

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years they met with success, and at one time in Southeastern Michigan numbered some three or four hundred. But in every truly evangelical movement history repeats itself, and this little branch was soon called to encounter very bitter worldly and Satanic opposition, so that at the time of our advent into the State their membership was sadly diminished, and Henry Jones was the only remaining preacher.

A Free Methodist woman from Buffalo, New York, went to Michigan to visit her sister, a Mrs. Knoll, who was a member of the Conformist Church. The sister from Buffalo had a copy of the *Earnest Christian*, which at that time Brother Roberts was publishing in that city. Sister Knoll handed the periodical to Henry Jones, who read it carefully, and then wrote Brother Roberts for a copy of the Discipline. Having studied this with care, he wrote Brother Roberts, requesting him to send them a Free Methodist preacher. So in this instance, as in many others, the *Earnest Christian* proved to be a John the Baptist and forerunner of our work. And from this beginning six or seven Annual Conferences, with two or three hundred traveling preachers and a membership of over six thousand, have been added to our Zion.*

On the arrival of Mr. and Mrs. Hart at Ida, Michigan, January 24, they were much disappointed at finding no one there to meet them, as Mr. Hart had notified Mr. Jones of the time of their expected arrival. After some inquiry a storekeeper directed them to the residence of Mr. Jones. A walk of more than a mile through the snow and over the hubs, carrying their luggage with them, before reaching the place was a somewhat trying introduction to the Michigan field. Mr. Hart carried their grips and Mrs. Hart the lunch-basket. On their way they stopped and set down their luggage for a rest, when Mr. Hart, turning to his wife, said: "Mat, this looks rather dubious, doesn't it?" Immediately seizing the bail of the basket and starting on, she began to sing,—

"While there's a track I'll never go back,
But go on at the risk of my all."

When they reached the place that had been pointed out to them as Mr. Jones's residence they found it to be the

*"Reminiscences of Early Free Methodism," by Rev. Edward Payson Hart, pages 84, 85.

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home of his father. They were very warmly welcomed by him, however, and quickly felt much at home. He informed them that his son, the Rev. H. L. Jones, had gone up to a point on the Macon River, called East Milan, to arrange for a Quarterly Meeting, and that he was to take them to the place the next morning. The Quarterly Meeting proved to be an excellent one, the services being attended with much of the Holy Spirit's presence. Before closing the Sabbath morning service, Mr. Hart read certain sections of the Free Methodist Discipline, and explained the standpoint of the Free Methodist Church regarding the leading questions of the day. The congregation seemed highly pleased with what they had learned about this people, and invited him and his wife to remain and hold some special services, and, if he should think best, to organize Free Methodist societies. This meeting was held at East Milan, about ten or twelve miles from Ida. The Rev. Mr. Jones suggested, however, that Mr. Hart go to a place called Otter Creek, where the brethren owned a Church building which had remained unused for some time, hold some meetings there, and if possible resurrect the work and secure the Church property. In the meantime he would return home and begin meetings in "the Plues' schoolhouse," and, if any special interest should be awakened, Mr. Hart could come later. This plan was attempted, but, as Otter Creek did not prove as promising a field as was hoped, Mr. and Mrs. Hart soon returned to the Ida community.

Mr. Jones's meetings had been in progress about a week when they returned. Having been away from home now about a month, where they had left an excellent charge, in a beautiful village, with Church and parsonage amid delightful surroundings, and where also they had left their only child, at an age when becoming most interesting, Mr. and Mrs. Hart were beginning to feel a little homesick and to experience a longing to return to their field of labor in Illinois. Hence, as they went to the Plues

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neighborhood it was decided that, unless some unusual interest should develop there soon, they would terminate their labors in Michigan and return to their charge in Illinois. With this determination in mind Mr. Hart said to his wife, as they went to the schoolhouse that evening for the service, "Mat, to-night it is either make or break."

The preacher was greatly helped of God that night in presenting the truth needed in that community. The people listened as though spell-bound. Deep conviction rested upon many. When the invitation was given for seekers to come forward, quite a number responded, among whom were the wife and twin daughters, beautiful girls of about seventeen years, and one or two younger children of Mr. John Plues. Remarkable manifestations of divine power attended the altar service which followed, and several of those who came forward professed to experience the pardon of their sins.

A few days before this meeting, while riding together past a large farm house in the community, Mr. Jones remarked to Mr. Hart, "If the man living in that house should get saved, it would stir this whole community." The man referred to was John Plues. Mr. Hart has thus described him:

John Plues was a man of strong personality; tall, lank and bony, standing six feet four in his stocking feet. In his general appearance he reminded me strongly of the pictures of Abraham Lincoln. He was descended from an aristocratic English family. He inherited quite a tract of land, but, not being much of a farmer, accumulating indebtedness was gradually eating away his estate. For some years he had run a hotel, but on the advent of the railroad, some miles to the south, travel was diverted from the old plank road, and hotel keeping did not pay. Mr. Plues built a long ball-room on to his house, and several times each year would advertise a dance, and as his wife was a fine cook these gatherings became quite popular.

At the close of that meeting Mr. Hart suggested that it would be well to have some afternoon meetings at

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private houses, and asked if any present desired such a meeting at their home. No one responding, Mr. Jones spoke to Mr. Plues and said, "Can we have a meeting at your house to-morrow afternoon?" Rather gruffly, Mr. Plues replied, "I don't care." So a meeting was appointed for the next afternoon at the home of Mr. John Plues. Mr. Hart being called to attend a funeral at the time of the afternoon meeting, it fell to Mrs. Hart to take charge of the service at Mr. Plues's house. Mr. Plues remained to the meeting instead of going out to his work that afternoon, as he afterward confessed, lest they should think he was afraid. After the service had closed Mrs. Hart sought opportunity to speak a word to him about his soul before leaving the house, and earnestly warned him to prepare for death and the judgment, after which she went her way.

The next evening, at the schoolhouse, Mrs. Plues and her daughters were again forward as seekers, and began to get out into the light. On reaching home that night after the service Mrs. Plues said to her husband, "John, I want to ask your forgiveness for any wrong I have ever done, and I would like to read the Bible and pray before we retire." Angrily he replied, "I'll never forgive you, and there shall be no reading the Bible and praying in my house;" and then added, "These preachers are not coming here to tell my family what to do. How do you know who this couple from Illinois are? Probably just off from some theater boards! Why," said he, "I saw him give that woman the wink, and she knew just what to do."

The wife breathed out a silent prayer to God, and then retired. But her husband could not sleep, for thinking of how meanly he had treated his wife. He rolled restlessly upon his bed; and, finally, the agony becoming greater than he could bear, he called to his wife and said, "Samantha, do you think those preachers would come and pray for me?" "Why, yes, John," was her reply, "and

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I'll pray for you, too." Immediately they arose and went to praying.

About daylight the preachers were sent for, and a neighbor with whom they were stopping, between whom and Mr. Plues ill-will had long existed. On arriving at the Plues residence they found the man in desperate straits, joined in earnest prayer for him, and held on until he was gloriously converted. Before he rose from that season of prayer Mr. Plues began to be distressed for his unsaved neighbors, and to cry aloud, "O my neighbors! my neighbors! We must go and pray for my neighbors." Then rising, he at once went to the neighbor with whom he had so long been at variance, saying, "O Timothy, how we have lived! how we have lived!" Whereupon the neighbor at once broke down, confessed the enmity he had harbored toward Mr. Plues, and reconciliation of these two men was complete.

We have given the circumstances of the conversion of John Plues with considerable detail, because it was a sort of pivotal event in connection with the train of providences which led to the introduction of Free Methodism into the State of Michigan. "As the sequel will show it was the key to the train of providences by which thousands were brought to the saving knowledge of the truth."

After his conversion John Plues, as we have seen, became deeply concerned for his neighbors. Accordingly a dozen or more of those present at once started out to visit and pray through the neighborhood, John Plues and Mr. Hart leading the praying band. Within a short time several heads of families had yielded themselves to God and were happily converted. Some, however, though manifesting deep agitation, received the visitors in a very uncomplimentary manner. But the work of God was deepening and moving on. It was finally decided to improve seats and convert the ball-room of Mr. Plues's house into a place of prayer, in which afternoon meetings were held from day to day. Mr. Plues took his Bible with

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him and went to visiting the people for miles in all directions. From seventy-five to a hundred souls were converted, and it began to look in that part of Michigan as though Free Methodism had come to stay. A number of those converted became laborers in the Master's vineyard, several of them finally entering the ministry of the Free Methodist Church, in which they rendered efficient service. Ellsworth Leonardson was among the latter. He was then a bright lad of about fourteen years. In passing from the meeting one day Mr. Hart placed his hand on the head of the lad and said, "Bub, I think the Lord has a work for you to do." A few years later he was licensed to preach, and for between thirty and forty years devoted himself to the duties of his calling with great fidelity to God, and acceptability to the people. He labored efficiently in Michigan, Ohio, Kansas and Southern California, and from the latter place a few years since answered the roll call above, and went to be with God. At the time of his departure he had been for some years State Chairman of the Prohibition Party in California.

An elder brother of Ellsworth, who a short time before these meetings had been converted, one day came to Mr. Hart, accompanied by a brother-in-law, and with modesty and evident embarrassment disclosed the fact that he felt that God was calling him also to preach the Gospel. Mr. Hart spoke encouragingly to him, after which he went away. Soon these two brothers were both calling sinners to repentance. The brother-in-law went to the Congregational people, but A. V. Leonardson entered the ministry of the Free Methodist Church, and, after having rendered many years of effective service in Ohio and Michigan, is at present a superannuated member of the Michigan Conference. In connection with his manifold duties as a minister of the Gospel he applied himself also to the study of medical subjects, graduating a number of years ago with the degree of Doctor of Medicine.

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The series of meetings at the Plues schoolhouse continued a month or more, and by this time Mr. Hart was getting anxious to return home. One day as he and his wife were talking of their plans for the future, he remarked that he thought he would advise the converts to connect themselves with some Church and be sure to live their religion, and then he and Mrs. Hart would return to Illinois, hoping to meet them all in heaven. Just then Mr. Plues, at whose home they had been stopping since his conversion, came into the room and said, "Brother Hart, what are you going to do with us people?" In reply he told him what he had just been saying to Mrs. Hart. Turning to Mr. Hart with a kind of leer in his eyes, he said, "No, s-i-r; you have got us into this boat, and you must see us through." Mr. Hart at once replied, "By the grace of God I will, Brother Plues." He at once wrote General Superintendent Roberts of the situation, whereupon he replied, saying, "Stay, by all means."

Mr. Hart finally decided to go to Marengo, Illinois, resign his work there, and return to Michigan with a view to giving himself fully to the work in that State. On reaching Marengo and making known their determination, Mr. and Mrs. Hart, amid the tearful pleadings and protests of the people against their contemplated course, applied themselves to the work of packing up and getting ready to remove to Michigan. Turning their backs on the pleasantest of surroundings, and bidding farewell to the most genial spiritual companionships, they were not disobedient to the heavenly vision, but followed the light of their convictions, and went forth to years of pioneer toil and privation for the upbuilding of the Redeemer's kingdom in a comparatively new field, and having no certain dwelling-place.

C. S. Gitchell, a student from Garrett Biblical Institute at Evanston, Illinois, was engaged to supply the work at Marengo, which he did to the general satisfaction of the people there. He labored in Illinois for two or three

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years, and then went over to Michigan, became identified with the work there, and developed into one of the most efficient ministers, having a particular gift for raising up new circuits and building new Church edifices. He continued in the ministry of the Free Methodist Church while he lived, and devoted himself to the work in Michigan so long as he was physically able to meet its responsibilities; then after a few years of being on the retired list of the North Michigan Conference, he passed to his reward. He also became a Doctor of Medicine, and practised some after his retirement from the active work of the ministry.

A Free Methodist society of about fifty members was organized at the Plues schoolhouse—the first society of the denomination in the State of Michigan. The following named persons were among its charter members: John Plues, Samantha Plues, Agnes Plues, Florence Plues, Thomas Plues, Joseph Plues, James Plues, Henry Jones, Mrs. Henry Jones, a Mr. Rivers, with his wife and daughter, a Mrs. Brown, Albert Galloway, Mrs. Albert Galloway, Helen Galloway, Ellsworth Leonardson, Robert Simpkins, Mrs. Robert Simpkins. There were many others, whose names we can not give, but which we trust are written in the Lamb's book of life.

CHAPTER III

FURTHER DEVELOPMENTS IN MICHIGAN

After their return to Michigan, Mr. and Mrs. Hart entered upon the work with renewed zeal; and, the summer months coming on, devoted themselves to journeying to and fro in answer to calls for special services, which were held in schoolhouses, groves, or such other places as afforded them an opportunity to preach the Gospel of a free and full salvation. They were constantly on the lookout for such opportunities, and were quick to avail themselves of them when discovered. With a buggy and harness borrowed from Mr. Plues, and a horse from Mr. Atkinson, Mr. Hart says, "We started to spy out the land. We went from neighborhood to neighborhood, preaching in a different schoolhouse each night. This was kept up nearly all the remainder of the summer, sometimes not being able to commence services until nearly nine o'clock. Oftentimes the schoolhouse would be crowded and as many more standing outside; so taking my position in the door I would announce my text and preach to those outside as well as inside the house. In this way our work became thoroughly advertised throughout all that part of the State."*

Commencing on June 13 they held a grove-meeting in Plues neighborhood, at which General Superintendent Roberts was present the latter part of the time, preaching with great liberty and power, and proving a great inspiration and uplift to the work. From this meeting Mr. Hart accompanied Superintendent Roberts to Illinois, visiting

*"Reminiscences of Free Methodism," p. 114.

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their friends at Marengo, and attending the St. Charles camp-meeting, while Mrs. Hart remained in Michigan to assist in the work. C. S. Gitchell was preaching at Marengo at the time, and the membership of the society numbered over a hundred. The camp-meeting at St. Charles was largely attended, and was among the best ever held in that place. On his return to Ida Mr. Hart stopped off at Hillsdale, Michigan, where he had been importuned to come and organize a Free Methodist class, and spent a Sabbath there. He had been suspicious that those who desired to be organized into a class were not the right sort of material, and his visit there confirmed his suspicion. He plainly told them that he could not organize them, and gave them his reason. He gave them to understand, however, that at some future time he and his wife might pay them a visit.

Later, receiving a call from the same man who had been urging him to come to Hillsdale and organize a class, to come and accompany him and his daughter (who, by the way, was a sort of self-styled preacher whom the father was anxious to have appointed to the work in that vicinity, provided a Free Methodist class was organized) on their round of appointments in the southern part of the County; and after trying to go in another direction, but becoming convinced that the plan was not in divine order, they finally decided to go to Hillsdale. Mrs. H. A. Coon, of Illinois, had written them that she was to pass through Michigan on her way east, and could stop a few days with them; and so they at once wrote her giving the date of their intended visit to Hillsdale, and requesting her to meet them there.

The event of chief importance connected with the visit to Hillsdale was the meeting with John Ellison and his wife Eunice, who were attracted to one of Mr. Hart's services by the rumor that a woman was to preach on the occasion. Mr. Ellison was attending a Free-will Baptist college at Hillsdale, and preaching to a Church of that

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denomination a few miles from there. While on the trip to Hillsdale Mr. Hart held a few services at a place called Steamburg. On the Saturday of Mr. Hart's service there they had intended to get an early start and spend the day in visiting among their members at the point where he was supplying; but being detained, and unable to start until late in the day, they decided to stop with one of their members at Steamburg until Sunday morning. On his way to Steamburg some one had informed Mr. Ellison that a woman was to speak at the schoolhouse that evening. He concluded that the woman must be either a Spiritualist or an Adventist, and so determined to attend the meeting and meet any erroneous doctrine which she might advance. On hearing the singing as he approached the schoolhouse he became convinced that there was no Adventism or Spiritualism about it; and on entering the house, seeing Mr. Hart in the pulpit, listening to the discourse, and taking in the general spirit of the service, he felt something about it all which carried him back in memory to meetings he used to attend in Woodstock, Illinois, which were held by a man whom the people called "Doctor Redfield." He had attended Doctor Redfield's meetings because he liked to hear the man preach, but for some reason the truth had made little impression upon his heart. On that Saturday night, however, the truth reached him, his heart was opened, and Doctor Redfield's preaching in all its spiritual light and power seemed to flash in upon his mind.

At the close of the service he and his wife came forward, introduced themselves to Mr. and Mrs. Hart, and insisted upon their going to the place where they were stopping and remaining for the night. The request was cordially seconded by their host, and it was finally decided that they would go. The next afternoon Mr. Hart was to preach at the Black schoolhouse, and Mr. and Mrs. Ellison and a number of their members were present. Mr. Hart invited Mr. Ellison to attend a grove-meeting which

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he was to hold some time later near Ida station. He promised to attend if possible.

At this meeting Mr. Ellison earnestly sought the experience of sanctification. His consecration was deep and thorough, and though he saw, in the new light now shining upon him, that it would probably cost him his present Church relation to follow God fully, he decided to do so, and pressed on in the way of faith until he obtained the witness that his heart was clean. He began to preach the whole truth, as he now saw it and had experienced it, to his own people. A few of them received it and found it the power of God to give them perfect freedom; but the ruling powers of the Church soon held a meeting at which it was decided that they needed him no longer. Then those of his members who had come into the experience of full salvation withdrew, and he began to preach to them at the Blunt schoolhouse. After a little they began to feel that they ought to have a Church home. Most of them desired to unite with the Free Methodists. Mr. Ellison sympathized with them in this, but did not think the time had come for him to take such a step. However, he wrote Mr. Hart of the wishes of his homeless people, and he fixed upon a date for a meeting at the Blunt schoolhouse, at which time he was to organize them into a class. Mr. Ellison had agreed that, if a class was formed, he would continue to preach to them as before. In connection with the service Mr. Hart read the Discipline, and was about to call on those who wished to join the proposed class to step forward, when Mr. Ellison stepped up and whispered in his ear, "Go ahead, Brother Hart, I'll go the whole hog," a terse and rather forceful though not a very elegant expression of his readiness to merge his fortunes with the new movement. A class of considerable size was formed, and Mr. Ellison became their pastor under the new order of things. From this beginning the work of Free Methodism spread throughout the western part of the state. Mr. Ellison became one of

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the pioneer preachers of the Michigan Conference, which he served either as Pastor or District Chairman so long as he was able to do ministerial work of any kind. His long and faithful ministry was crowned by a triumphant death.

After the grove-meeting near Ida Mr. and Mrs. Hart went on west, to attend the session of the Illinois Conference, to be held at St. Charles, Illinois, beginning December 22, 1864. Joseph Jones also went, as delegate from the Michigan work. Henry Jones, although not able to be present, was received into the traveling connection on probation. Mr. Hart reported from his work in Michigan one member in full connection and thirty-eight on probation. Having been ordained Elder at Aurora in 1863, he was now eligible to the office of District Chairman, to which he was elected and returned to the Michigan district. The Michigan district appointments for the year read: Michigan district, E. P. Hart, chairman and evangelist; Raisinville, W. D. Bishop, H. Jones. The labors of this year were attended with great success. In fact, the previous year had been much more successful than Mr. Hart's statistical report to the Conference would make it appear. The foundation for an extensive and permanent work had been laid, the report of the "new religion," as Free Methodism was called, had been sounded abroad near and far, and calls were coming from all directions for the introduction of Free Methodism among the people, who seemed to be spiritually starving.

During this year Mr. Hart and his wife labored extensively in evangelistic meetings, held a number of very fruitful camp-meetings, saw the work introduced into Branch County, witnessed the raising up of quite a number of excellent workers, some of whom developed into effective preachers, and were able to report at the next session of the Annual Conference members and probationers aggregating nearly two hundred.

At this session of the Illinois Conference, held at Ma-

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rengo, September 13-18, 1865, L. T. Frink and John Ellison represented the Michigan work as lay delegates. They were both received into the Conference on probation, and H. L. Jones and W. D. Bishop were continued in that relation. There appear to have been thoughts of invading the State of Indiana, since the appointments for Michigan district were made to read "Michigan and Indiana district," and the appointments to it were as follows: "Michigan and Indiana district, E. P. Hart, chairman; Huron, H. L. Jones; Raisinville, Lemuel Frink; Morenci, to be supplied; Van Buren, to be supplied; Ransom, W. D. Bishop; Coldwater, John Ellison." This gave Mr. Hart six appointments on his district. He took general supervision of the work on these, holding their Quarterly Meetings, and devoting the rest of his time to labors in the raising up of new circuits. During the winter the work extended into Ohio and Indiana. A camp-meeting was held near the Raisin river in June, 1866. This meeting was remarkable for the manifestations of divine power. A Republican paper tried to caricature it, denouncing its proceedings as "a perfect pandemonium." A Democratic journal indulged a rejoinder to the effect that "if it was a pandemonium, it was such a pandemonium as they had on the day of Pentecost," and also published various sarcastic and burlesque remarks regarding the Republican journal and party, thus giving the work of Free Methodism a goodly amount of free advertising throughout pretty much of the entire State.

The way having been prepared for it by the steps indicated in the foregoing part of this chapter, the Michigan Conference was organized June 22, 1866, in connection with above mentioned camp-meeting held on the Raisin river. The organization took place in a schoolhouse near the camp-ground. General Superintendent Roberts presided. E. P. Hart was chosen secretary. The following named preachers were received into full connection by transfer from the Illinois Conference: E. P. Hart, H. L.

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Jones, C. S. Gitchell, W. D. Bishop. John Ellison and L. T. Frink were received by transfer from the Illinois Conference into the second year's probation. Six preachers were also received on trial, making twelve preachers in all. No report of the Church membership was given.

Another session of the Conference was held in September, the regular season for the holding of the fall Conferences. It was held at Sherwood, Branch County. Since the organization of the Conference in June the first Free Methodist Church ever built in Michigan had been erected at Sherwood. The Rev. Joseph Travis presided at the Conference session instead of the General Superintendent. The dedication of the new Church took place on the Sabbath, Mr. Travis preaching the dedicatory sermon. He was a mighty man in the pulpit, and the sermon on this occasion, from the text, "The glory of this latter house shall be greater than the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts" (Hag. 2:9), was every way equal to his reputation.

The membership at this session numbered four hundred and eighty-two. Mr. Hart was again elected District Chairman, with a district comprising nine circuits. John Ellison and L. T. Frink were received into full connection. E. P. Hart was elected ministerial and John Plues lay delegate to the General Conference which convened at Buffalo, New York, October 10, 1866, but after the first Sabbath adjourned to Albion for the conclusion of its business. Mr. Hart says, "The Michigan Conference had but two delegates, but with the help of Brother Plues we made noise and stir enough for a half dozen."

Referring to the results of the work in Michigan up to this time, of which a general idea is given in the foregoing paragraphs, the Rev. J. S. MacGeary says: "All this was accomplished in less than three years as the result of the faithful labors of one man and one woman who, without any missionary board or missionary appropriation back of them, went forth trusting God for all and

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proclaiming the old-fashioned gospel. Surely we of this generation of Free Methodism owe much to these fathers and mothers of 'early Free Methodism' who, 'without scrip or purse,' went forth and blazed the way for this work which has brought so much of spiritual enlightenment and liberty to us."*

Until the organization of the Michigan Conference, in 1866, the operations of the Free Methodists had been confined to the southern part of the State. But a spirit of aggressive evangelism possessed the workers, and, after the organization of the Conference, they "kept lengthening their cords and strengthening their stakes." Through the influence of Thomas Riley the Rev. and Mrs. L. T. Frink pushed their way into Richland County, Ohio, and organized a society which proved to be the germ from which the Ohio Conference was later developed. The Rev. C. S. Gitchell struck over into Indiana, where he held meetings, raised up circuits and erected Churches.

About 1868 two responsible laymen, A. W. Perry and Lyman Parker, came with their families from the Genesee Conference, New York State, and settled at Coopersville, Ottawa County, Michigan. They were stanch Free Methodists, of the original pattern, and having settled in Coopersville were determined to have Free Methodism established there. During the fall of that year, by invitation of these brethren, Mr. and Mrs. Hart visited their locality and held services at various points. Then, having a favorable acquaintance with W. R. Cusick, an ordained Deacon of the Genesee Conference, they prevailed on him to move West and settle in that part of Michigan. The minutes for 1869 show that at this time there was a Church membership in the Michigan Conference of 807 in full connection, and 266 on probation, making a total of 1,073.

Mr. Cusick had expected to secure the help of Superintendent Roberts in special services at Coopersville, but

*"Outline History of the Free Methodist Church," p. 79.

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failed of this expectation. Then, on the advice of Mr. Perry and Mr. Parker, he sent for Mr. Hart, who went and stayed a number of days, during which a remarkable revival interest was developed. Mr. Hart had to leave while as yet the revival was at white heat, but Mr. Cusick went on with the meetings, and later Mr. Hart returned. The meeting went on for weeks with great power and fruitfulness. Later, under the labors of Mr. Cusick, a fine large Church edifice was erected, and Mr. Hart was sent for to dedicate it. Thus the work at Coopersville prospered, and from that point as a center spread throughout the northern part of the State. Mr. Cusick being a man of marvelous evangelistic ability, raised up work eastward from Coopersville, along the line of the Detroit and Grand Haven railroad. A fine society was organized at St. Johns and an excellent brick Church building was erected. From here some unknown party or parties transferred the holy fire across the border into Canada, which was the beginning of a work which finally resulted in the organization of the West and East Ontario Conferences.

W. H. James had been appointed to Isabella County, which in those days was considered the northern limit of civilization. Mr. Hart had made arrangements to hold one Quarterly Meeting in that field. He took a train to St. Johns, and from there proceeded by stage to St. Louis, where Mr. James met him with his pony and buckboard. Having gone as far as they could by this mode of transportation they reached their place of entertainment, from whence they proceeded on foot over a trail to the school-house. This was a log structure, newly built, and not yet chinked. But twenty-five or thirty persons attended the services, and when Mr. Hart inquired why the people did not turn out, the answer was, "Why, bless you, they are here from miles around."

Mr. and Mrs. Hart went to the township of Berlin, Ionia County, and held a grove-meeting. There was quite a sprinkling of Free Methodists scattered through the

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Counties in that part of the State, which, although lying far south of the center, was at that time generally spoken of as North Michigan. That whole region was then almost an unbroken wilderness, though at present it is one of the most productive portions of the State. But little was known of the Free Methodist Church in Ionia County. The grove-meeting having been advertised in the *Earnest Christian*, however, the scattered ones through this wild northern region came flocking together "with songs and everlasting joy upon their heads," until the people in the vicinity were astonished beyond measure, judging from the sound that there must be a multitude of them. Pastor James and his wife and a young man named Wilcox came nearly a hundred miles with a horse and buckboard to attend the meeting. The Rev. R. D. Howe, a Wesleyan minister who had been a stanch reformer for many years, "heard the joyful sound, and in the fall of 1870 made his way to the session of the Conference held at Holland, Ohio, September 29, and united, taking a superannuate relation; but before the close of the year he was called to his everlasting rest."

Mr. Hart continued his labors for the extension and upbuilding of the work in Michigan until, in 1874, the General Conference elected him as additional General Superintendent of the denomination. Up to that time he had been a delegate to all the General Conferences except the first, and had proved himself both wise and efficient in the legislative councils of that body. His election to the office gave general satisfaction, and in his administrative work throughout the denomination he so won the confidence and esteem of the Church as a whole that at each General Conference up to and including that of 1907 re-elected him to the position; and all were grieved when, a year or two later, he felt compelled because of a nervous affection of his throat and vocal organs, to retire from the active duties of the office. In all his travels and labors during the years of his active service his excellent

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wife has nobly stood by him, generally accompanying him in his Conference, camp-meeting and evangelistic tours, and adding greatly to the efficiency of his efforts by her optimistic faith, earnest prayers and ringing testimonies.

During the period of his labors as District Chairman in the Michigan Conference Mr. Hart took the initiative in founding a school within the Conference, and until his removal to the Pacific Coast was closely identified with the institution, bearing heavy burdens of responsibility in connection with its manifold interests. The institution, founded in the sacrifices, tears and prayers of those concerned in its welfare, has been a success these many years, and has been of immeasurable value to the Free Methodist Church in the training of its young people for holiness and usefulness. A sketch of Spring Arbor Seminary will be found in the chapter on "Educational Institutions."

Such had been the growth of the Michigan Conference that a division of the same was deemed expedient, and so it was decided to organize the work north of what is known as "the base line" running from east to west across the State and forming the northern boundary of a tier of two Counties lying across the southern part of the State and the Dominion of Canada into what should be known as the North Michigan Conference. The organization of the new Conference took place at St. Johns, Michigan, September 27, 1876. Superintendent Roberts presided. The Conference roll shows that there were sixteen preachers in full connection, and fifteen on probation. The Church membership within the newly organized territory was 1,300. John Ellison and Septer Roberts were elected Chairmen, and placed in charge of the district work.

Since the formation of the Michigan Conference in 1866 with a membership of six preachers and 475 laymen, it had increased up to the time of division until it had thirty-five ordained ministers, with twenty probationers, and with a Church membership of 2,790. This was good

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progress, considering the unpopularity of the principles advocated, and the strictness of the Church's disciplinary requirements. It was also very encouraging to the workers, and was felt to be a decided recompense for the toils and sacrifices it had cost. After the division there remained in the Michigan Conference nineteen ordained preachers and sixteen probationers, with a total lay membership of 1,485.

Eight years after the organization of the North Michigan Conference, in the fall of 1884, "this territory was again divided by a line running due north from the 'base line' to Lake Huron from the southern point in the boundary line between Ingham and Eaton Counties, the Conference east of this line to be known as the East Michigan Conference." The East Michigan Conference was organized at Gaines, Genesee County, Michigan, September 18, 1884, by General Superintendent E. P. Hart. At its organization the Conference had twenty-six preachers in full connection, and four on probation, with a lay membership, including probationers, of about eleven hundred.

When Mr. and Mrs. Hart went to Michigan, January 24, 1864, there were no other Free Methodists in the State so far as known. The denomination had no Church buildings, parsonages, or other property, real or personal, within the State. At the time the East Michigan Conference was organized, however, the membership of the Church numbered 3,000, and the reported valuation of their Church and parsonage property was about \$72,000. There has been a moderate but steady growth since that time, and the statistical tables of the three Conferences in Michigan show an aggregate of one hundred thirty-nine preachers in full connection, and seventeen on probation, with a lay membership, including probationers, of 5,220, and a total of Church and parsonage property valued at \$371,400. Besides this they have Spring Arbor Seminary, which, with its small endowment, was valued at about \$35,000 in 1912.

CHAPTER IV

DEVELOPMENTS IN MINNESOTA

The pioneer of Free Methodism in Minnesota was Mr. E. N. Sumner, in later days familiarly known as "Father Sumner." The pioneer Free Methodist preacher of the region was the Rev. T. S. LaDue, as will be seen later. Mr. Sumner lived in the southeastern part of the State, not far from Cannon Falls, at a place called Cherry Valley. He had heard in some way about the Free Methodists in Illinois, opened correspondence with some of them, fell in love with their principles, and finally decided to join them. In a double sense he united with the Free Methodist Church "by letter." It is a matter of record that he answered the questions of the Discipline by correspondence, having them sent to him through the mail, and returning his answers, with his Church letter from the Methodist Episcopal Church, to one of the pastors in Northern Illinois, and by vote of the society was received into the Church.

In his "Outline History of the Free Methodist Church" the Rev. J. S. MacGeary refers to Mr. Sumner on this wise: "It is said of him that he was a man of settled principles and convictions, naturally possessed of an iron will, commanding his household after him. He was a farmer of some means, a loyal Methodist, who enjoyed the blessing of holiness, was zealous for the promotion of God's cause, and for this was ready to sacrifice property and home. He gave liberally of his means. Whatever he did he did thoroughly, whether it were the plowing of a field, planing a board, building a house, or organizing a Free Methodist society." Such men, when filled with the Spirit,

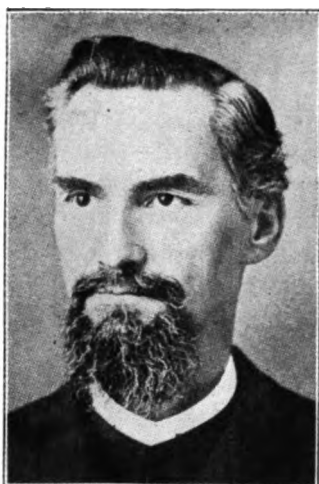
HISTORY OF THE FREE METHODIST CHURCH

as was evidently the case with Mr. Sumner, are an invaluable asset to any religious society—to any Christian denomination. To the close of his life it proved true in his case.

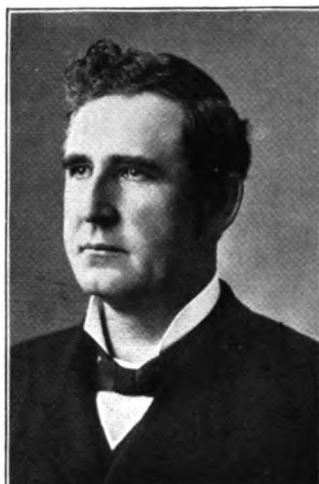
Through Mr. Sumner's influence the Rev. George Fox of the Illinois Conference was induced to go to Minnesota and engage in labors for the promotion of the work of God as represented by the Free Methodist Church. Mr. Fox was a man well worthy of a name among the makers of Free Methodist history. He had been a minister in the Methodist Episcopal Church. He went as Chaplain to the Civil War. After his return he and Thomas S. LaDue providentially met at Freeport, Illinois, where the latter was preaching. At the time they met Mr. Fox was sadly backslidden. Perceiving his condition Mr. LaDue talked with him kindly, and urged him again to seek the Lord. He finally went to Mr. LaDue's meetings, being held in a large hall, and when the call for seekers was given, he made his way to the front and kneeled down. But before the altar work commenced he arose and asked the privilege of speaking. With his face to the congregation he told them he wished to state who he was, and, since many knew him, he also desired to make known his condition, and the purpose of his being at the altar. He is then said to have expressed himself as follows: "My name is George Fox. I am a preacher of the Rock River Conference of the Methodist Episcopal Church. I want you to tell everybody you see, and send word to the rest, that I am a backslidden Methodist preacher, forward for prayers because it is the only way I know to be honest and get back to God, and regain what I have lost. I ask all who are clear in their souls to pray for me."*

He then went on his knees and most solemnly and earnestly called upon the Lord for himself. Before rising he was graciously reclaimed, and the peace and joy of

*"Life of Thomas LaDue," pp. 73, 74.



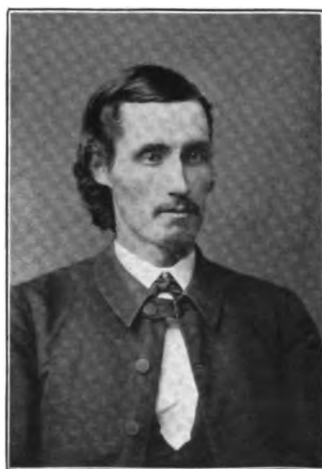
REV. C. M. DAMON
(Deceased)



REV. J. E. COLEMAN
(Deceased)



REV. F. H. ASHCRAFT



REV. M. L. VORHEIS
(Deceased)

[Plate Three]

DEVELOPMENTS IN MINNESOTA

former days were restored to his heart. Soon afterward he sought and obtained the grace of entire sanctification, then joined the Free Methodist Church, finally entered its ministry, and proved himself faithful and effectual in his calling to the end of his days.

After going to Minnesota Mr. Fox held a revival meeting in the home of E. N. Sumner, at Cherry Valley, Goodhue County, with good results, and organized the first Free Methodist Society in the State. This society was composed of the following named members: Mr. and Mrs. E. N. Sumner, Mr. and Mrs. Thomas Harrison, Mr. and Mrs. Alexander Harrison, a Mr. and Mrs. Plaisted, Mr. and Mrs. Joseph Swartz, Mr. and Mrs. George Seamans, and others whose names can not be ascertained.

At the Illinois Conference of 1868 a new district was formed of the Minnesota work known as the Minnesota district, and Mr. LaDue was appointed Chairman over it. Hudson and Cannon Falls served as a base from which to conduct operations for the spread of the work in Minnesota. Mr. LaDue made his home for a time at Hastings, a city on the Mississippi river, just above the mouth of the St. Croix. On his way to the place, he was providentially used of God in seeing a woman and her husband blessedly saved, who subsequently proved to be valuable helpers in the work. He and his family being very cold stopped at a private house and asked the privilege of warming themselves awhile. The woman perceiving that he had a ministerial appearance, asked if they were traveling far. On making known their mission and their destination, she told him that no one had been at their home on that business in many a day. Mr. LaDue began to praise the Lord, at which the woman remarked, amid falling tears, that she hardly expected she should ever hear God praised again. She hastened to prepare them a warm meal, which refreshed them for continuing their journey.

A little conversation developed the fact that this family was in sore trouble over the fate of a son, who, by the

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subtlety and trickiness of others, had been led to the commission of a crime for which he was now in prison. After the trouble came upon them the Church, which ought to have been ready to minister consolation, soon allowed its fellowship for them to be chilled; and, after a little, respectable friends had deserted them, including pastor, class-leader, and others, and they were abandoned to the cold mercies of an unsympathetic world. The man of God had the privilege of seeing the united head of this family graciously saved and welcomed to the Free Methodist society, and also of seeing their unfortunate son finally delivered from what had seemed inevitable worldly ruin. The woman in particular subsequently proved an angel of mercy in ministering to their needs. This was the reward of faithful wayside service.

Mr. LaDue's labors this year were chiefly at Cherry Valley and Pine Island, with occasional visits to other points in that part of the State. Much of his time was occupied in breaking up new fields, which subjected him and his family to the divers trials usually connected with such pioneering; and yet, on the whole, he found his work highly delightful, because of the degree in which the blessing of God accompanied it. "When asked once where he would prefer to be appointed, he said, 'Send me to the frontier.' He went to such fields joyfully; and he was cared for temporally, and saw the salvation of souls."

Chiefly as a result of his labors this year the Minnesota and Northern Iowa Conference was raised up, from which the work has since spread out in all directions. Some of the services held were characterized by marvelous manifestations of divine power; but in the early part of the year 1869 a revival occurred under his labors which exceeded all others in this respect, and in which many were saved and added unto the Lord's people, some of the conversions being of an unusually marvelous character. People were in attendance from many miles away in various directions. These went forth to scatter the light

DEVELOPMENTS IN MINNESOTA

abroad, some of whom later carried benefits and blessings then received thousands of miles into various parts of the country.

As usual, however, the truth, which cuts like "a sharp two-edged sword," provoked most bitter opposition; but this was regarded as a healthful sign. Better opposition than stagnation, or than that all men should speak well of God's ministers. The opposers were helped for some time by a Methodist local preacher who characterized the Free Methodists as "the scum of the swill-barrel." This would seem to identify them pretty closely with the Christians of the Apostolic Church, who were accounted as "the filth and off-scouring of all things." "The word of the Lord grew mightily and prevailed," however, despite all opposition.

In 1869 the Minnesota district had two circuits, T. S. LaDue being preacher in charge of one and Chairman of the district, and C. M. Damon, an able, earnest, fearless, sanctified preacher recently having come to the Free Methodist Church from the Methodist Episcopal denomination, being preacher in charge of the other. Two men for a State like Minnesota was a small force indeed, but even that was soon reduced to Mr. LaDue alone. Upon the advice and through the urging of others Mr. Damon was soon prevailed upon to accept an appointment in the east, believing this to be in divine order. Left alone with the work Mr. LaDue toiled on in faith and hope, and the year proved to be a fruitful one indeed. New societies were raised up, and the membership was increased. Mr. LaDue suffered from serious illness, and met much bitter opposition from without, while some, yielding to an intractable spirit, introduced division within the societies he served; but those that were faithful stood by him and the work, and God gave them glorious victory.

In the fall of 1870 Mr. LaDue and his brother Calvin made a trip, with the latter's conveyance, to Northern Iowa, where the work of the Lord afterward broke out in

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great power and with most gracious results. The following is extracted from an article published in the *Free Methodist* regarding this journey by Mr. LaDue:

The result of that trip, from first to last, has been an accession to our numbers of some thirty souls, thoroughly saved—some backsliders reclaimed, some converts, and most of them “sanctified wholly.” All heads of families, except two.

We formed a class at Mason City, Cerro Gordo Co., Iowa, Brother Patrick Fay, a converted Roman Catholic, leader. We also formed a class at Havana, Steele Co., Minnesota, Brother George Enny, leader. Brother Charles Cusick, an exhorter, is supplying them with much acceptability at Havana; and my father, Rev. S. P. LaDue, an ex-Congregationalist, at Mason City. My father, who some years since was much incensed at my joining the Free Methodists, we now have the privilege of receiving into the connection. May Jesus bless him, and make his last days his best.

Mr. LaDue was again made District Chairman of the Minnesota district by the Illinois Conference of 1871, and the story of his travels, labors, persecutions and successes for this year, though too long to be admitted in detail here, reads like a romance. It may be found in Chapter VII. of the “Life of Thomas S. LaDue.” He was personally assaulted, egged, mobbed, arrested, imprisoned, but through it all could say, in the words of the Apostle Paul, “But none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.” Acts 20:24. Abundant success crowned his labors throughout the year, which amply repaid him for all the toil, inconvenience and sacrifice endured.

For several years the work in Minnesota had been chiefly that of breaking up new territory, organizing new societies, acquainting the people with the principles represented by the Free Methodist Church, and otherwise preparing the way for permanently establishing the work in that part of the country. These labors had been largely

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confined to the southern part of the State, and had somewhat overlapped the northern part of Iowa. Matters at length became ripe for the organization of a new Conference, and, on October 11, 1872, the Minnesota and Northern Iowa Conference was organized, at the "Stone schoolhouse," near Plymouth, Cerro Gordo County, Iowa. General Superintendent B. T. Roberts presided. The following named ministers in full connection were enrolled: T. S. LaDue, C. M. Damon, S. H. Greenup, S. P. LaDue, J. P. Shattuck, T. B. Chase, N. Cook. Nine preachers were also admitted on probation. Two hundred and seven lay members were reported as belonging to the several societies. Preachers and delegates went forth full of faith and courage, and aflame with holy zeal, to appointments that promised little in the way of financial remuneration, but much in the way of toil, privation, hardship, opposition, with the blessing and glory of God, and with the assurance that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Gracious revivals and at least one very fruitful camp-meeting were held within the new Conference territory the coming year, and, despite hard conditions, fewness of numbers, meager support, and shameful opposition, the latter in some cases being instigated by Masonic Church members, the work of the Lord moved on in triumph, many were saved, and valuable accessions were made to the various societies. Among these was the Honorable C. W. Tenney, an ex-member of the State Legislature, who subsequently served God and the Free Methodist Church with great fidelity and zeal, first in the Minnesota and Northern Iowa Conference for a number of years, and later in the Washington Conference until, a few years ago, he finished his course in holy triumph at his home in Seattle, and went to join the redeemed in glory. The following account of how he was brought out into the light is worthy of being inserted here:

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One of those specially helped by Mr. LaDue's labors at Plymouth was Honorable C. W. Tenney. He had once been converted under President Finney, and was a member, in good standing, of the Congregational Church; but at the time Mr. LaDue began his revival work in Iowa was backslidden. On account of his belonging to the State Legislature, and because of his influence in other respects, he was surrounded by worldly company; and he allowed himself to be wholly taken up with worldly things. On the Fourth of July he took a prominent part in encouraging the tub races, and other still more hilarious proceedings, that were carried on in the vicinity; and, although a Sunday-school Superintendent, he allowed a fast horse he owned to be trotted on the race-course. As this example was public, Mr. LaDue took occasion in one of his sermons publicly to rebuke such conduct, indicating, although not naming, whom he meant. He heard soon after that Mr. Tenney was quite offended. He therefore went to him, and told him that he had heard he was hurt by the remarks that had been made, and offered, if he would tell him what to say, to make a public explanation of the matter. Of course Mr. Tenney had no intention of allowing this to be done, as it would make a bad matter decidedly worse; and when Mr. LaDue asked him what he thought himself of such conduct, he replied frankly, it was wrong, certainly, and that the reason of it was he had no religion. Mr. LaDue's faithfulness had reached his conscience, and he turned to God with full purpose of heart. He was at last so blessed in his own house, at family prayers, when Mr. and Mrs. LaDue and General Superintendent Roberts were present, that his mourning was literally turned into laughter; and having humbled himself as a little child, he became by a miracle of grace one of the few "honorable" "after the flesh" who are chosen to the kingdom of heaven.

He took off his heavy gold watch and chain, withdrew from the lodge, and, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," united with the Free Methodists. His past and present fidelity and usefulness are well known.*

Mr. LaDue continued his labors in the Minnesota and Northern Iowa Conference until the autumn of 1874. The Conference session of that year was held October 8-11, at Plymouth, Iowa. An urgent request had been made previous to this time for Mr. LaDue to go and take charge

*"Life of Thomas S. LaDue," pp. 126, 127.

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of the work at Brooklyn, New York, and as this request had the hearty indorsement and recommendation of Superintendent Roberts, he felt it to be in the divine order, and so had prepared to go.

For several years, in grove-meetings and camp-meetings, in private dwellings and schoolhouses, sometimes in city Churches and again in sod shanties, in summer heat and winter blizzards, he had kept the regions where he labored well stirred for God, and accomplished through grace results that still abide and increase more and more. In the all-wise providence of the Head of the Church, he was now to remove to a new field. At the depot he and his wife parted with Father Sumner and his family; the one family leaving for Oregon, where Father Sumner said he expected yet to see raised up a Free Methodist Conference, and the other to take the cars the same day for the east.*

The Minnesota and Northern Iowa Conference has had a varied history, and has ever had great odds to contend against, yet it has furnished the Church with many choice laymen and with a number of excellent preachers, and those who know its history will doubtless agree that the labors bestowed on this, the first of the Church's fields in the northwest, have not been bestowed in vain. This Conference proved to be the gateway through which Free Methodism entered the greater Northwest portion of our country, including the Dakotas, Oregon and Washington, with Idaho, Montana and other points, lying between Minnesota and the Pacific Coast. How the work developed and extended to these other States will appear in later chapters of this volume.

The work in the Conference has passed through many vicissitudes, but under the leadership of such men as T. S. LaDue, C. M. Damon, G. C. Coffee, W. R. Cusick, George P. Wilson and others, it has gone forward, and a goodly company of pilgrims still remain, while many have gone to join the Church triumphant.†

In the fall of 1881, at the close of the Iowa Conference, of which he was a member, Vivian A. Dake attended the

*"Life of Thomas S. LaDue," p. 128. †MacGeary's "Outline History," p. 86.

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session of the Minnesota and Northern Iowa Conference, where he was greatly blest and used of the Lord in helping others. He became so endeared to the brethren of the Conference, and found them so congenial to himself, that he was persuaded to make this his field of labor for the coming year.

In June, 1882, he attended a camp-meeting at Hebron, Minnesota, where marvelous manifestations of God's saving power are said to have been witnessed. From Hebron he went to Plymouth, Iowa, to assist in another camp-meeting, where the Lord again graciously helped him and used him in the salvation of souls. Next he attended a meeting of the same kind at Northfield, on the Owatonna district, where a great conflict with the powers of darkness raged, until after the Sabbath, to such an extent that he found it well-nigh impossible to preach; but on Monday morning the powers of evil gave way, the clouds were lifted, and faith gloriously triumphed. After this he returned to Hebron, where he found a revival in progress, "with all the camp-meeting power and glory," under the labors of brethren Newville and Childs. Nearly one hundred were saved in this revival.

His next field of labor was at Mankato, where, assisted by others, he held a tent-meeting, hiring a house in which to live, and pitching the tent in the yard. It was here that he organized the first of the Pentecost Bands, about which more will be said in a later chapter. In the fall of 1882 he transferred from the Iowa to the Minnesota and Northern Iowa Conference, this Conference appointing him to the relation of evangelist, with his Quarterly Conference membership on the Iowa district. He at once entered upon an extended and thorough campaign of evangelistic labor, in which "his burning zeal for souls and vehement energy in arousing his brethren to more aggressive efforts for the lost, produced a general stir throughout the Conference."

In October of this year he had to leave his field long

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enough to attend the General Conference at Burlington, Iowa, to which he had been elected delegate; but he provided for the continuance of the special services during his absence, and as soon as the General Conference was over hastened back to take command of the forces again. He continued his labors in this Conference until the autumn of 1884, with unabating and ever increasing zeal, having served one year as evangelist, and two years as Chairman of three districts with twenty-two appointments for each quarter, and was now re-elected to the same districts for a third year. But he was a young man, and his extensive and zealous labors had worn him down badly. His throat and lungs were beginning to show signs of failure, and many among his friends became alarmed lest his usefulness should be terminated by an untimely death. The Conference generously made up a fund for him, and advised that he take a vacation. He resigned the office to which the Conference had elected him, after which, with his wife and child, he accompanied the Rev. T. B. Arnold to Chicago, Illinois. After halting here for a little they proceeded to the seat of the Michigan Conference. While here he was persuaded to take the pastorate of the work at Spring Arbor, where one of the Church's schools was located. This, of course, terminated his relation to the work in Minnesota.

It would require many pages to give in detail an account of Vivian A. Dake's labors in the Minnesota and Northern Iowa Conference. But though he was there but a short time comparatively, he deserves to be classified with the makers of Free Methodism in Minnesota. In respect to natural ability, educational equipment, power of oratory, burning zeal, self-sacrificing devotion, passionate love for the souls of men, and ability to win them in large numbers to Jesus Christ, he was second to none of the many who labored to build up the work of God in the Minnesota and Northern Iowa Conference.

One service in particular which he rendered to the

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cause of God and Free Methodism during his labors in Minnesota was very far-reaching and equally influential for good, namely, the bringing of G. Harry Agnew, who subsequently became the Church's pioneer missionary in Southeast Africa, into a quickened experience of the grace of God, and into contact with the Free Methodist Church. Mr. Agnew was a young man employed in a clothing store in St. Paul. While this sincere and earnest young brother had comparatively little of the life and power of the Spirit himself, he knew enough about God and spiritual things to fill him with unrest over his own limited attainments, to appal him at the half-hearted, worldly and chilling conditions about him, even in the religious world, and to awaken within him ardent longings after clearer spiritual light, and for communion with a thoroughly consecrated, warm-hearted and Spirit-filled people. Nor was he destined long to hunger in vain. Another special providence occurred in his life which was the beginning of a new era in his religious history. He tells of it as follows:

"One day a tall, sober-looking man came into the store to see me. He talked to me about my soul and eternal matters until my heart fell in love with him. This man was Vivian A. Dake, at that time a District Chairman in the Minnesota and Northern Iowa Conference of the Free Methodist Church. He invited me to a camp-meeting to be held at Hebron, Minnesota. I accepted the invitation, and went to my first Free Methodist camp-meeting. My soul clave to the people I met on that camp-ground, and I love them to-day. Their plain garb, their shining faces, and their burning testimonies convinced me that I had found a people who were in earnest to get to heaven."

His meeting with this people he ever afterward regarded as one of the providences of his life more singularly and signally blessed to his good than any other. At the meeting referred to he received light as to its being his privilege to be sanctified wholly. He presented himself as a seeker of heart-purity, and, before leaving the meeting, professed to have received the experience.*

*"G. Harry Agnew, A Pioneer Missionary," by Wilson Thomas Hogue, Ph. D., pp. 26, 27.

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It was not long after this before Mr. Agnew found his place in the Free Methodist Church; and when, some time later, the General Missionary Board needed a young man for the South Africa mission field, and communicated with him, through Mr. D. W. Abrams of Michigan and the Rev. T. B. Arnold of Chicago, regarding the needs of the field, he was ready, without having ever seriously thought of going to the foreign field before, to say, "Here am I, send me." During his eighteen years' experience in the foreign work he never wavered in his conviction that his call, though it came through the Church, was a call from God. Moreover the work accomplished in those eighteen years is evidence that he was not mistaken. What does not the Church owe to men who, like Mr. Dake, by their devotion and faithfulness can bring to the front such noble and effective characters as G. Harry Agnew!

CHAPTER V

FREE METHODISM PLANTED IN DAKOTA

Strange are the providences by which the fires of Free Methodism have often been kindled in new places. One of these providences was connected with the opening up of the work in Dakota, and which finally led to the organization of the Dakota (now South Dakota) Conference. A man named Norman D. Baldwin, of Olivet (now), South Dakota, went to visit friends in Michigan in the spring of 1877. While there he had his first introduction to Free Methodism, in a meeting held by J. W. Sharpe, now of Southern Oregon. The meeting was held near Galion, Michigan. He was so much taken with the type of religion this people represented that about two weeks before his return to Dakota he united with the Free Methodist Church. In August of the same year Mr. Sharpe, who was in poor health, was advised by his physician that a change of climate would be necessary to save his life. Accordingly he resigned his work in Michigan, and, with his family, removed to Olivet, Dakota. As was quite common in that early day the family traveled this long distance by team and covered wagon, probably as a matter of financial economy, and possibly also for the greater benefit to Mr. Sharpe's health. On their way they attended the session of the Minnesota and Northern Iowa Conference; and, Mr. Sharpe uniting with that body, was appointed to Olivet, Dakota. Reaching their destination October 11, 1877, on the fifteenth of the same month Mr. Sharpe preached his first sermon in that Territory in the Olivet schoolhouse, from the words, "Go ye into all the world, and preach the gospel to every creature." Mark

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16:15. Thus J. W. Sharpe providentially became the firebrand to kindle the fires of Free Methodism in that part of Dakota Territory which is now the State of South Dakota.

While far from being a well man for many years, yet Mr. Sharpe always had a reputation for doing with his might what his hands found to do. Accordingly from the beginning of his work in this new field he put the Gospel plow down deep; and, notwithstanding bitter opposition from certain preachers of the sort who place undue emphasis upon water as a means of salvation, a gracious revival followed. On the 4th of February, 1878, he organized the first Free Methodist society in that region of country. The following were charter members in full connection: Norman D. Baldwin, Mary Baldwin, E. J. Sharpe, Alexander Bainbright, Mary Taylor, Anna S. Smith, Sophia Taylor. Nine were also received on probation. This society was the germ from which was developed Free Methodism in South Dakota. Another society was also organized at Scotland, a town seven miles from Olivet, a little later.

Camp-meetings have always been an effective means of extending the influence of Free Methodism into new territory, and so in June of this year Mr. Sharpe planned for a camp-meeting on Lone Tree Creek, about one mile south of Olivet. He was the only preacher present until the meeting was about half over. Then G. C. Coffee, District Chairman from Iowa, came to his aid, accompanied by D. W. Cook, who had recently come among the Free Methodists from the Methodist Episcopal Church. The meeting was small as compared with such meetings in the older portions of the work, there being but seven tents; but God was pleased to pour out His Spirit graciously upon the few who were there to labor for Him, and to show forth His power unto salvation. It was a profitable meeting, and helped to advertise and advance the work. Soon after its close another society was organized in what has

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been called "the Michigan settlement," six miles west of Olivet. At the Conference session that fall Mr. Sharpe was able to report forty-one members and probationers from the Dakota work.

The first Free Methodist Church edifice was built in December of that year. It was a sod structure, 17x35 feet, and was built in haste in order to have it ready for watch-meeting December 31. The watch-meeting was held, and protracted meetings followed, in which many were awakened and saved. The following summer the District Court held its session in the sod Church, and the pastor was made foreman of the grand jury, both being very unusual occurrences. At the session of the Minnesota and Northern Iowa Conference in the fall of 1879 five preachers received appointments to circuits on the Dakota district. G. C. Coffee was appointed Chairman of the district. "The country was new, settlements were sparse, and accommodations were primitive. Roads were only winding trails over the prairies. In times of flood it was often necessary for preachers and Chairmen to travel long distances on foot to reach appointments, following railroad tracks sometimes and crossing swollen streams on ties and rails holding together where bridges had been swept away, or paddling across in watering-troughs when a row-boat could not be had. Travel was largely by ox team, people frequently going one hundred miles thus to a camp-meeting. But much of God's presence and blessing were given and souls were saved."*

Surely the Gospel ministry under such circumstances is no snug and easy nest for dilettante preachers, no profitable sinecure for those who have an eye to "the recompense of the reward" in the present life, no place of honor and exaltation in the eyes of worldly-minded men. It is a calling, however, demanding men of brain and brawn, men of muscle and daring, men of moral stamina, men who confer not with flesh and blood, but who, touched

*"Outline History of Free Methodism," pp. 88, 89.

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with the love of Christ and with compassion for the lost, are ready to make sacrifices, brave dangers, toil hard, be misunderstood and so misrepresented, and suffer on uncomplainingly, only so they may make full proof of their ministry, and gather men and women into the kingdom of God. Such were the men who entered the open door to this great prairie frontier, prepared the soil, and sowed the seed for a harvest that should soon become a Free Methodist Annual Conference.

The first Free Methodist service held in the Territory was the one held by J. W. Sharpe, at Olivet, October 11, 1877; but the work in that region developed until, at Providence, Dakota, September 19, 1883, the Dakota Annual Conference was organized, with eight preachers in full connection, and with a lay membership within the Conference territory of 107 members including probationers. General Superintendent Roberts presided over the session. The following are the names of the preachers who were received as charter members: G. C. Coffee, J. W. Sharpe, David Fear, D. W. Cook, J. S. Phillips, George Windust, E. N. Sumner, and F. W. Moon, who had been on probation, but was received into full connection and elected to Deacon's Orders. Several of them are still living (1915) and connected with the Free Methodist Church, though now belonging to other Conferences. As the providence of God has led them on to other fields new men have been raised up to take their places, and so the work of God has gone on triumphantly to the present time. Under the earnest and faithful labors of such men as J. B. Freeland, H. L. Torsey, O. A. Harpel, J. K. Freeland, T. Donoghue, Wilbur N. Coffee, J. W. Whiteside, W. D. McMullen, and others of the same spirit and purpose, most of whom have been more recently received, this Conference has ever remained true to the traditions of Free Methodism, and has raised up and sent out some noble men and women into other parts of the work, both to the home and foreign fields.

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In 1885 J. B. Freeland, on the advice of Superintendent Roberts and others, took a transfer from the Genesee to the Dakota Conference. His son, J. K. Freeland, then a bright and energetic young man, was already a member of the Conference, and the coming of the father and his family added greatly to the strength of the work, the more so because of the fact that Mrs. Freeland, a lady of rare devotion as well as of culture and refinement, was also a preacher of acceptability, and ardently devoted to the cause of Christian education.

Through the influence of Mrs. Freeland and Miss Densie Slocum (now Mrs. Gaddis), who frequently talked together concerning the needs of an institution for the training of the young people of the Church in that frontier region, the subject of a Conference school was finally brought up at a camp-meeting, in June, 1886, where measures were adopted with a view to getting the matter before the Annual Conference which was to meet in the fall. The Conference received the proposition with enthusiasm, and steps were at once taken toward the establishment of a school within its bounds. The ultimate result of this action was the establishment of Wessington Springs Seminary, at Wessington Springs, Jerauld County, South Dakota. For many years the Freelands were closely identified with the work of this institution, the son as Principal, his wife as Preceptress, and the father as Trustec, and also as Financial Agent and Treasurer. A historical sketch of this worthy institution appears in the chapter on "Educational Institutions."

J. B. Freeland is one of the fathers of Free Methodism. He was reared on a farm in Western New York, about twenty miles from the author's early home. He was converted and sanctified in early manhood, and in answer to what he believed to be a divine call gave himself to the work of God. In the very early period of its history he connected himself with the Genesee Conference of the Free Methodist Church, and has steered a straight course

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and acquitted himself with great faithfulness ever since. He has helped to make Free Methodism in four Conferences, his labors extending nearly from ocean to ocean. After a number of years in the Genesee Conference he transferred to the Susquehanna, where he labored with much effectiveness for years as pastor and as District Chairman. Then he returned to Genesee, where he served for a short time, being soon called to take work in Dakota, where he became a charter member of the Dakota (now South Dakota) Conference. His labors in this part of the work which extended over nineteen years, were decidedly effective, and have been referred to in the foregoing part of this chapter. As age began to leave its impress upon him and his excellent wife they felt the need of a milder climate, and so went to Southern California. There he cast in his lot with the Southern California Conference, and, though he has been much of the time on the superannuate list since reaching that land of sunshine and of flowers, he has done much preaching not only within but beyond the limits of the Conference territory, making occasional trips to the California, Oregon, and Washington Conferences. His noble and devoted wife passed to the great beyond August 29, 1912.

The children of "Father and Mother Freeland" are following in the path their parents trod, and all but one are honored and useful members of the Free Methodist Church.

Hitherto the work in Minnesota had been chiefly confined to the southern portion of the State. In the fall of 1878, however, in answer to repeated calls which had come from certain members of the Free Methodist Church who had settled in that section, E. L. Smith, then a local preacher on the Owatonna and Havana circuit, of the Minnesota and Northern Iowa Conference, was appointed to Frazee City and Sauk Center, as supply. Mr. Smith was then a young man, but one who knew the Lord, who felt the divine call to preach the Gospel, and was ready to brave difficulties and make sacrifices in order that he

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might acquit himself as a good soldier of Jesus Christ. Accordingly he took his family and started for the circuit to which he had been assigned. It was a journey of three hundred miles to their destination, which was made by team and wagon. They settled in a place called Leaf Valley, about equidistant from the two points comprising their circuit. Here they found six Free Methodists, who had been organized into a class before moving to that section of country. They were, David Covell, Elizabeth Covell, Henry Covell, Marcia Covell, George Knapp and Adelia Knapp. This formed a nucleus from which the North Minnesota, and later the North Dakota, Conference was formed. From Leaf Valley as a central point Mr. Smith pushed outward in various directions in endeavoring to build up the work. At Grove Lake, forty-two miles from his home, he organized another society the following April. He also was on the lookout for new places in need of preaching, and where the work could be established. At the Annual Conference the next fall he reported seventeen members. He was returned to the same field, and three others, W. P. Cook, S. H. Greenup, and A. Wolcott, were assigned fields in the same section. With these four preachers in the field the work began to move with much vigor, and within a few years spread over much of the northern portion of the State.

As the work grew it became inconvenient to provide for it from the Minnesota and Northern Iowa Conference, and the desirability of forming it into a Conference by itself became generally apparent. Hence the North Minnesota Conference was organized by General Superintendent Coleman, September 14, 1887. The work in this part of the State had been raised up through the aggressiveness of the Minnesota and Northern Iowa Conference, and quite a number of its ministers had become sufficiently interested in the northern work so that when it was organized into a separate Conference they were inclined to transfer their membership thereto. Hence we find

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that at the organization of the North Minnesota Conference S. P. LaDue, J. S. Bradley, A. Tice, A. H. Reed, S. H. Greenup, J. G. Norris, E. L. Smith, M. F. Childs, C. E. McReynolds, and Walter Barham, all of whom had transferred from the Minnesota and Northern Iowa Conference, constituted the list of preachers. The statistical reports showed about 250 lay members, including probationers, within the new Conference.

It was a noble band of preachers that composed the ministerial membership of the North Minnesota Conference at its organization. They gave themselves without reserve to the duties of their calling, seeking not ease, pleasure, gain, honor, nor popularity, but only to spread Scriptural holiness abroad and advance the interests of the Redeemer's kingdom among men. Some of them have finished their labors and gone to their reward; but a goodly number of them are still living (1915), J. S. Bradley on the superannuate list of the Columbia River Conference, E. L. Smith on the superannuate list of the Oregon Conference, M. F. Childs laboring as evangelist in the Southern Oregon Conference, C. E. McReynolds pastor at Sunnyside, in the Washington Conference, and Walter Barham still in the North Minnesota Conference, but now (1915) in a superannuate relation.

Among the laymen worthy of special mention as having helped to make Free Methodism in Northern Minnesota were such men as D. Wellman, H. P. Cook, J. W. Peck, H. A. Wolcott, Elizabeth Smith, Neal Trolson, R. Sipes, and Jesse Randall, "whose praise is in all the churches," and the memory of whose self-sacrificing devotion to God's cause is as ointment poured forth.

The first Free Methodist society in what is now the North Dakota Conference was organized at Larimore, in 1881. T. W. Lane and wife with several others had moved from Iowa to Larimore during the year, and W. R. Cusick, who at that time was Chairman of the Minnesota district, Minnesota and Northern Iowa Conference, in

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looking after the scattered sheep visited them, and it is supposed formed them into a Free Methodist society. The Larimore society formed a nucleus about which other societies were later formed, until at length a Conference was raised up. The first appointment to this region was made by the Minnesota and Northern Iowa Conference in 1883, and read, "Larimore and Jerusalem, A. Tice." During that year new work was raised up, and at the following Conference session Devil's Lake and Tracy circuit was added to the list of appointments.

The work continued to develop, and after the organization of the North Minnesota Conference was included in its territory and supplied by the appointment of ministers from its list. In 1897, however, it was thought that, owing to the extreme distance between the remote ends of the Conference, and the expense and inconvenience of traveling so far, it would be better to divide the Conference; and so, in accordance with the request of the Conference, the division was made.

The organization of the North Dakota Conference occurred at Larimore, September 29, 1897. Burton R. Jones, who had been elected to the General Superintendency by the General Conference of 1894, presided at the session. The preachers enrolled at this first session were: Grant Greenup, Z. Newell, H. A. Spicer, O. E. McCracken, W. A. Greenup, and A. G. Parks, formerly of the South Dakota Conference, and A. McCracken and W. H. Lawson, formerly of the Central Illinois Conference. The lay members, including probationers, were 225.

The work in Minnesota and the Dakotas has been of a good type generally, but of late years has suffered considerable declension numerically, owing chiefly to the large influx of foreign population and the emigration of American residents to Oregon, Washington, and the northern provinces of Canada. At the present time the four Conferences considered in this chapter have a Church membership of 1,255, including probationers, fifty-six minis-

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ters, and Church and parsonage property valued at \$93,200. Probably as hard and faithful work has been expended in this territory as in any section of the country, but much precious fruit of this labor has been gathered in heaven, and of that which remains on earth a large amount is to be found scattered through the more western and northern Conferences. God's word has not returned unto Him void, but has accomplished that which He pleased, and has prospered in the thing whereto He sent it.*

*Isa. 55: 11.

CHAPTER VI

FREE METHODISM IN WESTERN PENNSYLVANIA

Western Pennsylvania has been a fruitful field for Free Methodism. The work first spread into this region from the Genesee Conference. Mr. Hiram A. Crouch and his excellent and devoted wife were the pioneers who introduced it. They were people who are worthy of being specially mentioned here. Mr. Crouch had a remarkable conversion in early life, and while amid surroundings of prevalent spiritual darkness; and when, in 1859, he was brought under the ministry of B. T. Roberts, W. C. Kendall and their associates in the itinerancy, he soon received the truth relative to "the higher Christian life," and was clearly led into the experience of entire sanctification.

In 1863 he and his wife united with the Free Methodist Church in Rochester, New York. For a time they lived in Jamestown, New York, and were in quite affluent circumstances. At the time when Chili Seminary was started, or soon thereafter, Mr. Crouch felt that the Lord would have him purchase the large farm adjoining the new school for Seminary purposes, and in his heart he purposed to do so; but seeing what appeared to be a very advantageous opportunity to invest his money in the oil region of Pennsylvania, he put his capital in there, expecting returns that would enable him to do much more largely for the Seminary than he was then able to do. The investment failed, and he lost everything. He was never afterward able to do for the institution anything in a financial way.

He received his misfortune as a deserved chastening

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from the Lord, and was never heard to utter a word of complaint, though he frequently referred with language of profound regret to his sad mistake in not obeying the Lord promptly. After the failure, and while they were living in the oil country, a former well-to-do neighbor from Jamestown, New York, who was also a local preacher in the Methodist Church of that city while Mr. and Mrs. Crouch were members of it, visited them; and the author remembers having heard him state that they were then so poor that they had only rough boards for a table, and not a chair in the house except some improvised rude benches. Other accommodations were similar; yet he said they offered no words of complaint, or even of apology, but invited him to their simple meal with as much dignity and grace as they could have done when in their better financial circumstances. It was the grace of God triumphant over changed earthly conditions which enabled them thus to glorify God in being "made low."

Both Mr. and Mrs. Crouch were extraordinary examples of Christian holiness; and, like Aquila and Priscilla of old, they were preëminently gifted in being able to instruct those who had experienced the beginnings of holiness "in the way of the Lord more perfectly," as many in the Free Methodist Church to-day can personally testify. Both wrote more or less for the Church periodicals, and always in a way to edify the devout reader. Mrs. Crouch was especially gifted as a writer on the types of Old Testament Scriptures.

After being used of God for some years in the oil region in a most remarkable way they removed to Fountain, Colorado. Here Mr. Crouch procured a small but productive farm, for which he went considerably in debt, expecting that with the help of his three growing boys he would be able to live from the proceeds of the farm, and possibly finish paying for it. He seemed to have been born for disaster, however. One day while in the mountains for a load of poles, the load capsized, he was caught

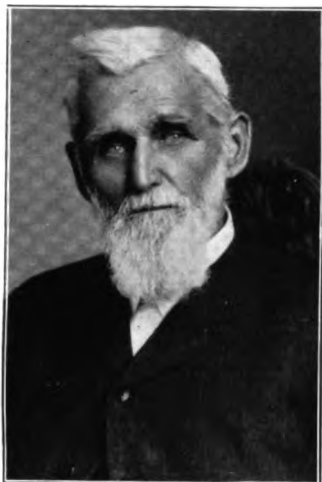
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and held fast under the poles, where he lay, in bitter freezing weather, some twenty-four hours before being found. His feet were so badly frozen that one had to be entirely amputated, while only a portion of the other was saved. Thus crippled for life he received it in the same meek and uncomplaining way in which he received his financial reverse of fortune. Through it all, even to the close of his life, he ever manifested the sweetness of "perfect love," and the calm and triumphant confidence of Christian hope.

A wealthy brother of Mr. Crouch living in Rochester, New York, finally purchased artificial feet for him, by which he was enabled to get around, with the aid of a cane, though not without considerable discomfort. At home he usually left his feet off, and made his way about the chores and over the truck farm on padded knees. He was the most cheerful and heavenly-minded farmer the author ever met.

Some years after his great physical affliction his wife was called to her heavenly home, and he was left companionless to the end of his days. This sore bereavement was taken in the same calm and resigned spirit as were his other troubles. Each added trial and sorrow of his life developed a fuller knowledge of God, a more intimate communion with Him, a dignified mellowness of spirit that reflected the likeness of the Son of God, and an ever increasing ability to expound the Scriptures in a way to awaken sinners and edify believers.

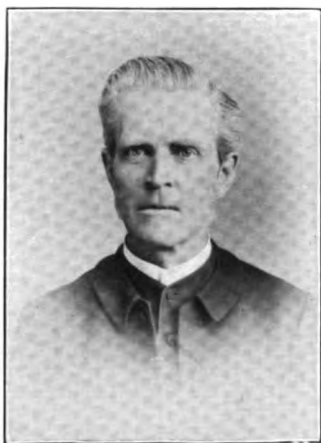
He was made a local preacher before leaving Pennsylvania, and after going to Colorado was received into the Colorado Conference, where in course of time he was made Deacon, then Elder, and where he served acceptably as a traveling preacher for some time, and preached occasionally as a superannuate so long as he lived there. A few years ago, together with his son, Samuel R., and his daughter Ellen, who had remained at home and kept house for him and the boys after her mother's death, adding greatly



REV. H. A. CROUCH
(Deceased)



REV. M. B. MILLER



REV. R. W. HAWKINS
(Deceased)



REV. R. H. BENTLEY
(Deceased)

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to the father's earthly joy, he removed to Las Palomas, New Mexico, where, on the 13th of December, 1910, he sweetly fell asleep in Jesus.

Such were the souls whom God used to kindle the fires of Free Methodism in Western Pennsylvania—souls “of whom the world was not worthy,” and the result of whose faithfulness in testimony and works only eternity will disclose.

In the oil regions they were brought into contact and acquaintance with the Rev. Richard Watson Hawkins, an Elder in the Erie Conference of the Methodist Episcopal Church, who was at that time employed as bookkeeper for the Columbia Oil Farm Company. He was a man of pleasing appearance, great refinement, rare intellect, great penetration, fine scholarship, poetic imagination, remarkable oratorical ability, and of extraordinary personal magnetism. Like Apollos he “was an eloquent man, and mighty in the Scriptures.” Mr. and Mrs. Crouch perceived in him the beginnings of grace, and the natural elements of great usefulness, and, as did Aquila and Priscilla in the case of Apollos, “they took him and expounded unto him the way of God more perfectly,” by which they became instrumental in leading him into the experience of sanctification, and later into the Free Methodist Church, where he was mightily used of God for many years in building up the work in Western Pennsylvania.

On September 16, 1870, Mr. Hawkins united with the Susquehanna Conference of the Free Methodist Church, and by that body was assigned Oil Creek Mission as his appointment. A little later he organized a Free Methodist society at Columbia Farm, about six miles from Oil City. The following named persons were members, besides others whose names can not be ascertained: Mr. and Mrs. H. A. Crouch, Mrs. Wood, Miss Frankie Wood, Mrs. Miller, Miss Minnie White, Mrs. Ferry, Miss Mary Smith and Mr. and Mrs. Shaw.

Camp-meetings have been among the most fruitful in-

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strumentalities in promoting the work in Western Pennsylvania, as in most other sections of Free Methodism. The first one for this region was held during the summer of 1871 in Oil City. In writing regarding it H. A. Crouch said, "The sound thereof went abroad. Pittsburgh, Pennsylvania, Dover, New Jersey, and other places felt its influence, for it was 'born of God.' Heaven and earth felt its power." The Rev. B. T. Roberts said of it in the *Earnest Christian*, "This meeting was, in every respect, a decided success. * * * The preaching was plain, practical, and in the Spirit, and all the meetings were deeply interesting. An untold amount of good was done. Many were saved, and impressions were left upon the minds of the people which, we trust, will be lasting."

Soon after this meeting, and probably as one of the results of it, the Oil City society was formed. Among the charter members were Charles Lee, Jennie Davis, Mrs. Reynolds, Mary E. Holtzman, Mary Marshal, Mr. and Mrs. James Whitehill, and Margaret Lee. The societies at Columbia Farm and Oil City were centers from which the light was spread in all directions over Northwestern Pennsylvania, until the work in that region now embraces two of the largest Conferences of the connection.

The work in Western Pennsylvania has from the beginning met with a degree of success beyond that which has characterized it in many other places. This has been partly due to the greater simplicity and approachableness of the people in that part of the country, partly to the absence of that general and deep-seated prejudice against it which is so formidable an obstacle in many places, and largely because of wise and competent leadership, those in command of the work having had the rare faculty of enlisting all the forces in active service and developing them for ever increased efficiency. The work continued to strike deeper and spread more widely, and finally, in 1874, a camp-meeting was held at Franklin, Pennsylvania, in charge of Mr. Hawkins. Prior to this Mr. Hawkins had

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transferred his membership to the Genesee Conference, and was now Chairman of the Allegany district, which included a small portion of Western Pennsylvania.

The Rev. E. P. Hart, then District Chairman in the Michigan Conference, attended this meeting on invitation, preaching with remarkable power and efficiency. Mr. Hart's introduction to the Western Pennsylvania work was through Clifford Barrett, a local preacher and evangelist. This very unique character had attended some of Mr. Hart's camp-meetings in Michigan, was profoundly impressed with his power and usefulness, and desired to have him attend some of the meetings in Pennsylvania. Knowing that Mr. Hart had abandoned the prospect of becoming a lawyer to enter the ministry, he invariably referred to him as "the reformed lawyer." Being an intimate friend of Mr. Hawkins he was instrumental in securing an invitation to Mr. Hart to attend the Franklin camp-meeting.

Mr. J. B. Corey, a wealthy coal dealer of Braddock, Pennsylvania, was in attendance at this meeting, and, being deeply impressed by Mr. Hart's preaching, besought him to accompany him to his home at Braddock, and preach there. Mr. Hart consented, and spent a Sabbath there, preaching with great freedom. So great was the interest awakened that he went home and made provision to have his district work supplied for a season, while he and Mrs. Hart went to Braddock to engage in a series of protracted meetings. The irrepressible C. B. Barrett was present to help push the battle. He was specially burdened for the miners working in the coal shaft, and would frequently and earnestly beseech the Lord to "bless the boys in the pit." Occasionally he would bound up in the meetings like a rubber ball, and exclaim, "I'm going through clickety-click with the glory in my soul."

As a result of this special series of meetings more than one hundred fifty souls professed conversion, many also entered into the experience of entire sanctification, and a

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large Free Methodist class was organized. "The following are some of those who formed this first class: A. Borland, Elizabeth Borland, Rachel Corey, J. B. Corey, Cyrus Riley, Nancy Riley, Rachel Wallace, I. A. Pierce, Edward Kolb, Reese McWilliams, Mary McWilliams, Elizabeth McWilliams, Adda McWilliams, Matilda Phillips."* There were many others whose names are equally worthy of mention, but who can not be enumerated here.

The Rev. Ellsworth Leonardson, a bright and promising young man from Michigan, was placed in charge of the Braddock work for the first year. Territorially the work in Western Pennsylvania now extended from Oil City to Braddock, a suburb of Pittsburgh. By action of the General Conference of 1874 this Western Pennsylvania territory was given to the Genesee Conference, which had the charge of it until the formation of the Pittsburgh Conference, in 1883.

On account of its isolated condition and other circumstances the work in the Southwestern part of the State for several years made but little progress. The work in the vicinity of Oil City, however, developed steadily. Societies were organized at Franklin, Tionesta, East Hickory, Tidioute, one near Bradford, in the McKean County oil regions, and at other more remote points. One society at a country point known then as Stewart's Run P. O., in Forest County, is worthy of special notice because from that society seven preachers went out into the work, six of whom, John S. MacGeary, A. D. Zahniser, J. J. Zahniser, E. S. Zahniser, R. A. Zahniser, and A. H. M. Zahniser, the last five brothers, sons of a godly Presbyterian mother,—are still [1909] engaged in active service.†

These men are still (1914) vigorously engaged in service in the Free Methodist Church, J. S. MacGeary filling the office of Missionary Bishop in Africa, A. D. Zahniser being General Conference Evangelist, J. J. Zahniser, District Elder in the Oil City Conference, E. S. Zahniser, pastor of the First Church, Oil City, A. H. M. Zahniser,

*MacGeary's "Outline History of the Free Methodist Church," p. 102.

†Do., 108.

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pastor at Duke Center, and R. A. Zahniser, pastor of the Steuben Street Church, Pittsburgh. They are a remarkable class of preachers, all to have been sent forth from one Free Methodist society, and that in an obscure country town. The work went with great intensity and enthusiasm in this whole region of country, and many remarkably useful men were "plowed up" and brought into the ranks of Free Methodism, both laymen and ministers, whose names it would be a pleasure to mention did space permit. Most of them, too, made good in their respective callings, and have either gone triumphantly home to glory, or are calmly awaiting their summons, except those who are still waging the battle of their King with heaven-inspired zeal and courage.

By the action of the General Conference of 1882, and in accordance with a petition presented to that body requesting it, that portion of Pennsylvania lying west of the eastern boundary of Potter County and the Allegheny mountains was separated from the Genesee Conference and made the territory of a new one, to be known as the Pittsburgh Conference. Later the boundary line was changed on the east so as to run due south across the State from the southeast corner of Potter County.

The first session of the Pittsburgh Conference was held at Oil City, Pennsylvania, October 18-21, 1883. General Superintendent Hart presided. The preachers in full connection were J. T. Michael, R. W. Hawkins, John S. MacGeary, Jeremiah Barnhart, transferred from the Genesee Conference, and James Spear, who came to the Conference from the Wesleyan Methodist Connection. On account of his age and impaired health Mr. Spear was never employed in the active work of the Conference. The probationers in the Conference were J. D. Rhodes, who remained on trial and transferred from the Genesee Conference, A. D. Gaines, M. L. Schooley, and Darius B. Tobey, received on trial during the session. John S. MacGeary was chosen secretary, and J. T. Michael and R. W. Haw-

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kins were elected District Chairmen. Jeremiah Barnhart was ordained Elder. The Conference had a total of 518 lay members and probationers within its bounds. The territory was divided into four districts, and fifteen circuits were embraced in the first list of appointments, five of which were in charge of supplies, and four left to be supplied by the District Chairmen. Those who received appointments to circuits as supplies were R. H. Bentley, S. Sager, Noah Palmer, Albert Bean, and Edward M. Sandys, all of whom later became regular ministers in the Church, and served with much efficiency.

The work of the new Conference started off remarkably well. Revival fires were kindled on various charges, in which many were converted and sanctified; the district and circuit Quarterly Meetings were generally seasons of great power; the camp-meetings were remarkable for general interest and for their excellent fruit; and under these favorable conditions goodly numbers of talented young men and young women were brought into the Church who later became preachers and Christian workers of more than ordinary acceptability and usefulness.

It was not long, however, before "the Conference struck stormy sailing, and for a time it looked as though the work would be wrecked." The occasion of the disturbance was the introduction of erroneous doctrine by the Rev. R. W. Hawkins, one of the ablest ministers of the Conference, who taught the redemption of the body from disease and mortality. The ability, spirituality, and strong personal magnetism of the man, together with the subtle and specious character of his teaching, combined to bring many most devoted souls under the influence of the error, some of whom made sad shipwreck of their faith. While he gave no intentional encouragement to the "free love" heresy, others who embraced his doctrine did, and, in some cases, families were disrupted by the working of this mischievous leaven. Cases of "spiritual affinity" became far too common, and there grew up in certain quarters,

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under the pretense of spiritual freedom, a degree of freedom and imprudence between the sexes which could not be justified by any code of ethics or of etiquette. These extremes were not countenanced by Mr. Hawkins, but were indirectly due to his peculiar teaching.

This condition of things was stoutly withstood by the better balanced class of preachers and laymen, or it would have been fruitful in more wide-spread disaster than it did occasion. Some strained relations resulted from the efforts to deal with propagators of this error, but better such strained relations than that those who saw the trend of affairs should have remained supinely quiet, and allowed the havoc to go on.

Finally the chief teacher of this heresy put himself on record by writing a book entitled, "Redemption, or the Living Way," in which the principal doctrines of the Church relating to salvation were stated, expounded, and defended with much ability, but in which he also incorporated his peculiar views on "The Redemption of the Body," as well as some things adjudged unwise regarding certain exceptional relations between the sexes.

A "Memorial" was sent to the General Conference of 1890, by the Pittsburgh Conference, calling the attention of the former body to these peculiar views as taught in "Redemption, or the Living Way," and requesting that the General Conference should pass upon the soundness or unsoundness of the same. This "Memorial" was referred to the "Committee on the State of the Work." Much time was spent by the committee in considering this matter, and at last a majority and minority report were both presented, the former being signed by E. P. Hart, G. W. Coleman, F. J. Calkins, L. C. Ebey, and F. M. Sumner, and the latter being signed by B. T. Roberts only. The following is a copy of the majority report, which was adopted by the General Conference, after considerable discussion, by a majority of thirty-five to twenty-eight:

Your Committee on the State of the Work, to whom the "Memo-

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rial" from the Pittsburgh Conference concerning the book entitled "Redemption, or the Living Way," by R. W. Hawkins, was committed would respectively report as follows:

"Having patiently listened to the representations of the parties, who, in behalf of the Pittsburgh Conference, presented the 'Memorial,' and also to the defense offered by the author of the book; and having carefully examined its contents, we are forced to the conclusion, that portions of said book, in their teaching and doctrine, are unsound and unscriptural, and consequently misleading and dangerous; therefore, in our judgment, its circulation should be discountenanced by our people, and the author should be affectionately requested to withdraw it from sale, and in the interests of unity and harmony, cease from its further publication."

The minority report, presented by Mr. Roberts, was as follows:

That part of the book which treats of Justification and Sanctification is clear and instructive.

The book gives an unscriptural definition of Redemption, and bases a theory on this false foundation.

The chapter on "Spiritual Affinity" speaks out plainly against this dangerous and destructive doctrine; but it makes the grave mistake of stating so strongly the danger of spiritual affinity that some readers get the idea that those who attain to a high state of grace are, almost as a matter of course, tempted to spiritual affinity.

Therefore, I recommend that we decide:

1. That while we would not pronounce upon the doctrine of Translation, yet it should not be so taught, if taught at all, as to produce dissension among us, or as to call off attention from more practical matters.

2. That Brother Hawkins add as an Appendix to his book a statement that can not be misunderstood, that he is opposed to spiritual affinities in all their forms and manifestations.

3. That in our opinion, as our Church has no pronounced dogma on the subject of Translation, treated of in Brother Hawkins's book, therefore he is not exposed to ecclesiastical censure for writing and publishing his book on "Redemption."

Mr. Hawkins was sorely afflicted by the action of the General Conference in this matter. A little later he severed his relation to the Free Methodist Church, and

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united with the Wesleyan Methodist Connection (Church), giving himself to the work of building up the cause he had newly espoused with all the earnestness and energy at his command. He was finally elected by that body to the office of Missionary Secretary. Into this new position he brought his talent, learning, eloquence, executive ability, and experience; and, had he lived long enough he might have demonstrated that the change he had made was both wise and proper. But, naturally frail, and previously much overworked, his constitution could not bear up under the Herculean efforts with which he sought to make good in his new relation; and, after a short ministry among the Wesleyan people, he was taken with pneumonia of a violent type, to which he soon succumbed, passing away in peace January 14, 1892, at his home in Olean, New York.

The following mention of his departure was made by General Superintendent Roberts, editorially, in the *Earnest Christian*, and by S. K. J. Chesbrough, publisher of the *Free Methodist*, in that organ. Mr. Roberts says:

"While attending a quarterly meeting at Salamanca, New York, we were greatly surprised to hear of the death of our beloved friend, Rev. R. W. Hawkins. He died at his home at Olean, of the influenza, having been sick but about a week. He was an earnest Christian, an eloquent, zealous, successful preacher, a writer of ability, and an upright man of uncommon talents. His death will be mourned by thousands all over the land."

Mr. Chesbrough said: "A good man has gone to his reward. We were greatly shocked to hear of the death of our old friend, Rev. R. W. Hawkins. There seems a mystery in his sudden departure. We have read with much interest his articles in the *American Wesleyan*, and saw the large field he had laid out for his future labors. He has laid aside his work for others to carry forward. We regretted his going from us, but never lost our fellowship for him. We became acquainted with him in 1873,

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and always regarded him as a valued Christian friend. We may have differed on some points, but at his grave we unite with others, and say, 'A good man has fallen.' "

These are fair samples of the esteem in which he was held throughout the Free Methodist Church, notwithstanding the fact that he had severed his connection with it, and had given himself to the work of the Lord in another communion.

Notwithstanding the disturbance occasioned by the introduction of the heresy and fanaticism mentioned in the foregoing paragraphs, the work of God steadily progressed, and spread in all directions. Revival fires were kindled in all parts of the Conference in which multitudes were saved; new societies were organized, new Church buildings erected, "and the work was enlarged and strengthened in a manner almost unprecedented in the history of Free Methodism." There were Pentecostal outpourings of the Holy Spirit on every hand. Nor was the work superficial, but deep and thorough in its character. The fruit thereof was choice and abiding.

Camp-meetings were multiplied as agencies for the introduction of the work into new communities, and for the development of the work in societies already established, and in nearly every instance they fully justified the great trouble and expense incident to holding them, by the spiritual results which were realized. With the rapid spread of the work, and under these gracious outpourings of the Spirit, many of the young men who were converted and sanctified heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" and, with fire-touched lips and hearts, responded, like Isaiah of old, "Here am I, send me." Thus was raised up a company of as bright, intelligent, devoted, uncompromising, and self-sacrificing young men to preach the gospel as any religious denomination need covet. Moreover, the promise was graciously fulfilled, which says, "And on my servants *and on my handmaidens* will I pour out in those days of

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my Spirit, and they shall prophesy." The "handmaidens" who received with the Spirit's baptism the prophetic impulse and inspiration were not a few, nor was there any inclination to restrain those on whom it came from exercising their gifts in the public ministry of the Word. They were encouraged rather to enter fields of ministerial work, and did so, greatly to the advantage of the cause in which they were engaged, as a general thing.

The faith and courage of the men and women who entered the ministry of the Free Methodist Church in those days, especially in this newly developing territory, were frequently put to severe tests, under which only consecrated and Spirit-filled men and women would have remained firm. In instances not a few they were given appointments representing only opportunities and possibilities to build up a work from the foundation—fields without societies, Churches, parsonages, Official Boards, or any kind of guarantee of temporal support—yet they joyfully and courageously went forth upon their mission, trusting God to supply their needs, nor trusting Him in vain.

One of the results of the organization of the new Conference was that the work in the Southwestern portion of the State was given more attention and made rapid progress, as well as that in the Northwestern part. At the session of the Pittsburgh Conference, held September 27 to October 1, 1898, at New Castle, Pennsylvania, a resolution was adopted asking the General Conference to divide the territory into two Conferences. The petition was granted, the division was made, and two Conferences, the Oil City and the Pittsburgh, were created out of the territory, the Oil City Conference occupying a little more than one-half of the original territory in the Northwestern part of the State, and the Pittsburgh the remaining part in the Southwestern section of the State, and the state of West Virginia. Some changes in the boundaries of the two Conferences have been made since.*

The first session of the Pittsburgh Conference after its division into the Oil City and Pittsburgh Conferences

*"Outline History of the Free Methodist Church," p. 106.

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was held at Apollo, Pennsylvania, September 27-30, 1899, Bishop Jones presiding. It was organized with twenty preachers. Four were admitted from a probationary relation, two by transfer, and one by credentials from another denomination, making the total at the end of the session twenty-seven. The total lay membership of this Conference after the division was 1,125, inclusive of 161 on probation. The valuation of Church property was \$41,080, and of parsonages \$3,650.

Providence Mission and Rescue Home, a philanthropic institution situated in the City of Pittsburgh, is a very worthy child of the Pittsburgh Conference prior to the division of that body, and has been chiefly maintained and its work carried on by the body still bearing that name; although many generous contributions have been made to it by generously disposed people of the Oil City Conference from time to time. It was first established by the Rev. Edward M. Sandys, under the name of Hope Mission, in 1895. The late Rev. Aura Claire Showers preached the opening sermon. In 1900 it was incorporated, being chartered as Providence Mission and Rescue Home. Many have contributed of their means toward the establishment and work of this institution, but its richest benefactor was Mrs. Rebekah Dawson (deceased 1913). The institution has been fruitful in great good during its entire history. Although conducted as one corporation the Mission and Home are separate. Several successful preachers and evangelists began their ministerial work in Providence Mission. The Rescue Home, commanding a beautiful view of Pittsburgh from the side of Mt. Washington, has already become a landmark, and is a deservedly popular institution. Scores of girls have here found succor and been turned from contemplated suicide and from social woe to Jesus Christ and salvation. *Providence Mission Tidings*, the Rev. J. F. Silver, editor, is the organ of the institution, and has been efficiently conducted since it was started in 1907.

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The earnest and efficient labors and the wise counsels of M. B. Miller and R. H. Bentley are deserving of special mention in connection with the history of the Pittsburgh Conference before its division by the formation of the Oil City Conference. After the division Mr. Miller went to the Oil City and Mr. Bentley remained in the Pittsburgh Conference, each continuing faithfully to serve the cause in his respective Conference. The latter died of paralysis in 1910. His death was a great loss to the Church. He was a man greatly devoted to the work of God, and generally beloved wherever known. In his obituary it was said, "It is a question whether there could be found a minister in the history of the Pittsburgh and Oil City Conferences who has seen, under his own personal labors, as many souls saved, believers sanctified, or members received into the Church as he."

Before the division the Pittsburgh Conference had about fifty preachers in full connection and twenty-four on probation. It also had nine Conference Evangelists, all but two of whom were women. There were also within its bounds twenty-four Quarterly Conference Evangelists, all of whom were women, and quite a number of whom the Conference used to supply the work on the rapidly multiplying circuits. The aggregate lay membership within its bounds numbered about 2,900. The Conference comprised seven districts, with between eighty and ninety circuits. These facts and figures indicate that from the beginning the work in Western Pennsylvania had been characterized by steady and healthful growth.

The first session of the Oil City Conference was held at Oil City, Pennsylvania, October 4-7, 1899, Superintendent B. R. Jones presiding. The preachers in full connection at the time of organization numbered thirty-two. Four more were received during the session, making a total of thirty-six. There were also nine preachers remaining on trial at the beginning, and six more were received during the session. The lay delegates numbered

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forty-one. The minutes for that year show a total of twenty-four local preachers within the Conference bounds, six Conference Evangelists, four of whom were women, and thirteen Quarterly Conference Evangelists, all of whom were women. The aggregate lay membership within the Conference was 1,768. The Conference was divided into six districts, embracing fifty-three circuits. Mendal B. Miller was chosen secretary, an office which he continuously filled thereafter until his resignation because of somewhat enfeebled health in September, 1913. W. B. Roupe, S. Sager, Mendal B. Miller, and F. E. Glass were elected District Elders.

The two Conferences have now (1915) an aggregate of 4,312 members and probationers—an increase of 1,412 since the time of the division. Of these the Pittsburgh Conference has 2,011, and the Oil City Conference 2,301. There are also about one hundred preachers, including probationers and exclusive of supplies, regularly appointed to circuits. The Pittsburgh Conference has Church property valued at \$131,000, and parsonage property to the amount of \$52,050; and the Oil City Conference has \$170,050 of the former, and \$47,350 of the latter—a total of \$378,550 for the two.

The Pittsburgh Conference has furnished one Bishop, the Rev. Walter A. Sellow, and two General Conference Evangelists, the Rev. C. W. Stamp and A. D. Zahniser, to the Church at large, although Bishop Sellow originally began his ministry in the Genesee Conference, and Mr. Stamp in the Kansas and Missouri Conference.

CHAPTER VII

DEVELOPMENTS IN THE MIDDLE WEST AND SOUTHWEST

The Illinois Conference is the center from which Free Methodism spread not only eastward into Michigan, but also into the Northwest, Middlewest and Southwest portions of the country.

At its first session, in 1861, according to the minutes, the "Western Convention" made the following appointment outside the State of Illinois in the Southwest: "St. Louis Circuit, Joseph Travis,—one to be supplied." The St. Louis Circuit, together with Lebanon, Illinois, was made a district, and Joseph Travis was appointed District Chairman.

Just what the appointment to this field was for the following year is not known, the minutes of the Illinois Conference for that year not being available. Presumably there was no change. But the minutes for 1863 show that J. G. Terrill was appointed preacher in charge at Lebanon, Illinois, and Chairman of the St. Louis district, with James Miller preacher in charge at St. Louis.

The next year the district remained the same, with J. G. Terrill returned as District Chairman, and with C. H. Underwood pastor at St. Louis. In 1865 the St. Louis district embraced the following appointments: Redfield Chapel, St. Louis, J. G. Terrill; First Colored Free Methodist Church, William Austin; Lebanon, Illinois, C. H. Lovejoy; Bunker Hill, J. Miller; Mission to Freedmen, J. C. Washburn. J. G. Terrill was still District Chairman.

In 1866 a number of changes had occurred as indicated by the following list of appointments for this region: St. Louis District, C. H. Lovejoy, Chairman. Redfield

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Chapel, St. Louis, Mo., and Kansas, C. H. Lovejoy; First Colored Free Methodist Church, St. Louis, W. Austin; Tipton, Mo., J. C. Washburn; North Missouri Mission, J. McCreery; Lebanon, Ill., Levi Kelly; Cairo, to be supplied.

It will be seen from this list of appointments that the work was not only spreading in Missouri, but also extending into Kansas. Accordingly instead of the St. Louis district appearing in the appointments of 1867, we find the "Missouri and Kansas District" named in its stead. This district covered substantially the same territory as did the St. Louis district, with the addition of Lawrence, Kansas, Alma and Versailles, Illinois, and Southern Illinois. The Conference of 1868 appointed nine preachers to this district, and made provision to employ four supplies. C. H. Lovejoy was still Chairman.

At this Conference provisional action appears to have been taken looking toward the formation of a Kansas and Missouri Conference the following spring or summer. In connection with a camp-meeting which began June 16, such an organization was effected, undoubtedly in good faith, but which was subsequently declared irregular and illegal. The Rev. James Mathews, who was then laboring in Kansas, reported the proceedings in the *Free Methodist* of July 22, 1869, as follows:

At the fall Conference the matter of forming a Kansas and Missouri Conference was discussed, and left to Brother Lovejoy to decide, so that, if in his judgment it was thought best to form one, it might be done in the spring or summer. The work spread over an extensive territory; calls were multiplying from the West; * * * and it seemed best to organize. Delegates were, therefore, elected in proper form, and came up to the camp-meeting, and on Saturday the preachers and delegates were called to order.

In the absence of the General Superintendent, we proceeded according to Discipline, to elect a President. James Mathews was elected.

Eight preachers in full connection gave in their names and were recorded, as follows: C. H. Lovejoy, W. H. Neal, J. C. Washburn, Harry Mathews, W. N. Hanby,

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N. E. Parks, James Mathews, P. Lynch. An equal number of lay delegates were also admitted on their credentials. Joseph McCreery was readmitted to the regular ministry, presumably on a Certificate of Location. Four preachers were admitted on trial, making a total of fifteen preachers. Six were elected and ordained Elders, and one was elected and ordained Deacon. The usual routine business was transacted, and the season was reported as "a time of refreshing from the presence of the Lord."

The Conference was made to embrace four districts—the St. Louis, the Northern Kansas and Nebraska, the Southern Kansas and Missouri, and the California. Joseph McCreery, C. H. Lovejoy, and James Mathews were elected District Chairmen, and the Chairmanship of the California district was left to be supplied. This latter district had but one appointment—Placerville, which was assigned to W. D. Bishop. Sixteen circuits were embraced in the Conference territory. The Conference adjourned to meet again on the first Wednesday in March, 1870.

The minutes of the Illinois Conference for 1869 contain the following: "It was decided* that the organization of the Kansas and Missouri Conference was invalid; and the Conference ordered the appointments to be made so as not to conflict with those made at their June meeting." Then in the list of appointments occurs the following: "Kansas District (as arranged at their June meeting)."

It would seem that the first attempt to organize the Kansas and Missouri Conference lacked the authorization of the General Conference to give it validity. It appears from the records, however, that the Kansas and Missouri Conference proper was formed by vote of the General Conference held at Aurora, Illinois, commencing Wednesday, November 12, 1870.

The Committee on Boundaries reported the following recommendation, which was adopted:

*Presumably by the Chair.

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That a new Conference be formed, to be called the Kansas and Missouri Conference, to embrace the States of Kansas, Missouri, and the Territory of Nebraska, and also including the Alma and Lebanon Circuits in the State of Illinois.

General Superintendent B. T. Roberts, C. H. Lovejoy, and James Mathews, Chairmen of the Northern and Southern Kansas Districts of the Illinois Conference, arranged the appointments of the newly formed Conference, which was made to embrace the above named districts and the St. Louis District. The appointments were ratified by the General Conference. The first regular session of the Conference was to be held in March, 1871.

The minutes of the Illinois Conference for 1870 show a total lay membership in Kansas and Missouri of 463, all but three of whom were members in full connection. The records of the Kansas and Missouri Conference do not appear in the published minutes of the Annual Conferences until the year 1877. Then the statistics are very imperfect, being the statistics chiefly for a single district—the Eastern Kansas. The record shows sixteen preachers in full connection, and thirteen on probation, with a lay membership of 367.

The work continued to spread Westward during the next five years over the State of Kansas, into Colorado and Nebraska, and throughout the northern part of the State of Missouri as well. The territory embraced in the Conference finally became so extended as to necessitate great travel and expense in attempting to care for it, and, chiefly on this account, it was determined to divide it and form three Conferences to be known as the Kansas, West Kansas, and Missouri. This division was ordered by the General Conference of 1882, and took place in the fall of 1883. According to the action of the General Conference the territory of these respective Conferences was defined as follows: "The Missouri Conference shall include the State of Missouri;" "the Kansas Conference shall include those parts of Kansas and Nebraska east and south of a

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line running due north from the Indian Territory along the west line of McPherson County, Kansas, to the southwest corner of Cloud County, thence east to the southeast corner of Cloud County, thence due north to Columbus, Nebraska, and thence due east to the Missouri River;" "a new Conference shall be formed to be known as the West Kansas Conference, which shall include all parts of the State of Kansas and Nebraska lying west of the Kansas Conference, and also the State of Colorado."*

At the time of their formation the three Conferences reported respectively the following aggregate number of preachers: Missouri, 15; Kansas, 29; West Kansas, 10. The lay membership within the respective Conferences was 129, 414, and 382. Total number of ministers, 54; of lay members, 923.

The circuits of the Missouri Conference numbered eight, all in the northern part of the State, and comprised within two districts, the Albany and the Hannibal. The Kansas Conference was divided into the Clay Center, Emporia, and Lawrence districts respectively, which together embraced twenty circuits. The West Kansas Conference comprised the Norton, Salem, and Colorado districts, with an aggregate of sixteen circuits.

Among the names of the preachers in these three Conferences at the time of their formation are found several of men who, for many years, contributed largely, by their zealous and faithful labors, to the upbuilding of Free Methodism in various parts of the country. In the Missouri Conference were C. E. Harroun, Sr., who was sanctified in Doctor Redfield's first meeting in St. Charles, Illinois, in 1858, set about preaching the Gospel very soon afterward in Northern Illinois, and subsequently labored extensively in Wisconsin and Iowa, extended his ministry to Kansas, thence to Missouri, and, in his advanced age removed to Oklahoma, where he rendered valuable assist-

*Journal of General Conference of 1882, pp. 257 and 262, 263.

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ance for some years to his son, C. E. Harroun, Jr., in building up the work which now forms the Oklahoma Conference; B. F. Smalley, who is now (1915) an honored and effective member of the Washington Conference, and who, after many years of pioneer work in various parts of the country, in which he braved hardships and perils such as few of to-day know anything about, is still vigorously and efficiently pushing the battle for God and holiness in the great Northwest; and the inimitable and irrepressible "Tom Gates," of whom mention has already been made in another place.

The Kansas Conference roll contained the names of William Cooley, who was one of the victims of the excommunication process in the Genesee Conference of the Methodist Episcopal Church in the early days, as recorded in one of the earlier chapters of this work; C. H. Lovejoy, who had been prominently identified with the Kansas and Missouri work while it was yet under the supervision of the Illinois Conference, continued for years to be a prominent figure in the Kansas Conference, and finally passed away in holy triumph; S. V. Green, a holy man of God, who after many years of faithful service, was placed on the superannuate list, and finished his course triumphantly in 1914; W. M. Adams, who, as a battle-scarred veteran is still in active service in the Nebraska Conference, after having served as pastor and District Elder for many years in various Conferences, and several times as delegate to the General Conference; Ellsworth Leonardson, mentioned in a former chapter, who was also prominently connected with various Conferences, was several times elected delegate to the General Conference, and at the time of his death was State Chairman of the Prohibition party of California; and C. W. Stamp, who located that year, but was subsequently made effective, and who became prominently identified with the Colorado Conference after its organization, where he served for some years as District Elder, and was finally, in 1907, made General

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Conference Evangelist, in which office he is still efficiently serving.

On the roster of the West Kansas Conference at the time of its organization appear the names of C. M. Damon, who was founder and first President of Orleans College, Orleans, Nebraska, and of whom more adequate mention is elsewhere made, in connection with the development of the work in Minnesota and Northern Iowa, and also in connection with the sketches of the schools of the denomination; and E. E. Miller, who subsequently became prominent in connection with the Platte River Conference, Nebraska, where he was also for some years prominently identified with the development of Orleans College.

These, and many others who can not be mentioned by name here, wrought faithfully and zealously for the promotion of the work of God as represented by Free Methodism, and that amid privations, hardships, exposures and self-sacrifices such as only moral heroes would endure.

The first appointment of a Free Methodist preacher to the State of Colorado was made in 1869 by the Illinois Conference, and read as follows: "Colorado District, D. M. Rose, Chairman; Colorado, D. M. Rose." The next mention of the Colorado work appears in the minutes of the Kansas and Missouri Conference for 1878, where are found the following appointments: "Colorado District, W. M. Adams, Chairman. Colorado Springs, S. Crouch, supply; San Juan, R. P. Baker, supply; Cold Creek, J. Hodder, supply." There is no statistical report from the Colorado district in the minutes of the next session, but at the session of 1880 Colorado Springs reported seventeen members in full connection, and other circuits on the Colorado district, but which were outside the State, reported a total of forty-eight members. In 1881 twenty-nine members in full connection and ten probationers were reported from the Colorado work. There is no further report from the Colorado district until 1884, when we find it reported as a part of the West Kansas Conference,

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which had been organized in the meantime. At that time fifty-one members in full connection and eight probationers were reported from the following circuits: Denver, Colorado Springs, Fountain, and Silver Cliff. The next year there were sixty-two members and four probationers reported. The membership remained substantially unchanged the following year.

The Journal of the General Conference of 1886 contains the following provision for the organization of a Colorado Conference: "The Committee on Conference Boundaries reported in part as follows: 'At the request of the Colorado district of the West Kansas Conference, we recommend the formation of a new Conference to be known as the Colorado Conference, to embrace the entire State of Colorado, and the southern part of Wyoming Territory.' On motion the report was adopted."

The new Conference was organized at Fountain, Colorado, November 5, 1886, by George W. Coleman, who had just been elected the third General Superintendent of the Church at the preceding General Conference. There were six preachers in full connection, as follows: J. F. Garrett, C. W. Stamp, G. A. Loomis, B. F. Todd, T. H. Vipond, and J. B. Roberts. J. I. Council, from the West Kansas Conference, was admitted on trial, and Victor Roth was continued on trial. The Conference embraced but one district, and over that J. F. Garrett was elected Chairman. There were eleven circuits, four of which were left to be supplied by appointment of the District Elder. The lay membership was about eighty.

Colorado has been a difficult field to cultivate, but the growth of the work there has been steady though slow. At present (1915) the Conference has twenty-six preachers in full connection, and six on probation, with a lay membership within its bounds of 546 in full connection and 88 on probation, or 634 in all. It has been singularly favored with ministers of ability and spirituality. Such men as J. F. Garrett, J. I. Council, C. W. Stamp, T. H.

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Vipond, J. B. Roberts, H. A. Crouch, G. A. Loomis, and J. W. Glazier, among those who did the pioneer work of the Conference, and W. W. Jellison, J. P. Dowd, W. W. Loomis, and G. H. Behner, among the later accessions, with a number of others who might be mentioned, would be an honor to any Conference. Such men are "workmen that need not to be ashamed, handling aright the Word of Truth." J. F. Garrett has been District Elder almost continuously since the organization of the Conference, as was also J. I. Council until advancing years and growing infirmities compelled his superannuation. Both were repeatedly elected delegates to the General Conference, in which they served with great efficiency. C. W. Stamp also served as District Elder, acquitting himself as an able minister of Jesus Christ.

One of the most unique and interesting characters among the ministers of this Conference was Thomas Harrison Vipond, familiarly known as "Father Vipond." He was born in Dumfriesshire, Scotland, May 14, 1807, and lived through nearly the whole of the nineteenth century, and a year and a half into the twentieth century. Naturally he was endowed with mental powers both strong and acute, and these had been developed and sharpened by a liberal education, and by long experience with men in numerous and diverse relations in several different countries. He received his education in St. Andrews College, Edinburgh, the leading Presbyterian institution of Scotland, from which he was graduated at an early age.

He was converted in his youth, and united with the Primitive Methodists, among whom he remained until he met the Free Methodist people in Illinois, about two years after the organization of the denomination. Then, as a matter of conviction, he identified himself with them for the advocacy of Scriptural holiness and in defense of all the unpopular principles and issues for which they stood.

Mr. Vipond was licensed to preach when quite young, and, according to a report published several years before

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his death, he must have been engaged in the work of the Christian ministry for a period of about seventy-four years. After joining the Free Methodist Church he labored in Illinois, Iowa, Arkansas, and Colorado, but the larger portion of this time in the last named State.

Before reaching his majority he bade farewell to Scotland's charming scenes and sailed for America. He settled at first in Canada, where he continued to live for many years. His home in Canada was at the liberty end of the underground railway, operated for the safe landing of fugitive slaves in the Queen's Dominion, which may have helped to develop his reformatory zeal.

Some time during the fifties he left Canada and became a resident of the United States. At the breaking out of the Civil War he enlisted in defense of the Union, and took a heroic part in the struggle which was waged for the emancipation of the enslaved Negroes of the Southern States, and for the total abolition of the system of chattel slavery in the United States. He made himself especially useful by serving as a nurse to the sick and wounded soldiers in the federal hospitals. While thus engaged he contracted blood-poisoning, from which he continued to suffer at times to the close of his life.

It is uncertain just when "Father Vipond" settled in Colorado, but he appears to have been identified with Free Methodism in that State from its very beginning. In previous years he had not devoted himself exclusively to the work of the ministry, although holding and more or less regularly exercising authority to preach the Gospel. During his later years, and especially after uniting with the Free Methodist people, he devoted himself regularly to the work until he was superannuated, in 1895, because of his advanced age. Even after that, so long as he lived, he preached much, and that with unction and acceptability.

"Father Vipond" was a saint whose piety and devotion were of a cheerful and practical type. He seems never to

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have appeared in other than a cheerful, benignant and happy mood, such as is indicated by the smiling face which appears in his portrait. He had a custom of speaking pleasantly to all whom he met about the welfare of their souls, and he knew also how "to speak a word in season to him that was weary." "Laddie, do ye luve Jesus?" was his oft-repeated question asked of those whom he met for the first time. "Bless the Lord," was the expression an affirmative reply would invariably evoke.

Though he spent three-fourths of his long life this side the Atlantic, he was to the last a typical Scotchman—a Scotchman of the Scots. He retained the dialect of his native country with all its peculiarities of brogue and accent to the last, and also the better qualities of the Scottish mind and heart, without the more undesirable ones. He also abounded in that generous hospitality so characteristic of the race from which he was descended—that trait which Robert Burns was so impressed with when entertained on one occasion in the Scottish Highlands that, with a diamond, he inscribed the following lines on the window-pane of his bed-room:

"When death's dark stream I ferry o'er,
A time that surely shall come,
In heaven itself I'll ask no more
Than just a Highland welcome."

In his extreme age "Father Vipond" was a man of decidedly impressive personal appearance. His head and face indicated a thoroughly well balanced mind, a broad intelligence, a sound judgment, a determined will, a benignant and sunny disposition, and a refinement and gentleness of manner which attracted people of all classes to him. Goodness and love beamed from his very eyes, and were reflected in every feature of his countenance. His venerable and distinguished appearance commanded the attention of all classes. Prominent railway officials would alight from their private car in order to speak with him and introduce to him their friends, on seeing him at the railway station;

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and, out of respect to his patriarchal appearance and his commanding intelligence and goodness, they favored him frequently with the freedom of their respective roads.

The most fondly cherished hope of this venerable patriarch's life was that he might survive to hail the coming of the Lord. Though mistaken therein he fully believed it had been revealed to him that, like Simeon of old, he should not die until he had seen the Lord's Christ. Instead of having it as he desired, the King, while yet delaying His appearing, summoned him to His presence. But what better fitness for such a summons could any man have than that of readiness for and expectancy of the Lord's personal appearing?

This good man fell asleep in Christ on Sunday, June 1, 1902, aged ninety-five years and seventeen days; and loving Christian friends laid his remains to rest in the cemetery near his home in Hillside, Colorado, where they await the resurrection morn.

CHAPTER VIII

DEVELOPMENTS IN THE MIDDLE WEST AND SOUTHWEST— CONTINUED

The Free Methodist work appears to have penetrated into Southeastern Nebraska from the Kansas Conference in the early eighties, and at about the same time to have extended from Iowa into the northern and northeastern part of the State. Soon after the formation of the Kansas and Missouri Conference tidings of the new sect and its advocacy of primitive religion were borne across the border into the southern and southeastern parts of Nebraska, and some here and there who had previously been brought into contact with Free Methodism in States farther east, and who were in sympathy with the doctrines they preached and the principles they advocated, began to call for Free Methodist preachers to be sent to them. In response to these calls appointments were gradually established in those parts. Finally, in 1884, the Kansas Conference formed a Nebraska district in Southeastern Nebraska.

About this time Sidney Mills, a local preacher, moved from Iowa to Wood Lake, Cherry County, Nebraska, and began preaching in that region as his way was providentially opened. He appears to have done more than any other person toward opening the way for the establishment of Free Methodism in that part of the State. The same year, 1884, the Iowa Conference made the following appointment in Nebraska: "Omaha, North Kennard and Fletcher, T. H. Allen, F. A. Smith." The next year the West Iowa Conference was organized, and the work in Northeast Nebraska was embraced within its territory.

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In 1888, according to Sidney Mills's account, W. M. Adams, then a District Chairman in the Kansas Conference, held a Quarterly Meeting at Pine Lake, seven miles from Ainsworth, Nebraska, and formed three families into a Free Methodist society, and appointed Mr. Mills as pastoral supply. That fall the Kansas Conference took charge of this work, formed the Elkhorn and Lincoln districts, and elected W. W. Harris as District Chairman over both districts. Mr. Mills was continued as supply on Wood Lake circuit. During the year Mr. Harris organized some new work within his districts. His labors were abundant, and, according to the Conference traditions, he must have endured many and grievous hardships in pioneering the work, particularly in the Elkhorn district.

In 1889, just a year before the organization of the Nebraska Conference, the Omaha district of the West Iowa Conference reported an aggregate of ninety-nine members from its four circuits; and for the same year that part of the Nebraska work embraced within the Kansas Conference reported one hundred forty-five members.

Matters had been shaping themselves toward the formation of a Nebraska Conference for some time, and accordingly on August 14, 1890, at Yutan, Nebraska, the new Conference of that name was organized. Superintendent G. W. Coleman presided. The following named preachers were enrolled at the beginning: W. W. Harris, Anson Steadwell, R. W. Scott, J. M. Scott, W. E. Stewart, E. Balenger, P. H. Arlington, B. F. Summers, H. Montgomery. B. F. Summers was chosen secretary. The statistics showed a lay membership within the Conference of 210, but this did not include the report from Omaha district, which was reported to the West Iowa Conference that year, and was not reported at all the next year. The statistics for 1892 show a total of sixteen preachers, nine in full connection, and seven on probation; and also a total of 355 lay members and probationers within the Conference bounds.

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At the time of its organization the territory of the Nebraska Conference was made to embrace "that part of the Kansas Conference in Nebraska, and such other parts of the State of Nebraska as are not included in other Conferences;" but the General Conference held in the fall of 1890, shortly after the formation of the Nebraska Conference, gave the Nebraska Conference that territory within the State which had been embraced within the West Iowa Conference.

About the year 1878, while the Kansas and Missouri Conference embraced the States of Kansas and Missouri, certain preachers from that Conference had begun to open up appointments in Southwestern and Western Nebraska. The first society formed is said to have been at a place called Methodist Creek, in the south central part of the State. Other appointments were soon opened, and in 1885 the Alma district was formed, comprising five circuits, all of which were supplied with preachers. The work, though remote from the other parts of the Conference, gradually grew, until, in 1890, a membership of 200 was reported, and still the work was extending toward the north and west. In 1893 this work formed two districts, which reported about 300 members and probationers. The development of the work seeming to require it, and the Executive Committee having duly authorized it, the Platte River Conference was finally organized at Ravenna, Nebraska, August 20, 1896, by General Superintendent Coleman. There were thirteen preachers enrolled in full connection, and five on probation; and a total of 460 lay members and probationers was reported.

The following named preachers became members of the Conference at its organization: C. H. Sawyer, D. D. Dodge, S. T. Robinson, W. R. Todd, J. W. Thomas, J. L. Dodge, J. M. Cook, Charles Wheeler, B. F. Closson, R. H. Rhamy, B. F. Taylor, Kersey Thomas. Those on probation were, A. H. Kennedy, G. W. Hayes, M. V. Hawk, G. W. Johnston, and G. W. Woogerd.

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The Platte River Conference has about held its own until the present time, the minutes for 1914 showing a total lay membership of 441, with twenty-one ministers in full connection, and six on probation. The work in this region began and continued under all those adverse conditions incident to frontier prairie country, and God alone knows all the things endured and suffered by the faithful in this region in order to the maintenance and propagation of pure and undefiled religion. It has been a long battle against poverty, drouths, failing crops, and disappointed hopes, as well as "against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

J. L. Dodge, who had been District Chairman (Elder) over that part of the Conference which formerly belonged to the West Kansas Conference for a period of four years, became the first and sole District Elder at the organization of this Conference. The next year Kersey Thomas was also made District Elder, and for three years following these two men gave general direction to the work, and were also abundant and effective in evangelistic efforts for pushing the work into new territory. They have had much to do from the beginning with the making of Free Methodism in the Platte River Conference.

C. E. Anderson, A. Newman, Frank Robertson, W. R. Mattox, J. H. Anderson, F. N. Carpenter and Mary Carpenter were some of the more prominent and effective laymen in helping to build up the work in this frontier country. Rosetta Bond, later Mrs. Ekberg, an evangelist, is said to have been the most successful revivalist the Conference has had, she having raised up more new work than any other person in that section of the country.

The Platte River Conference has always regarded the work of women in the ministry with favor, and has given them ample opportunity to exercise their gifts in that direction. It appears to have worked well, since it is said that "more than half of the new work, or work in new

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territory, was raised up by women pastors; and in general they have been as acceptable and successful as the men."

The Platte River Conference is distinguished as the seat of one of the schools of the denomination—Orleans Seminary (formerly Orleans College), located at Orleans, Nebraska. A sketch of it appears in the chapter on "Educational Institutions," and a passing mention of it here must suffice.

The Kansas Conference has been the mother of Conferences. Not only did it give birth to the Colorado, the West Kansas, the Nebraska, and the Platte River Conferences, but from within its bounds the work spread into Oklahoma as well, and as a result the Oklahoma Conference was ultimately formed. The first appointments made by the Kansas Conference in Oklahoma were in 1889, when the minutes show that an Oklahoma District was included in the list of appointments, that district embracing Guthrie, Kingfisher, Oklahoma City, Reno City, and Lincoln Town charges. MacGeary's "Outline History of the Free Methodist Church" informs us that an appointment was made by the Kansas Conference in Oklahoma as early as 1887, but the minutes fail to record such appointment. Still it is possible and even probable that some of the Kansas Conference preachers near the border passed over the line and established preaching appointments in Oklahoma prior to the time when the Oklahoma District appears in the minutes of the Kansas Conference.

No statistics were reported from the Oklahoma District until 1892, when seven members were reported from Guthrie. The next year from four circuits forty-four members and six probationers were reported. Only partial and occasional reports were given after this until 1898, when four districts are reported from Oklahoma, embracing eleven circuits, with 183 members and twenty-eight probationers.

The Kansas Conference requested the General Confer-

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ence of 1898 to form a new Conference out of its districts embraced in the Territory of Oklahoma. The General Conference declined to grant the request, but authorized the General Superintendents to do so whenever in their judgment it should be deemed advisable. Accordingly, the Oklahoma Conference was formed at Emporia, Kansas, October 21, 1899. C. E. Harroun, Sr., C. E. Harroun, Jr., J. L. Brown, and A. J. Donaldson were the preachers in full connection, and Melvin Wright, C. W. VanTreese, and Slade Freer were the probationers. Statistics for that year were not given. The minutes of the following session show a total lay membership of 218.

This Conference has been characterized by healthful growth from the beginning. C. E. Harroun, Jr., was the chief pioneer of the Oklahoma work at first, and the story of his travels and adventures, labors and sacrifices, disappointed hopes and fulfilled anticipations in this (then) new and wild region of country, if given in detail and by a skilful narrator, would read quite like a romance. Later T. H. Allen transferred from the West Iowa to the Oklahoma Conference, when he also gave himself to the work of pioneering, and that with earnest zeal and a goodly measure of success. He was a Free Methodist of the original type, and his thorough and uncompromising way of preaching the truth did not always win popular applause, but sometimes the reverse for a season, though it generally bore good fruit in the end. These two men, backed by a goodly number of consecrated and self-sacrificing but less experienced preachers, pushed the work with much aggressiveness; and, though the work was widely scattered, necessitating a vast amount of travel through heat, and cold, and storm, and mud, and over bridgeless rivers and amid serious exposures, they faithfully plodded on for years, until they began to see of the travail of their souls with some measure of satisfaction.

The work in Oklahoma was also reinforced by numerous immigrations of Free Methodist people from other

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parts of the country, particularly from the colder northern and eastern sections. Nor has the work in this region been as subject to serious interferences from natural causes as it has been in some of the frontier Conferences. Quite a percentage of the people also are well-to-do, and liberal in the support of religious enterprises; and this is an invaluable factor of success in the work of God anywhere. This Conference reported for 1914 an aggregate of 962 members and probationers, with thirty-two circuits, and thirty preachers, besides several supplies.

Some time in the latter part of the year 1877, or early in 1878, G. R. Harvey, an elder in the New York Conference, removed to Texas. There being no Free Methodists in that State, and having formerly been a preacher in the Methodist Protestant Church, he united with the East Texas Conference of that Church and was appointed to a charge. As he began to preach entire sanctification as a second work of grace and separation from the world as a necessary fruit of salvation, opposition developed and he was, at the request of the people, removed from his pastorate. He immediately wrote to B. T. Roberts requesting the restoration of his membership in the New York Conference, and at the same time asking for a transfer to the Kansas and Missouri Conference and appointment as missionary to Texas. At the next session of that Conference, September, 1878, he was received and appointed to Texas. His first work was in Lawrence, Kauffman County, where a society was organized and a small chapel erected. This work, however, did not become permanent. Some time later a society was organized in Ennis, Ellis County, and a Church building erected. This society was the foundation of our work in Texas. Some of the members of this society were: J. A. McKinney, J. C. McKinney and wife, F. Glasscock and wife, Cyrus T. Hogan and wife, Mary McCullough, a Mr. Snow and wife and a Mr. Ainsworth. This society was organized in 1879.*

About this time Mr. Harvey moved his family to Ennis, from which point he itinerated quite extensively in his evangelistic labors throughout the central part of the State. A number of new societies were formed, several preachers were raised up, and all in all, Mr. Harvey's work was generally successful, considering the prejudices of the

*"Outline History," pp. 120, 121.

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people at that time against Northern people, and also against some features of the Free Methodist Discipline.

As early as 1878 the minutes of the Kansas and Missouri Conference show that that body recognized Mr. Harvey's work as under its supervision. The first Conference appointment in Texas appears among its list of appointments for that year, and reads as follows: "Texas District—G. R. Harvey, Chairman." The district appears to have been limited only by the State boundaries, and also to have been all one circuit. The following year, however, the Texas District again appears, with G. R. Harvey, Chairman, but having seven circuits, as follows: Lawrence and Terrill; Ennis; Honest Ridge and Egypt; Colby County; Novorill; Johnson County; Dallas. N. E. Parks and G. A. Loomis were the only regularly appointed preachers, except the District Chairman. J. A. McKinney and Hugh Wilson were appointed as supplies, and three circuits were left to be supplied. In 1880 sixty-two members, including sixteen probationers, were reported from the Texas District.

The Texas Conference was finally organized July 10, 1881, at Corsicana, Texas, General Superintendent Roberts presiding. There were but two preachers in full connection—G. R. Harvey and Phillip Allen; but Warren Parker, John A. McKinney, H. V. Haslam, Harry A. Hanson, and Samuel Hurlock were received on trial. The Conference was divided into three districts,—the Texas, Terrell, and Louisiana respectively; and G. R. Harvey was elected Chairman of the first two, and Phillip Allen of the other. No statistics were reported. The minutes for 1882 show an aggregate lay membership of 166. They also show that the ministerial force of the Conference had been increased by the reception of E. A. Kimball, formerly a member of the Illinois Conference, A. J. McKeithen, and David Day of Louisiana. The minutes for 1884 show 115 members and probationers, with nine preachers in full connection and one on trial, all within the State of Texas,

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the Louisiana work having in the meantime been formed into a separate Conference.

The Texas Conference has encountered many embarrassments in seeking to promote the work of God as represented by the Free Methodist Church, a chief one being the difficulty experienced in finding a sufficient number of southern men of the right stamina and caliber for its ministry, while too often there has been a failure of northern men employed to adapt themselves to the social and temperamental conditions of the southland.

In 1883 a Scotchman named George McCulloch was admitted to the Conference in full connection, however, who was ever a tower of strength to the Texas work, until compelled by advancing years and his enfeebled physical condition to superannuate a few years since; and in 1886 R. A. Thompson, an able southern man, was received on trial, and in due time into full connection, who has also been a leading character in shaping and developing the Conference, and is still one of its most influential men. For many years these two men served as District Chairmen or Elders, and that with great efficiency; and many of the younger men of the Conference were brought into the work through their instrumentality, and regard them as true fathers in Israel. They have also at various times represented their Annual Conference as delegates to the General Conference.

The Conference has had a somewhat steady growth, notwithstanding the embarrassments and difficulties under which it has labored, until now (1915) it has a membership of twenty-eight preachers in full connection, and six on probation, with a lay membership of 654, all but thirty-four of whom are in full connection. It also has a goodly number of well-built Church buildings and parsonages, and one school—Campbell Seminary—located at Campbell, Texas.

The territory now embraced in the Louisiana Conference was originally a part of the Texas Conference.

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Philip Allen, an ordained Elder in the Louisiana Conference of the Methodist Episcopal Church, South, having been led into the experience of entire sanctification, began to preach the doctrine and testify to the experience on his fields of labor. Others were led into the experience, among them two preachers, J. A. Biggs and J. D. Byars. The latter two meeting with much opposition withdrew from the Methodist Episcopal Church, South, and organized the Union Methodist Church. At the session of his Conference held in 1880, Mr. Allen was located. Having heard of the Free Methodists, he, in the summer of 1881, went to meet with them. Returning to Louisiana with him, Mr. Harvey organized the first Free Methodist society in Louisiana at Welcome Home, Caldwell Parish, in the early summer of that year. Those who had been members of the Union Methodist Church largely came into the society, including Rev. J. A. Biggs and Rev. J. D. Byars. The latter were received into the Conference at its next session.*

On account of its great distance from the Free Methodist work in Texas, and the difficulty and expense of operating the field at so great a distance, it soon became apparent that the work in Louisiana would have to be separated from that in Texas by the formation of a Louisiana Conference. Accordingly, proper authorization having been given, General Superintendent Roberts organized the Conference at Welcome Home, November 13, 1884. J. A. Biggs, J. D. Byars, and A. J. McKeithen were declared transferred from the Texas to the Louisiana Conference, by the president, and David Day was admitted into full connection and elected to Deacon's orders, thus making four preachers in full connection. Later C. W. Roberts, J. C. Pierce, and R. M. Walker were received on trial, making the entire ministerial force to number seven. Subsequently the work was introduced in quite a number of towns in Louisiana, and extended somewhat into Mississippi. The Conference has always remained small, however, largely because of its remoteness from the work of the denomination in other Conferences, the poverty of much of the population amid which it operates, and the consequent lack of financial support. Territorially it is

*"Outline History," p. 122.

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a large Conference, embracing the States of Louisiana and Mississippi.

Amid all the changes that have come to this weak Conference through opposition from without and through lack of stability on the part of some ministers within, there is one man, David Day, who from the beginning has stood by the principles of Free Methodism "like an iron pillar strong," and who by his ability, uprightness, purity of character, and unswerving devotion to the cause of truth and holiness has commended those principles to the general public. There are others who are equally as good and devoted men, and who have been equally loyal to truth and duty, but particular mention is made of Mr. Day because of his having been a chief pillar in the Louisiana Conference from its beginning.

The last Conference to be considered in the group belonging to the Middle west and Southwest is the Arkansas and Southern Missouri, which was organized by General Superintendent Jones, at Fairplay, Missouri, September 4, 1895, and which was made to embrace the entire State of Arkansas and the southern portion of the State of Missouri. Its organization was rendered well-nigh necessary because of the widely extended character of the work in the Missouri Conference. The Conference included the whole State, which is large in extent, and the work had developed chiefly in the northern and southern portions, thus making it difficult and expensive to operate it all under one administration. Besides the work was beginning to penetrate into Arkansas, which increased the embarrassment.

The Conference was organized with C. Mattenly, W. D. Vaughn, N. T. Holcomb, T. C. Beauchamp, W. W. Hulet, as preachers in full connection, and by the reception of J. Roberson and A. Maxfield into the same relation. L. W. Steele, William Bynum, J. W. Worthington, and Edward Sams were received on probation, and Joseph Sizelove was continued in a probationary relation, making twelve preachers in all. The lay membership within the

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Conference numbered 156 in full connection, and thirty-seven on probation.

Most if not all of the preachers who belonged to this Conference in full connection at the time of its organization have passed away. One of the truest, noblest and best beloved was N. T. Holcomb, who lingered until the autumn of 1913, being for some years a great sufferer from cancer, which finally terminated his earthly career. He left to succeed him in the ministry of the Conference, however, a son of much ability and promise. The names of C. Mattenly, J. Roberson, and W. W. Hulet will long be as ointment poured forth because of their exemplary piety and their self-sacrificing devotion to the pioneer work of the Conference. Others of the early day and of succeeding years were equally devoted and useful, but lack of space forbids particular mention of them here. After all its years of adversity and struggle the Conference reported for 1914 six preachers in full connection, eight circuits, 128 lay members in full connection, and twenty-two on probation.

CHAPTER IX

DEVELOPMENTS IN THE MIDDLE WEST AND SOUTH

The Indiana and Central Illinois Conference was formed out of territory originally occupied by the Illinois and Michigan Conferences; but one of the chief instrumentalities in preparing the way for it was the "Western Holiness Association." The origin of this Association, and the way in which its work prepared the way for the organization of the before mentioned Conference is tersely sketched in the "Outline History of Free Methodism" as follows:

Near the close of the seventh decade of the nineteenth century, or in the early part of the eighth, several ministers of different denominations in Central Illinois were led into the experience of entire sanctification. Among these were M. L. Haney, Hardin Wallace, L. B. Kent, W. B. M. Colt, J. P. Brooks, Isaiah Reid, and others. These men began to preach the doctrine and urge believers to seek the experience which they themselves had received. Soon violent opposition to them and their work developed and they were forced out of the ranks of the regular ministry in their Churches and became known as "Holiness Evangelists."

They soon became convinced that some form of organization was necessary to conserve the work and organized the "Western Holiness Association." Under the auspices of this association the *Banner of Holiness*, was issued, and became a strong factor in the promotion of the work. Soon "county associations" were formed, and these were followed by "bands" composed of those in the different localities who were in accord with the work. In some cases there was a brief statement of doctrine and practise, which one has denominated a "miniature Free Methodist Discipline," to which all subscribed. But in many cases there was no formal basis of union, but a mere informal agreement to stand together to promote the work of holiness.

The ministry in the different churches generally opposing the

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work, the direction and management fell largely into the hands of the laity in many places. This led to the organization of the "Laymen's Holiness Association," and under the leadership of this organization many gracious revivals were held by laymen in which many souls were converted and sanctified. J. H. Moss, of Greenville, Illinois, now in glory, but for many years one of the staunch laymen of the Church; R. W. Sanderson, now for several years a successful pastor in the Central Illinois Conference; and "Uncle Shel" Young, of Sorento, Illinois, were active workers in this movement.

Soon some of the leaders, among both the ministry and laity, saw that if the work was to become permanent there must be a closer organization and unification of the "holiness people" than existed. About this time some having become acquainted with the Free Methodists began to look toward that Church as a home for the holiness people, and began to plan for the bringing of the work into that organization. Many of the preachers and people at first seemed to favor it, but later some of these strongly opposed it.

In the fall of 1879 W. B. M. Colt, H. F. Ashcraft and F. H. Ashcraft decided to unite with the Free Methodist Church and to use their influence to induce the "holiness people" to do the same. Accordingly at the organization of the Indiana and Central Illinois Conference these brethren united, Mr. Colt by certificate of location from the Nebraska Conference of the Methodist Episcopal Church, and the Ashcraft brethren on trial. W. W. Kelly, an elder, and F. H. Haley, a deacon, in the Illinois Conference also united, and John Harden, who had been two years on trial in the Michigan Conference, was received into full connection. Four others besides those mentioned above were received on trial. The new Conference embraced what had been known as the Central Illinois and Belleville districts in the Illinois Conference and the Indiana district of the Michigan Conference. The total membership reported was two hundred and fifty-seven. At the end of the first year this had been increased by over four hundred. A good degree of prosperity has always attended the work in the Conference, and notwithstanding the fact that she has "swarmed" several times the Central Illinois Conference still reports an aggregate of two thousand members.

The foregoing were the figures for 1909, since which there has been a decrease of sixteen. It should be remembered that the 2,000 members mentioned in the foregoing extract were for the Central Illinois Conference, and do

IN THE MIDDLE WEST AND SOUTH

not include the membership of those portions of Indiana and Eastern Illinois later formed into the Wabash Conference. The total membership of the two Conferences is now (1914) 3,162.

The Indiana and Central Illinois Conference originally included "that part of the State of Illinois south of a line running from Keokuk, on the Mississippi River, to Peoria, Illinois; thence east to Logansport, Indiana, to the line of the Chicago and Indianapolis Railroad; thence south on the railroad to Indianapolis; thence to New Albany on the Ohio River; and all that portion of the State of Indiana south and west of these lines." The southern part of the State of Indiana and a strip along the eastern part of the State of Illinois are now comprised in the Wabash Conference.

In addition to those ministers mentioned in the extract from MacGeary's "Outline History," the Indiana and Central Illinois Conference at its organization received W. A. Hyle, T. J. Noland, W. C. Lopeman, and G. P. Bishop on probation, and H. S. Abbott was continued in that relation, making a total of eleven preachers at the beginning. There were fourteen circuits, several local preachers being appointed as supplies on those for which there were no Conference preachers to appoint. At present there are forty-five preachers in the Central Illinois Conference, and thirty-three in the Wabash, or seventy-eight in all. Of these, eleven are on the supernumerary and superannuated lists; the rest supposedly are all effective.

The Wabash Conference was formed partly of territory formerly embraced in the Indiana and Central Illinois Conference, and partly of new territory. The first appointments within the territory which it now embraces were made by the Michigan Conference. In 1871 the appointments of this Conference contained the following: "Cincinnati District—Septer Roberts, Chairman. Cincinnati, Septer Roberts; Dublin, to be supplied; Attica, to

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be supplied." This shows that Septer Roberts was the first preacher given charge of work in what was later to be the Wabash Conference territory. Dublin and Attica are both in Indiana, and it appears that Mr. Roberts assumed the pastorate at Dublin. During that year he visited Evansville, and, shortly before the session of the Michigan Conference, he organized a society there of a dozen members. Mr. J. W. Vickery, one of its charter members, had heard of the people called Free Methodists, supposedly through reading the *Earnest Christian*, and it was through him that the work was introduced into that region. None of the members of the original Evansville society now survive, all having finished their course and gone to their reward some years ago.

The next year the appointments of the Michigan Conference to the Indiana District show that three regular preachers were assigned circuits there—B. R. Jones, to Evansville and Fort Branch, S. Roberts, to Tippecanoe, with one to be supplied, and J. W. Sharpe, to Westville and Indian Point. In 1873 there were five circuits within the Indiana territory, three of them receiving regular preachers, and two left to be supplied. B. R. Jones was returned to Evansville and Fort Branch, and at the end of that year reported fifty-eight members in full connection, ten on probation, and Church property valued at \$4,000. The total membership reported from Indiana was 124 in full connection, and twenty-five on probation.

At the session of 1873 C. S. Gitchell was sent by the Michigan Conference to Tippecanoe, Indiana; and some time during this year three brethren, named respectively Johnson, Harden, and Biddle, were instrumental in getting him to visit Attica, Indiana, to engage in special evangelistic meetings. These meetings resulted in the organization of a society at Attica, and the erection of a good, substantial brick Church and parsonage. The three brethren who invited Mr. Gitchell to Attica were men of means and influence, and became charter members of the new

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Free Methodist society. In 1875 the society reported forty-six members and probationers, and Church property valued at \$9,000.

In 1874 the Indiana work was divided into the Northern Indiana and Southern Indiana districts, and C. S. Gitchell was elected Chairman over both. The membership of these two districts was reported as 241, including probationers, at the session of 1875.

Not long after the introduction of the work into Attica, Indiana, it also began to spread along the Western part of the State, and also in the Eastern portion of Illinois; and finally, on October 21, 1885, the Wabash Conference was formed, to "include all that part of the State of Indiana not embraced in the territory of the North Indiana Conference, and that portion of the State of Illinois bounded by a line running west from Fowler, Indiana, to the Chicago branch of the Illinois Central Railroad, thence south on said railroad to Edgewood, on the Springfield branch of the Ohio and Mississippi Railroad, thence on the said road to Shawneetown on the Ohio River, thence up the river to the State line."

The Conference was organized by General Superintendent Hart, with twelve preachers in full connection and five on probation. The lay membership within the Conference was reported as 362 in full connection, and thirty-three on probation.

For a number of years this Conference, though fairly prosperous, was embarrassed and hindered in its work by the misdoings of some of its preachers; but it was finally determined to apply stiff disciplinary action to all such cases, and after that great improvement was manifest, the Conference being relieved of ministers who were a reproach to the work, while other and better men took their places. Then began an era of greater prosperity in both spiritual and temporal affairs, which still continues. The report for 1914 shows thirty-five preachers, besides five probationers, and a total lay membership of 1,369,

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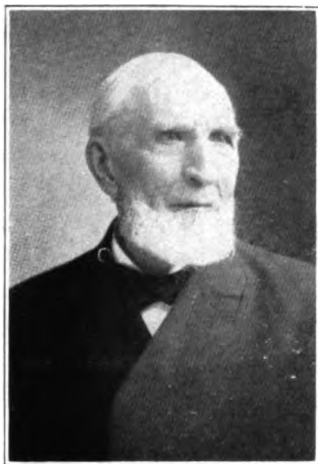
only 156 of whom were probationers. It also shows Church property valued at \$80,900, and parsonage property worth \$27,600.

The aggressive zeal of Free Methodist preachers of the old stamp made it impossible for them to confine their labors within the territorial limits of any circuit, even though it comprised a county or a state, so long as the Macedonian call came from the "regions beyond," and whenever overstepping their circuit boundaries would not be infringing on another preacher's territory. It was this spirit and disposition which did so much to hasten the spread of the work into new territory, and which accounts for the raising up of many of the Conferences of Free Methodism. From the Michigan Conference the work spread to the South, North and East, and doubtless would have spread to the West had not Lake Michigan served somewhat as a natural barrier.

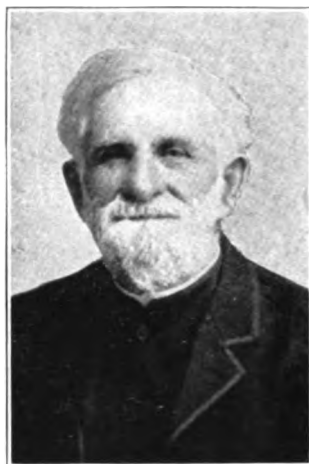
At the first session of the Michigan Conference, held June 22, 1866, H. L. Ash was admitted on trial, and then appointed to Ohio, presumably with the entire State as his field. H. L. Ash, as we are informed by "Hart's Reminiscences,"* was a son of Uncle Arby Ash, of Huron circuit, Michigan, who figured quite conspicuously in connection with Mr. Hart's early labors in that field. This young man had prevailed upon Mr. Hart to go to his aid in the work at Windsor, Ohio, and had advertised him so extensively as "a big gun" from Michigan that it had called out many humorous remarks, a local paper suggesting that, in the language of Artemas Ward, "There might be danger of busting the gun." All of this awakened curiosity, however, and served to draw out a large crowd to hear Mr. Hart upon his arrival in the place. A gracious outpouring of the Spirit and revival of God's work occurred under the labors of Mr. and Mrs. Hart and Mr. Ash at Windsor, and a strong society was organized, which was afterward served at different times by some of the ablest men of the

*Page 168.

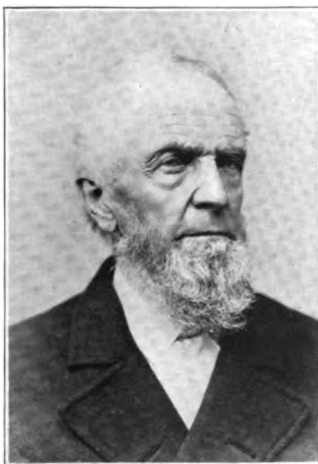
PIONEER LAYMEN



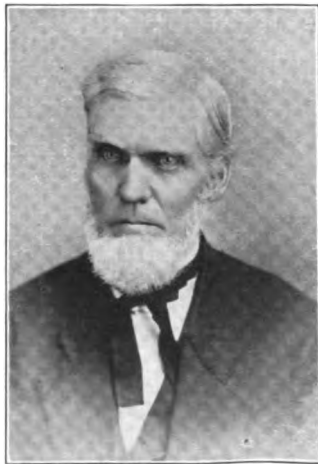
G. W. CARL
(Deceased)



ALBERT BENTON
(Deceased)



DANIEL L. WHEELER
(Deceased)



O. P. ROGERS
(Deceased)

[Plate Five]

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Conference, and which proved to be the germ from which came the Ohio Conference.

In 1868 Toledo and Seneca circuits were added to the list of Michigan Conference appointments in Ohio, and the next year Springfield was added, making four circuits in Ohio. At the Conference of 1868 a total membership of 168 was reported from Toledo and Windsor, and at the session of 1869 Springfield and Windsor reported 134 members, while no report was given for Toledo and Seneca. Assuming that the membership at Toledo remained unchanged the total membership should have been 244. In 1870 a Toledo district, comprising circuits in Ohio and Southeastern Michigan, was formed, and E. P. Hart was elected Chairman. The Ohio part of the district included four circuits, which, with their preachers in charge, were as follows: Cleveland, Toledo, Holland and Whitehouse, E. P. Hart, E. Leonardson; Delta, L. T. Frink; Mansfield and Windsor, B. R. Jones; Seneca, G. H. Compton. At the end of this year 191 members and thirty-two probationers were reported from the Ohio part of the district.

The Conference of 1871, as has been noted, created a Cincinnati District in Ohio, in addition to the Toledo District, with Cincinnati as the only Ohio appointment, however, the other appointments being Dublin and Attica in Indiana. A total membership of 260 was reported from the Ohio part of the Toledo District, while Cincinnati and Evansville, the one in Ohio and the other in Indiana, reported together forty-three. The Conference of 1873 made the Toledo District to comprise eight circuits, all but one of which were in Ohio, and to all of which preachers were sent.

Following the General Conference of 1874, at Albion, New York, where he had just been elected General Superintendent, E. P. Hart having received repeated calls to visit Summerfield, Ohio, planned his winter campaign with a view to making Braddock, Pennsylvania, his objective point, but to go by way of Attica, Lawrenceburg

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and Aurora, Indiana, and Cincinnati, Ohio, and then take in Summerfield on his way back to Braddock. The Rev. Joseph Travis, at that time Chairman of the Central and Iowa districts of the Illinois Conference, had previously visited Summerfield on invitation of one John M. Rounds and a Doctor Taylor, whom he met at Cincinnati, while attending the National Convention Opposed to Secret Societies, as delegate from the Illinois Conference, in May, 1874. Summerfield was their home. Mr. Travis was the first Free Methodist they had ever met, and, on becoming acquainted with him and learning that the Free Methodist Church was a young and growing denomination, they were very anxious that he should accompany them home, that they might have a representative man of the new denomination preach in that place. He yielded to their persuasion and went. He held a few meetings there and organized a small class. Feeling, however, that his District work demanded his attention at home, he made arrangements to go, and referred the people of Summerfield to Mr. Hart. Accordingly he had been urged to visit them, and later did so. So sanguine were they of success that they had proceeded at once to the building of a house of worship. They had communicated repeatedly with Mr. Hart, but his time had been too fully occupied to admit of his going to them until the time already mentioned.

The preparations which these people had made for Mr. and Mrs. Hart's coming had attracted much attention in the community, and so great was the interest awakened that even unconverted people were predicting a great work of grace. On beginning his work there Mr. Hart, as his custom was wherever he went, put the plowshare of truth into the soil with depth and thoroughness. The truth took hold on the people from the start. Aided by the Holy Spirit he insisted on the necessity of being saved from all sin, and showed the people that true holiness and membership in secret societies, as well as the raising, trafficking

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in, and using of tobacco were inconsistent with holy living. This was going further and deeper than those who had been instrumental in securing his services had anticipated; and some, even of those who called themselves Free Methodists, began to question the wisdom of dealing so plainly with things that were so commonly indulged by professedly Christian people in that part of the country, especially with the tobacco habit.

They were being reined up to a point, however, where they must take their stand either for or against the attitude of the Church on this subject as expressed in its Discipline and interpreted by the preacher. The melting power of God was on the people outside the Church, and it was evident that a revival was about to come, if not hindered by those who professed religion. Writing of this state of things Mr. Hart says, "It was a crucial test, and poor Brother Rounds on Sabbath evening, after service, as we were seated by the grate in his sitting-room, gazed into the burning embers, and with a long-drawn sigh exclaimed, 'Well, we have got ourselves into a pretty boat. I am as empty as a barrel.' Doctor Taylor afterwards told us that as he was riding his horse on his round of professional visitation, he found himself nervously chewing the weed and vigorously expectorating the juice, and exclaiming, 'I wish Hart hadn't come.' " *

At the Sabbath service Mr. Hart announced that at 11:00 a. m. the following day they would gather at the Church and decide as to the continuance of the meeting. He said to them, "If you will come to the teaching of the Word of God as interpreted by our book of Discipline we will gladly remain and assist in the meeting; if not, we shall pack our baggage, and on Tuesday take the early hack for the station." † After due consideration and much struggle they decided to stand by the principles Mr. Hart and his wife had been advocating, and all gathered at the

* "Hart's Reminiscences," pp. 232, 233. † Ibid.

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altar to seek for purity of heart. From that time there was no restraint upon the preacher as to what he should preach, and success in the work seemed assured. Meetings were held both day and night, and for some days at a time would continue from 11 o'clock in the morning until near midnight. Demonstrations akin to those so common among the early Methodists were frequent occurrences. Many were converted and sanctified, the whole region round about being deeply stirred on the subject of religion. A strong society was finally organized at Summerfield. Severe testings came to those who composed it, which resulted in some sifting; a number later moved away; and some on one pretext and some on another finally withdrew; but the candlestick was not removed, and the things that remained were strengthened from time to time. Eternity only can disclose the full results of that meeting.

After closing their labors at Summerfield, Mr. and Mrs. Hart continued their labors at different places in Noble County, organizing a number of societies, and dedicating two churches—one at Mt. Tabor, and the other at East Union. The work not being very encouraging at Lawrenceburg, Indiana, and the demand for pastoral oversight in Summerfield and vicinity being urgent, Mr. Hart sent to the former place for the Rev. W. H. James, and appointed him preacher in charge of Summerfield and adjacent societies. Mr. James pushed out also into other places in his preaching of the Gospel, and saw some good fruit of his labors brought into the Free Methodist Church. One of these places was Perryopolis. At this point J. T. Headley and his wife, among others, were fully saved and brought into the Free Methodist Church, he later becoming a Free Methodist preacher of considerable prominence in the Ohio Conference, and serving efficiently for some years as one of its District Elders.

The work in Ohio had been spreading and the membership increasing until, in 1876, an aggregate of 535 was reported to the Michigan Conference. Ten circuits had been

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raised up, and a number of Churches had been erected and dedicated. The Free Methodist work within the State had been fairly launched, but much of it being remote from the Michigan Conference, necessitating long journeys to and from the seat of Conference, as well as other inconveniences, it seemed best that the work in Ohio should be organized into a separate Conference. Due authority having been given for such action the new Conference was finally organized at West Windsor, Ohio (where the first society in the State was formed), October 2, 1879, by General Superintendent Hart. The preachers in full connection were, J. A. Wilson, B. R. Jones, C. F. Irish, J. Cripps, N. R. Woods, Jasper Hayden, C. B. Schaefer. William Jones and A. Spicer were continued on probation, and S. K. Wheatlake was received on probation. After proving himself an efficient and worthy preacher of the Gospel for many years Mr. Wheatlake was elected to the position of General Conference Evangelist in 1907.

The Conference decided to place a stationed Chairman over the Southeast Ohio District, and a traveling Chairman over the other two districts. Accordingly, J. Cripps was stationed at Summerfield and Perryopolis and made Chairman of the work in the southeastern part of the State, and B. R. Jones was made Chairman of the Toledo and Cleveland Districts. A total lay membership of 611 was reported, and Church property to the value of \$16,900. In 1914 the Conference reported thirty-eight preachers in full connection, with seven on trial—forty-five in all; and a total lay membership of 1,235. It also reported Church property to the value of \$74,000, and parsonage property to the amount of \$36,300.

The Northern Indiana Conference was developed from the labors of ministers sent out by the Michigan Conference, which, in an important sense, has also been a mother of Conferences. As noted in a previous chapter, T. S. LaDue was the first Free Methodist preacher of whom any

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record is obtainable to introduce the principles of Free Methodism in the State of Indiana. While living in Van Buren County, Michigan, in 1862, he received a letter from J. W. Barron, a local preacher in the Methodist Episcopal Church, living in the vicinity of Elkhart, Indiana, requesting that he come there and preach. In accordance with this request he established an appointment at Elkhart, which was continued for some time. He likewise held services for a time at Mishawaka, Indiana. His Conference (the Michigan) removed him in the fall of that year, and no work appears to have been organized at either place.*

Four years later, at the first session of the Michigan Conference, C. S. Gitchell was appointed to Indiana. At the next session the Indiana work was left to be supplied. At the third session Dublin, Indiana, reported sixteen members in full connection, and was left to be supplied; but in 1868 a total of seventy-two members, including probationers, was reported, and C. S. Gitchell was appointed preacher in charge. Boston, Indiana, with a society of four members and twenty-one probationers, was also added as a new appointment, and was left to be supplied. The minutes show but little change after this until 1872, except that Attica, Indiana, was incorporated in the list of appointments for 1871, at which time Dublin finally disappears from the record; while Lawrenceburg, Evansville, Fort Branch, Tippecanoe, Westville and Indian Point are added to the list, with a total of seventy-two members. Fort Wayne, with nineteen members and three probationers was added in 1873; and the society at this point appears to have been the first organized in the territory which finally became the North Indiana Conference. The Conference sent three regular preachers and two supplies to the Indiana work that year, which, with two or three societies in Ohio and Michigan, was formed

*MacGeary's "Outline History," p. 133.

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into an Indiana District, with Septer Roberts as Chairman.

The next year, as we have seen, the Indiana work was formed into two districts—the Northern Indiana and Southern Indiana—and C. S. Gitchell was made Chairman over both. One hundred sixty-nine members and twenty-five probationers were reported, but this included the report from Cincinnati, Ohio, which was coupled with Lawrenceburg, Indiana, forming one circuit.

From this time the work in Northern Indiana just about held its own, so far as membership was concerned, for several years, sometimes reporting an increase and then a decrease, but never exceeding a total of 200, and sometimes only about 100, members and probationers. Nevertheless the work was being introduced into new places, occasional new societies were being raised up, a few Churches were built, and the way was being prepared for a new Conference. Amid many reverses circuits were raised up with the following as their principal points: Blue River, Bunker Hill, Knox, Bourbon, South Grade, Elkhart, Mishawaka, Crown Point.

The General Conference of 1886 made provision for the formation of a North Indiana Conference, "to embrace the territory now occupied by the Michigan, Wabash, Illinois and Ohio Conferences lying north of the line of the Toledo, Peoria and Warsaw Railroad running from Sheldon to the second principal meridian, thence due south on the second principal meridian to the south line of Boone County, thence due east to the Ohio State line; said Conference to be organized at the discretion of the General Superintendents."*

Accordingly the North Indiana Conference was organized at Knox, Indiana, October 27, 1887, General Superintendent Roberts presiding. Robert H. Clark and H. H. Cannon were the only preachers in full connection; but one Elder, M. L. Reynolds, was received by transfer from

*General Conference Journal.

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the Methodist Episcopal Church, and George B. Day remained on trial, while S. H. Mathews, M. C. Bonar, T. J. Loring, C. E. Edinger, P. W. Botts, J. S. Wamsley, John Delcamp, and W. T. Loring were received on trial. The appointments were grouped in two districts, the Knox and the Fort Wayne, and Robert H. Clark was made Chairman over both.

This Conference embraced some of as promising territory as could be found in any part of the country, and ought to have had uninterrupted prosperity. It also had a number of most excellent societies, with as stanch and loyal laymen as were to be found anywhere in the denomination, and with a goodly number of Churches and parsonages, some of the former being of superior quality and worth. But notwithstanding all these advantages, the Conference had a checkered history—to a considerable extent a history of failure—the occasion being chiefly that of divisions and sometimes of graver misdoings, among its ministers. Perhaps no other Conference in the connection suffered so much and so long from these causes as did this one.

Finally, in the autumn of 1913, with a view to bettering the state of affairs by providing for the scattering some of its ministers among other Conferences and for the ultimate importation of at least some new preachers into its territory, it was decided to petition the Executive Committee to dissolve the Conference, and partition the territory among the adjacent Conferences. At its annual meeting later in the same year the Executive Committee granted this petition for dissolution, but thought best to annex the divided portions to the Illinois, Wabash and Michigan Conferences only. It is probable, however, that at some later time the North Indiana Conference will be reorganized.

At the time of its dissolution this Conference had sixteen preachers in full connection and two on trial, with a lay membership of 385 in full connection and fifty-four on

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probation, and Church and parsonage property valued at \$50,700.

"The Kentucky and Tennessee Conference was formed from territory originally developed by the Central Illinois Conference in the State of Kentucky, the State of Tennessee being included within its boundaries."* It was organized by General Superintendent Coleman at Scottsville, Kentucky, October 29, 1896, the session holding over Sunday, October 31. It was organized with three preachers in full connection; but two were received later, making five in all. The following are their names: J. W. W. Kelley, J. A. Manning, Walker Mayfield, George M. Dunham, H. O. Coates. R. H. Hinton and W. R. Garrison were received on probation. The ministerial force was small numerically, but full of faith and courage.

The work was arranged in two Districts—Scottsville, and Mammoth Cave—the former having nine appointments and the latter three. Of course seven circuits had to be supplied. J. W. W. Kelley was made District Elder over both Districts. The total lay membership within the Conference was 151, all but three in full connection. There were four Church edifices reported, one valued at \$1,000, one at \$600, and two at \$500 each.

This Conference has had to contend against all those obstacles peculiar to the work of the Free Methodist Church in the South, but in face of these things it has steadily held on its course, and has made some progress. Its work has been chiefly among the rural populations, and to a considerable extent among those not blest with much of this world's goods. Its ministers have been for the most part courageous, devoted and self-sacrificing men, who have not served for filthy lucre's sake, but from a sense of the constraining love of Christ. Accordingly they have succeeded in developing some good territory, and in raising up a goodly number of stanch and loyal laymen to help on the cause. A number of circuits have

*"Outline History," p. 131.

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been raised up in Tennessee, which are grouped in the Nashville District.

It should be remembered that the work in this Conference has been largely missionary in its character, and has been maintained only by self-sacrifice and earnest prayer and labor. Its statistical table for 1914 showed twelve preachers in full connection, and two on probation; a lay membership in full connection of 266, and of forty-one on probation—307 in all; with Church property to the amount of \$12,000, and parsonage property valued at \$3,900.

The Georgia and Florida Conference was raised up largely through the labors of E. E. Shelhamer, a member of the Pittsburgh Conference. He entered the field of evangelism under the Pentecost Bands, which were then recognized evangelistic agencies of the Free Methodist Church. In 1894 he united with the Pittsburgh Conference in full connection, and was ordained Deacon, having previously served two years on probation. Owing to delicate health, and also to a divine drawing in that direction, he desired to take up missionary or evangelistic work in the South, and accordingly the Conference gave him an evangelistic relation, that he might be free to labor in such fields as were opened before him. His wife was an evangelist licensed by the Conference, and together they went to Jacksonville, Florida, where they opened up a mission work, which they conducted during the following winter.

In the spring they went North, holding evangelistic services along the way. They stopped at Atlanta, Georgia, among the other places, where they had a great meeting. In the fall they returned to Atlanta and opened a mission there, which they continued to operate; and, after two years, they organized a Free Methodist class—the first in the State. From this time the work continued slowly to grow, though in the face of fierce opposition, the workers being occasionally arrested and jailed. But worse than this was the effort of the preachers representing the

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more popular holiness movement of the South to freeze them out. Mr. Shelhamer, in a personal letter to the author, said, "We had on one occasion to sell our last two-cent postage stamp to get a five-cent soup-bone, which we boiled three days. Finally God said it was enough, and doors opened and calls came from every direction."

They then started an Industrial Mission, wood and coal yard, printing office, etc., etc. They did not know at the beginning that in helping others they would also be helping themselves, but such proved to be the case. For several years they spent over \$1,000 a year in printing and circulating literature, conducted two Rescue Homes and a Training Home for Workers, having at times as many as fifty to be regularly fed.

Later, Mrs. Shelhamer, who was a woman of strong character, an earnest, able and effective evangelistic worker, and generally beloved, was called to higher service in the world of spirits, and Mr. Shelhamer gave himself to evangelistic work, which he has constantly followed since—a period of ten years. After a time he was again married—to Miss Julia Arnold, of Illinois—who has ever been heart and soul with him in his work, and who accompanied him on a round-the-world tour of visitation among foreign missions in 1909.

In connection with his evangelistic work Mr. Shelhamer has for years edited and published the *Repairer*, a monthly sheet devoted to the advocacy of old-time religion, and has generally held an annual Holiness Convention in Atlanta, and an occasional Convention in Florida, at which he has usually had some of the foremost men of the denomination to do the chief part of the preaching and teaching. Through the labor of himself and others whom he has been enabled to raise up, supplemented by the influence of his publications and the Holiness Conventions referred to, seven circuits have been formed in Georgia, five in Florida, and two in Alabama. From the starting of the Atlanta mission the Pittsburgh Conference

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duly recognized Mr. Shelhamer's work, making yearly appointments thereto, and in 1900 organized an Atlanta District, appointing him District Elder. The work was thus carried on under the auspices of the Pittsburgh Conference until the fall of 1913, when the brethren of this Southern work memorialized the Conference, requesting it to petition the Executive Committee to provide for the organization of a Georgia and Florida Conference. The Conference acted favorably on the memorial, and a week later the Executive Committee took action authorizing the formation of the proposed new Conference, to embrace the States of Georgia and Florida.

Accordingly the Georgia and Florida Conference was organized by Bishop William Pearce, at Atlanta, Georgia, in connection with a session held November 12-16, 1913. The preachers in full connection were the following: E. E. Shelhamer, W. B. Harris, James B. Cunningham, T. B. Adams, W. S. Gardner, J. F. Beeson, O. J. Withrow. Two were also continued on probation—E. L. Garrow and W. P. Juhlin. Besides these nine regular preachers four supplies were also sent to circuits not otherwise provided for. The Conference work was arranged in two Districts—the Atlanta and Florida—and E. E. Shelhamer was elected District Elder of both. The table of statistics for 1914 showed a total lay membership of 173, all but twenty being in full connection, with Church property valued at \$7,800, and parsonage property to the amount of \$1,100.

CHAPTER X

FREE METHODISM ON THE PACIFIC COAST

Free Methodism originally made its way over the Pacific Coast via what was then known as Washington Territory. The New York Conference fathered the initial movement. Among its appointments for 1876-1879 inclusive may be found the following: "George Edwards, missionary to Washington Territory," and for part of that time "and Oregon" was included.

Then in its appointments of 1880 "Washington Territory Mission" was made a separate district, with John Glen as Chairman, and with appointments as follows: "Seattle, John Glen; Pataha and Walla Walla, G. Edwards." The same appointments were continued the following year, fifteen members being reported from Seattle. The appointments remained unchanged in 1882, and Seattle reported thirty members. The appointments for this year also contain an "Oregon Territory" district, comprising one appointment only, which read, "Clackamas, T. S. LaDue." T. S. LaDue was Chairman of the district.

In 1883 Washington Territory Mission reported thirty-six members, six being probationers; and Oregon District forty-seven, nine being probationers. In 1884 the appointments remaining the same, Seattle reported a total of forty-eight members, including ten probationers; and Clackamas, Oregon, a total of sixty members, five of whom were probationers. The work at Seattle, Washington, and Clackamas, Oregon, formed the nuclei from which the Oregon and Washington Territory Conference was finally developed.

In the autumn of 1874 E. N. Sumner, "Father Sumner,"

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to whom reference is made in a former chapter as the first Free Methodist in the State of Minnesota, removed from his Eastern home to Oregon, and settled near Clackamas. This was at the same time, as elsewhere noted, that T. S. LaDue removed from Minnesota to New York City. They were mutually congenial friends, whose friendship was in nowise lessened by the great distance that subsequently separated them. They corresponded with each other, and "Father Sumner" wrote occasionally, and at last urgently, requesting Mr. LaDue to move to the Pacific Coast. Feeling considerable drawing toward the far Northwest, the latter accepted an appointment to Allentown, Pennsylvania, again in September, 1881, with the understanding that, if the way opened, he might leave for Oregon before the end of the year.

Mr. LaDue and his family settled in Allentown, and remained there during the winter. In the meantime Father Sumner became so determined to bring about Mr. LaDue's removal to the Pacific Coast that he sent several hundred dollars to defray the expenses of the family's journey to Oregon. But the feeble condition of Mrs. LaDue's mother, who lived with them, would not admit of her making the journey, and on this account they were detained. In the following spring she was taken seriously ill, and, after three weeks of suffering, passed to her heavenly home.

For a number of years Father Sumner had been praying night and day, often with tears, for the work in Oregon. About this time he had a strange experience, which he afterward related to one of Mr. LaDue's sons. He was riding one day alone on the road, his mind as usual studying over the work and his heart filled with longings concerning it, when, he said, a glorious pillar of light seemed to descend from the sky above him, and the words came to him as though uttered by a voice, "Thou art delivered."

Mr. LaDue finally sent word to Father Sumner, asking if the money should not be returned, as it had been held so long. In April a messenger came to Mr. LaDue's door and delivered a telegram, bearing the one word "Come," and signed, "E. N. Sumner."

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The details of preparation were arranged quickly, with uncommon ease, and before the close of the next month the family were across the continent, going by rail to Chicago and San Francisco, and from there by steamer to Portland, Oregon.*

On account of the size of his family, and also because of the heavy expense incident to transcontinental travel by rail in those days, Mr. LaDue chartered a freight car from Chicago to San Francisco, had it fitted up in suitable style for family use, and made the trip across the continent therein, being quite independent of Pullman sleepers.

On his arrival he at once began his work with characteristic earnestness. The Sunday following his arrival in Clackamas he preached in what was known as the Rock Creek schoolhouse. The same week he went, in company with several others, to attend a camp-meeting being held by the Rev. F. H. Ashcraft and his uncle, the Rev. H. F. Ashcraft, in Powell's Valley. The Ashcraft brethren, though identified with the Free Methodist Church in the east, were engaged in undenominational evangelistic work on the Pacific Coast, which proved to be one of the factors in the ultimate introduction and organization of Free Methodism in that part of the country. Though Mr. LaDue did not regard the undenominational work of these brethren as best adapted to conserving the results of their labors and advancing the cause of holiness, yet he perceived that the power of the Holy Spirit was attending their labors, and wisely concluded not to let differences as to methods interfere with Christian fellowship and coöperation.

The following Sunday afternoon, at their request, he preached to a large congregation. He spoke with much freedom, and his word was with power. He also announced, during the progress of the discourse, that he was a Free Methodist preacher, and that he had come to Oregon to stay. His unassuming manner, together with

*"Life of T. S. LaDue," pp. 146, 147.

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his boldness and power in preaching, and his announcement as to his denominational affiliation and of his intention to remain in Oregon, created no small stir, and excited much inquiry and interest. The following, from the "Life of LaDue," shows how this whole matter was taken:

A Methodist local preacher went to a United Brethren local preacher immediately after the sermon, and said very excitedly, that this LaDue was a Free Methodist Presiding Elder who had come on from the East with an understanding between him and the Ashcrafts that they were to go ahead and work into the various Churches under the plea of undenominationalism, and then he was to follow them and organize. The ex- itinerant thus addressed was acquainted with original Methodism, and was not alarmed. He had been captivated with the old-time power and truth ministered by the new preacher, and replied, "Well, if LaDue can take the Coast with such preaching, I say let him take it!" It is true there was an understanding between Mr. LaDue and the Ashcraft brethren, but it was only an understanding in the Holy Ghost. Brother Frank Ashcraft sat on the platform, his large frame, during the storm of eloquence and burning truth, frequently shaking with satisfaction and delight; and, as Mr. LaDue occasionally turned and addressed himself to him, he emphatically indorsed what was said, and responded with hearty amens. Farther than this, there was no understanding between them whatever. Their first acquaintance with each other, except by report, was at this meeting.

As soon, however, as it became evident that Mr. LaDue would follow his usual course of organizing, in a regular and legitimate way, a Free Methodist work, and that some of the fruits of the labors of these brethren would go into the Free Methodist Church, the doors were closed against the brethren on every side—doors which had been wide open as long as the Churches which made such an outcry against sectarianism had hoped to reap all the benefits of the undenominational movement. The basest slanders were circulated against them, even by those in high Church position, and diligent pains were taken to destroy the influence and blacken the reputation of these brethren, who had been so warmly welcomed while sectarian and worldly Church officials expected to play the whole work into their own hands. From Annual Conferences and ministerial associations, down to the pastors and lay members, a systematic war began against the holiness movement, and especially against Free Methodism. An example of the feeling raised against the undenominational holiness bands after-

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wards occurred in Powell's Valley. The schoolhouse burning down, the upper part of the Methodist parsonage was courteously opened for religious services, but the pastor, who professed holiness, would remain with his family down stairs, rather than attend the band services.

A prominent city M. E. preacher, and since a Presiding Elder, declared publicly, in the pulpit, that he could not find sanctification, as a second work of grace, between the lids of the Bible, and emphasized the expression by violently closing the book. At another time the same man, while preaching, violently closed the Bible and exclaimed that he wished he could take the word sanctification and wring its neck. Another M. E. preacher, in a neighboring city, said that all he wanted to know of any man was that he professed holiness. Such expressions as these, and outspoken Zinzendorffian teachings, flourished unreprieved, and even commended, in the Church which, as has been truly said, according to Wesley's account of its origin, has no apology for an existence except as a denomination raised up to advocate the doctrine and experience of holiness.

The [Ashcraft] brethren, whose work, from this time, was systematically suppressed and extinguished, labored on a couple of years longer, and then, finding the bands scattered, peeled and torn, and the Church doors in every direction closed, they abandoned undenominationalism on the Pacific Coast to less able and less conscientious hands, having fully proved it to be a method of holiness work unsuited to accomplish the best and most permanent results. A number of real pilgrims converted and sanctified under their labors were glad to find a home and a shelter from the storm by uniting with the Free Methodist Church, and formed the principal part of most of the few societies first organized in Oregon. Most of those who chose to remain in the churches where they were, soon yielded to the influences around them, and although some of them retained a profession of holiness there was scarcely one here and there who retained anything more.*

Mr. LaDue now began laboring in his accustomed way, as a Free Methodist preacher. He accepted such openings as were offered him, however, whether in other denominations or elsewhere, and preached the Gospel of a full salvation to all. He was much in fervent prayer that God would give him the hearts of the people, which request was finally answered, notwithstanding the tumult

*"Life of T. S. LaDue," pp. 150-154.

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of opposition through which he had to win his way. Friends were raised up wherever he went, and calls for his services came from various directions.

"In June he held a few meetings among the sailors and fishermen in Astoria, about one hundred miles from Portland, near the mouth of the Columbia River, and organized a little class, which, however, by removals, and from other causes, was soon scattered. Some of the sailors here were quite carried away by one of his original and powerful sermons entitled, 'Old Ship Zion and New Ship Zion.'"

In July he formed a class of eight members at the Damascus schoolhouse, near Clackamas, Oregon. This class included four members of his own family, and was the first permanent Free Methodist work established in the State.

Next he held a protracted meeting about five miles East of Portland, in an old house which Eugene Grantham, who afterward became class-leader of a little society organized there, fitted up for the purpose. It appears, from a letter he wrote to the Rev. C. M. Damon at this time, that Mr. LaDue expected the Ashcraft brethren, who had expressed their intention to announce themselves as Free Methodist evangelists as soon as a few outstanding engagements should be filled, to come on later and assist in this meeting. In the meantime, however, he carried on the services himself, and that against fierce opposition. The adherents of Freemasonry, the defenders of the use of tobacco, the sectarians of the Methodist Episcopal Church in that place, and other elements of evil were stirred to the depths, and all made common cause against the work.

When, in spite of all these things, they saw that the truth was prevailing, and that there would evidently be a Free Methodist Church organized as a result, their hostility to the movement could scarcely be restrained. "Any allusion to the Free Methodist Church as better than the

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Methodist Episcopal Church," says Mr. LaDue, "and particularly any mention of intention to organize, provokes a hiss and a howl—an awful devil back of it. When it was evident that we would form a class, the raging began. A young man prayed before quite a congregation, 'O Lord, the wolf in sheep's clothing has come. He's pokin' in his snout here and there, and it's all Church, Church, his Church, and, O Lord, we hear a good many are goin' to jine for popularity, and some for a great name, and some for money, and some to git married,' etc., etc., etc. Then he read, 'Judge not that ye be not judged,' etc., then Rom. 14—'Herbs,' of course meaning tobacco—of all the messes! The next evening one of them was heard trying to raise a mob against me. And all these profess to be sanctified wholly. Well, God gave us a clean victory."*

A class of six blessedly saved souls was organized at this place, and more followed later. One of these was a United Brethren preacher, whom Mr. LaDue pronounced "one of the clearest and soundest old men we ever met."

Mr. LaDue continued to labor wherever open doors invited, organizing small Free Methodist classes in various places. During this time he was praying that a tabernacle might be provided for the Free Methodist work. At length a brother who knew nothing of this came to him, saying that he had obtained a job that was bringing him fair profits, and that the Lord had laid it on him to purchase a tabernacle for the work in which he was engaged. This brother sent to St. Louis, Missouri, and bought a two-masted tent fifty by seventy feet in size, paid for it, and also the freight charges besides. Prophecies of failure and various expressions of contempt soon filled the air, as the people saw the tabernacle pitched. The Sanballats and Tobiahs were busy, but to no avail.

It was in June, 1884, that the first Free Methodist tabernacle meeting was held in Oregon. This meeting was

*Quoted from a personal letter, in "Life of LaDue."

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held at Harmony, a place not far from Father Sumner's home, and with good results. Later the tabernacle provided for the Free Methodist work in Oregon did good service for years, and a host of souls were saved and gathered into the Free Methodist Church beneath its canopy. "It became evident, at last, as Mr. LaDue had declared from the beginning, that only a thoroughly organized work would meet the demands of the holiness cause in Oregon and Washington Territory." Undenominationalism, popular though it had been in that region of country, had failed to give its votaries the kind of education and discipline needed in order to make strong and symmetrical characters. As one of their own number said, after being delivered from bondage to that peculiar error, and becoming one of the most able and spiritual workers in the cause of holiness to be found in the country, "We as undenominational holiness evangelists inculcated the doctrine of insubordination to all Church authority." Such a course could but be highly injurious to the cause of "true holiness."

The brethren of Oregon and Washington Territory having petitioned the General Conference of 1882 to be organized into a separate Conference whenever that body should regard it as desirable, the General Conference voted to authorize the formation of such a Conference "when in the judgment of the Superintendents it is thought necessary." Accordingly the work in Oregon and Washington was organized into the Oregon and Washington Territory Conference, June 10, 1885, at Beaverton, Oregon, about eight miles west of the City of Portland, General Superintendent Hart presiding. The following were the preachers in full connection: John Glen, T. S. LaDue, George Edwards, George Windust, A. P. Goode, and N. C. Mower. T. S. LaDue was chosen secretary. Alexander Beers, Frank Cathey, Harry Van der Veen, and John LaDue were received on probation. The Conference was divided into three districts—the Oregon, the Seattle,

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and the Walla Walla—and T. S. LaDue was elected stationed Chairman over the Oregon and Walla Walla districts, and John Glen over the Seattle district. Seattle reported a total membership of fifty-five, and Clackamas a total of sixty-four. Church and parsonage property to the value of \$2,000 was also reported.

During the next eleven years the work spread considerably, considering the sparsely settled condition of the rural regions embraced in the Conference territory. Societies were raised up at East Portland, West Portland, Oregon City, Salem, Falls City, Eugene, Roseberg, Springfield, Tillamook, and a number of other places in Oregon; three new societies in Seattle, and one each at Tacoma, Buckley, Snohomish, Arlington, Edmonds, Everett, May Creek and Renton, in Western Washington; and about fifteen circuits, comprising small societies in Eastern Washington, including Spokane, Roslyn, North Yakima, Colville, Bethel, Colfax, Baker City, Goldendale and Douglas.

Because of the wide extent of the territory covered by the Oregon and Washington Territory Conference, it was deemed advisable in 1896 to partition it into three Conferences. There were at that time thirty-nine circuits and stations in the parent Conference, with a total of forty-five preachers, including probationers, an aggregate lay membership of 838, and Church and parsonage property valued at \$20,234. At its eleventh annual session, held at Portland, Oregon, April 3-7, 1895, a committee was appointed to consider the matter of dividing the Conference, which reported, recommending the following:

“First, that the present Conference, known as the Oregon and Washington Conference, be divided into three Conferences; the first to be known as the Washington Conference, which shall include all of Washington west of the summit of the Cascade range; the second to be known as the Oregon Conference, which shall include all of Oregon west of the summit of the Cascade range; the third to be known as the Columbia River Conference,

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which shall include all of Washington and Oregon east of the summit of the Cascade range, and Idaho.

The report was adopted, and another committee was appointed "to prepare a Memorial on the division of the Conference, to be presented to the Executive Committee." The Executive Committee acted favorably on the Memorial, and thus the way was made clear for the organization of the new Conferences.

The Columbia River Conference was organized first. The session at which it was organized was held at Spokane, Washington, April 2-5, 1896, General Superintendent Coleman presiding. It was organized with the following preachers in full connection: George Edwards, F. W. Cathey, J. C. Scott, Ira F. Ward, J. G. Tunison, E. W. Achilles, James Eva, William Burkholder, J. D. Cook, George Windust, and A. P. Goode. Also S. P. Hale, James N. Wood, Benjamin E. Christlieb, Eugene Ely, Steele Yockey, J. E. Clink, and Guy Denny were received as preachers on trial. The work was arranged in four districts known as the Ellensburg, Spokane, Colville, and Walla Walla districts, and J. C. Scott was made Chairman of the entire work.

The statistical report showed a total lay membership of 260, forty-three of whom were probationers, with Church property valued at \$3,900. It has at present sixteen preachers in full connection, and five on probation, with a lay membership of 509, seventy-four of whom are probationers, and with \$23,800 worth of Church property and parsonage property valued at \$14,450.

One of the things which has always militated against the more rapid growth of this Conference has been the fact that those Free Methodists who have migrated Coastward from the Eastern portions of the country via Eastern Washington, and have halted there, have for the most part remained a comparatively short time only, and then moved on across the mountains, which has given the various societies raised up within its bounds a transient member-

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ship. Still, in the face of this embarrassment, and of others arising from sources peculiar to that region of country, the work has more than held its own, and may be considered as having achieved a fair measure of success. The work has extended to several important points in Idaho, particularly to Boise and vicinity, and likewise to Kalispell, Montana, and several contiguous circuits, where the Rev. George T. Klein and his wife first pioneered the way, and where the Columbia River Conference now has a Montana District.

The first session of the Washington Conference was held in the Chapel of Seattle Seminary, in a part of Seattle then known as Ross, April 9-12, 1896. Superintendent Coleman organized the Conference and presided over the session. The Conference was organized with nine preachers in full connection, and three were received on probation. Those in full connection were, C. E. McReynolds, J. M. Scott, Alexander Beers, N. E. Hough, A. N. West, A. H. Norrington, Peter Griggs, E. L. Smith, J. W. Carter. The probationers were, C. S. McKinley, E. W. Stayt, Clark W. Shay.

The thirteen circuits and stations were grouped into three districts—the Seattle, Whatcom, and South Bend—and C. E. McReynolds was made District Chairman over them all. The lay membership at that time was reported as 237, thirty-three of whom were probationers. The Church property was reported as valued at \$10,534.

This has ever been an aggressive Conference, which, together with certain natural advantages not enjoyed by other Conferences generally, has contributed largely to its growth and effectiveness. Then, too, Seattle Seminary being located within its bounds has induced many of the Free Methodist people from distant parts of the country to move to Seattle with their families, in order to educate their children, which has been another decided advantage of the Washington Conference over many others in the connection. The seminary was in active operation for

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some time before the original Oregon and Washington Conference was partitioned into the three Conferences we are now considering; but even then Western Washington received the chief benefits conferred upon the work in the Northwest by the existence of the school in Seattle, while the other portions of the Conference gave the institution their support and patronage, as they have also continued to do since the division of the territory into three Conferences.

At the present time the Washington Conference has a lay membership of 1,265, including 159 probationers, with Church property reported at \$56,700, and parsonage property amounting to \$27,650. The personnel of its ministry, the noble and consecrated character of its laity, the hold it has upon the general public, and the prestige given it by the standing of Seattle Seminary, which has already become a Junior College and will doubtless take on the character of a full-fledged collegiate institution in the near future, all promise much for the future of this Conference.

The Oregon Conference proper was formed out of that part of the original Oregon and Washington Territory Conference which remained after the formation of the Columbia River and Washington Conferences, as sketched in the foregoing paragraphs. The initial session at which it was organized was held at Gresham, Oregon, April 16-19, 1896, and was presided over by General Superintendent Coleman. The following is the list of preachers in full connection at the organization: B. F. Smalley, John Glen, R. H. Dollarhide, D. J. Goode, N. C. Mower, W. J. Bowerman, J. H. Brown, C. H. Jerome, W. E. Goode, J. F. Leise. Also William Dollarhide, H. J. Blair, R. Pettyjohn, and A. L. Teegarden remained on probation. This made a total of fourteen preachers. The lay membership was 351, including thirty-eight probationers. The amount of Church property reported was \$5,150, and the parsonage property \$350.

The work in the Oregon Conference has been fairly

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successful since the time of its formation as a work separate from the Columbia River and Washington Conferences, although its present statistics do not fairly represent the advance made, because of the Southern Oregon Conference having been formed from its territory in the spring of 1912. Its present statistical showing is as follows: Ministers, in full connection, thirty-two; on probation, five. Lay members in full, 565; on probation, sixty; total, 625. Church property, \$26,200; parsonage property, \$12,900.

If we were to add to the foregoing figures the statistical showing of the Southern Oregon Conference, though not large, it would materially increase the showing of the Oregon Conference; and nearly the whole of what now constitutes the Southern Oregon Conference is work raised up and fathered originally by the Oregon Conference.

As he was a member of the Oregon Conference at the time of his death, a little further sketch of the Rev. John Glen, who was so largely identified with the work on the Pacific Coast, particularly with the pioneer work of the cause in the State of Washington, seems to be here in place.

Mr. Glen was a native of New York State, born June 22, 1838. His earlier ministry was spent in that State, chiefly in the New York Conference. We have already given an account of how, in an early day, he was imported to Seattle to pioneer the work of Free Methodism in that city. That he was a man of distinguished ability is evident from the fact that he was always in demand for the more important appointments of whatever Conference claimed him as a member. He is still pleasantly remembered in Brooklyn, New York, Seattle, Washington, San Jose, California, and Portland, Oregon, where he served pastorates with much success. At the latter place he was serving his fourth year at the time of his death. For a long time also he served efficiently as District Elder in

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the Oregon Conference. In 1898 he was delegate to the General Conference held in Chicago, Illinois.

"Father Glen," as he was familiarly called in the later years of his life, greatly endeared himself to the people whom he served in various parts of the country. He was a man of great kindness, exceedingly considerate of others, uniformly courteous and helpful, and yet never failing to preserve his ministerial dignity, both in the pulpit and out of it, and to maintain his integrity as a man of God. "Those who knew him best loved him most, and he will live on in the memories of his people."

He was brought into the Free Methodist Church under the labors of the late B. T. Roberts, in Wayne County, New York, uniting with the Church, December 2, 1860, but a little more than four months after the denomination was organized. He had a most radical conversion in his early manhood, and some time later received the sanctifying baptism with the Holy Spirit. He had a rich experience in the things of God, which ripened beautifully toward the end of his career. The day before his death he said it seemed to him the Lord was coaxing him to come over, and remarked to his wife, "You must not expect to see me blest like this all the time."

There was but one John Glen. His appearance was striking. He was of medium height, stout-built, slightly corpulent in his later years, round-featured, smooth-faced, with a countenance of sparkling intelligence and beaming with goodness. He was always in a devotional frame, yet was agreeably social, and in perfect keeping with his ministerial dignity could adapt himself to any class of society. A pleasant humor frequently attended his conversation, and enlivened his discourse with others. He was one of the most genial of men, a man who would make friends anywhere. He was also an ardent believer in the personal, premillennial coming of Jesus, and lived in a state of constant readiness to hail the event should it occur in his day.

Of his ministerial character, the Rev. W. N. Coffee,

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in writing his obituary, said: "As a minister of the Gospel, he was loyal, sound, true to his convictions, and conscientious. He was tender, kind, gentle, sympathetic and appreciative. As a pastor he was ever on the alert to guard his flock against false 'isms.' He despised sham, detested assumptive pretenses, and abominated affectation. As a preacher he was clear, forceful, epigrammatic and very commanding. He was discerning, and tactful and commanding in his meetings, though in no sense officious. Until his place and time came to take charge of a meeting, he was noticeably retiring; but then he proved himself a veritable 'master of assemblies.'"

He was not merely an iconoclast, or idol-smasher, but a man whose whole ministry was constructive. He always edified believers, added to their number, and built up the work of God in general.

The year before his death Mr. Glen visited friends and relatives in New York State, then spent the winter in Southern California—at Los Angeles, Pasadena, and Santa Cruz; later visiting San Jose and Alameda, in the northern part of the State, and returning home in May to attend his Conference and again take up regular pastoral work, saying he felt more at home there than anywhere else. It was only about a month after beginning his fourth year at First Church, Portland, that he was cut off by heart failure superinduced by a cold taken a few weeks before. In his death a prince with God and one of the Fathers of Free Methodism was removed from among men, and went to be with God.

CHAPTER XI

FREE METHODISM ON THE PACIFIC COAST—CONTINUED

As already stated the Southern Oregon Conference was formed from the Oregon Conference. The chief reason for its formation was the remoteness of the work in that part of the State from that in the northern part, and the consequent inconvenience and expense incident to attendance upon the annual sessions. The General Conference of 1911 authorized the formation of a "Southern Oregon Conference," which "shall include that part of the State of Oregon lying south of a line beginning at the Pacific Ocean, at the northwest corner of Lane County and extending due east across the State."*

Accordingly the new Conference was organized by Bishop Wilson T. Hogue, at Medford, Oregon, May 8, 1912. The session lasted over May 12th. The Conference was organized with the following preachers in full connection: W. E. Goode, H. J. Blair, R. H. Dollarhide, J. H. Brown, and J. W. Sharpe. John F. Smith was received into full connection, and elected to Deacon's orders, and B. F. Smalley was received by transfer from the Oregon Conference, and M. F. Childs from the Illinois Conference. The work of the Conference for the year was arranged in two districts—the Medford and the Roseburg—and B. F. Smalley was elected District Elder over both districts. One hundred forty-six lay members were reported, thirteen of whom were probationers. The valuation of the Church property belonging to the Conference was \$7,050, and of parsonages, \$5,400. The statistics of the last session show that the Conference has just about held its own.

*General Conference Journal, pp. 110, 111.

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California has ever been recognized as a difficult field for religious work. Says Bishop John S. MacGeary:

California, from the days when William Taylor, afterward Methodist Bishop of Africa, was sent to lay the foundation of Methodism in that State, until the present, has borne the reputation of being the hardest field in which to do religious work that our country presents. The territory was originally settled largely by adventurers—men who went there solely for the purpose of seeking fortunes. In the mad rush and scramble for gold everything else was forgotten. Men who in the East had been identified with the Church and active in religious work caught the infection and joined the money-mad crowd. The result was that the whole community became possessed with a spirit of supreme indifference to sacred things which seems to prevail until the present.*

If other denominations and evangelistic agencies have found themselves withstood by the conditions prevailing in this land of gold, much more has the Free Methodist Church found the almost universal indifference to all kinds of religion characteristic of the country hard to overcome, and that largely because of the demands Free Methodism everywhere makes upon those who enter upon the religious life in respect to renouncing the vain pomp and glory of the world, with all the covetous and sinful desires of the flesh, so as not to follow or be led by them. General Superintendent B. T. Roberts, who, with his wife, spent about six months laboring in San Francisco in 1880, in addressing the city Preachers' Meeting said, "I am surprised, brethren, that you have accomplished as much as you have. It is the hardest rock I ever drilled in."

Still the evangel of Free Methodism was in an early period of the Church's history borne into this land of sunshine, flowers, fruit and gold; and, in face of all the manifold obstacles to its success, it has won its way to a permanent place among the evangelistic agencies which are making for the redemption of the Golden State.

There is no absolute certainty as to the beginning of

*"Outline History," p. 140.

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Free Methodism in California. We do find, however, among the Michigan Conference appointments for 1873 one which reads, "W. D. Bishop, missionary to California." The appointment read the same the following year. After that, however, the appointment no longer appears. But in 1875, the minutes of the Genesee Conference record the following appointment: "California Mission, G. W. Humphrey." He went to this appointment full of enthusiasm, expecting to build up a Conference there; but he went against the better judgment of the Conference, that body granting him the appointment because he expressed himself as so fully convinced that he was led of the Lord in the matter, that he intended to go whether the Conference consented to it or not, though he very much desired its consent. The Conference reluctantly consented, and after having done so proceeded to raise money by contribution and subscription toward helping to pay his expenses. It is probable that some time during that year he organized the first Free Methodist class in California. At any rate a society was organized in San Francisco some time during 1875, composed of the following, with other members: Thomas Dawler, Maria E. Parks, Mary A. Young, Mr. and Mrs. Briggs, Mr. and Mrs. Thomas, Dr. and Mrs. M. F. Bishop. Dr. Bishop still remains with the Free Methodist people, holding his membership at Alameda, California.

Mr. Humphrey, who was an Englishman of marked ability, largely failed of realizing his dream of success in California, however, finally yielded to the pressure of the worldly spirit, and for a time was drawn aside from his ministry. Later, however, he recovered himself, became identified with the Methodist Episcopal Church, South, was highly esteemed among that people, and is said to have died in great triumph, November 2, 1882.

In the month of October, 1876, a local preacher from the Methodist Episcopal Church, by the name of F. H. Horton, united with the San Francisco Free Methodist

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society, and began to labor among them for the salvation of sinners, and for the advancement of the cause Free Methodism represented. Public religious services were held in private houses, tents, public halls, and such other places as were available, in Alameda, Pacheco, and other towns and cities. At Pacheco a society was raised up which still remains.

In January, 1879, General Superintendent B. T. Roberts, accompanied by his wife, Miss Ida R. Collins of New York State (later Mrs. Ida Collins Winget), and Miss Mattie McCreery, youngest daughter of the Rev. Joseph McCreery (later the wife of Rev. F. H. Horton), went to California to spend a number of months in endeavoring to promote the work of God on the Pacific Coast. Mr. Roberts decided upon this tour in response to numerous urgent calls from the region, "which," he says, "we fear we have neglected too long."

The party arrived in Oakland on the 5th of January, and were met by Dr. M. F. Bishop and his wife, who took them at once to their comfortable and hospitable home in Alameda, a growing town just south of Oakland. They found a small Free Methodist class at Alameda, which met regularly at the home of Dr. and Mrs. Bishop on Sabbath mornings, to whom Mr. Roberts preached the first Sabbath evening and the following Tuesday evening. In writing of his labors in California for the *Earnest Christian* of January, 1879, he makes mention that one backslider was reclaimed at the meetings in Dr. Bishop's home.

The same week he went about eighteen miles across the Coast Range mountains to a place called LaFayette, and preached to a small but attentive congregation. Thence he proceeded up the valley eight miles to Pacheco, a town of several hundred inhabitants in Contra Costa County, where was a small Free Methodist society, which had been raised up by the Rev. F. H. Horton, then the only Free Methodist circuit preacher in California. When Mr. Hor-

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ton first visited the place, some three years before the visit of Mr. Roberts, there were no religious services in the town. There was a Presbyterian Church in this place—a cheap, temporary structure, in which visiting ministers occasionally preached, at the time of Mr. Roberts's visit, and also a substantially built Odd-Fellows' Hall, in which meetings were regularly held. Of Mr. Horton's meetings at Pacheco Mr. Roberts wrote as follows:

Brother Horton's meetings were attended with such success that some of the leading Odd-Fellows became converted and left the Lodge. A small Free Methodist Church was organized. The Presbyterian Church was reorganized, and a Congregational Church was formed, and a pastor settled. A religious interest was awakened that never before was known in that community.*

Mr. Roberts held a quarterly meeting in this place, at which the interest was such that it was decided to continue the services through the week. The Lord's presence was graciously manifested, and a few were saved.

On returning to Alameda he preached on the Sabbath in the Methodist Episcopal Church, on invitation from the pastor. On Sabbath morning, the 25th of January, he preached in the Presbyterian Church at Santa Rosa; and in the afternoon of the same day he preached in the jail. The prisoners gave good attention, appeared much affected, and expressed their appreciation of the service. On February 2, on invitation of his old friend, Dr. M. C. Briggs, the pastor, he preached in the Howard Street Methodist Episcopal Church in San Francisco. The congregation was large and attentive, and a gracious season was enjoyed. The following Sabbath he preached in the Powell Street Methodist Episcopal Church. The pastor, the Rev. Mr. Harford, whom Mr. Roberts had formerly met in Lawrence, Kansas, and whose wife had heard him preach in Rushford, New York, had courteously written him requesting his service some Sabbath at his conve-

*"Earnest Christian," January, 1879.

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nience. Notwithstanding the fact that the day was very unpropitious, the service was one of interest and blessing.

Soon after this Mr. Roberts began a protracted meeting in the Second Adventist Church, on Eddy Street, Alameda, which the Free Methodist society had hired for a month for twenty-five dollars. The congregations were chiefly made up of members of various Churches, among them some Christian workers who had been nobly battling for the purity of the Gospel. Of his labors here Mr. Roberts says, "The Lord has held us with great stringency to insist upon the New Testament standard of Christianity. We have never felt more of the Spirit than we have here in every service. So far the visible results have been, a few justified, a few wholly sanctified to God, and a good deal of awakening among professors. By the grace of God we intend to keep on here while He leads, doing all we can for the salvation of souls. Instead of the hunger for truth which we have found in many places, we here find the most appalling indifference."

Invitations continually poured in for him to visit other places, but he sought the mind of the Spirit as to where he should go next, and finally decided to begin a campaign in San Francisco. He began a series of meetings there in a hired hall about the first of February, which he did not close until the last of March. He generally preached twice a day, except on Saturday. Of his efforts here he wrote for the May number of the *Earnest Christian*, as follows:

The meeting was a decided success. The congregations, though composed in large part of members of different branches of the Church, received the truth cordially and gladly. We preached the self-denying doctrines of the Gospel in as plain a manner as we could, and the Spirit carried the truth to the consciences of the people. There were a goodly number of conversions; and many were quickened to newness of life. Conviction for holiness was general, and several, we trust, obtained the blessing.

From San Francisco Mr. Roberts and his party went to San Jose, where he preached six times in the Friends'

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Meeting House, kindly opened for the purpose, and where, notwithstanding the inclemency of the weather, and the very unfavorable location of the house, the truth was declared with power and the results were left with God.

The next Sabbath he began a series of meetings in Alameda, where the political excitement incident to two elections held during the progress of the services interfered considerably with the attendance and with the success. But God's presence was manifest in every service, and some who came in from different Churches were greatly quickened and blessed. "A few professed to receive the blessing of holiness, and a few made a start in the divine life, who, we trust, will go on in the service of the Lord."

This was Mr. Roberts's last series of meetings in California, the work in the east demanding that he return home. As he was about to leave the Pacific Coast, where he had labored so earnestly for nearly six months, he wrote:

"We believe that the foundation has been laid for a good work, and we have confidence that God will carry it on." Also: "Though we have not seen all accomplished that we desired, yet we feel confident that our coming here was of God. He has made our visit here a blessing to us, and to many souls. We have tried to do our duty, and we leave results to Him."* In all his labors on the Coast his wife proved an invaluable helper.

In 1881 General Superintendent E. P. Hart settled with his family in Alameda, California, and early in the winter of 1882-3 he and Mrs. Hart went to San Jose and held a series of meetings. They rented a vacant store-room, purchased lumber, and, with the help of sympathizing friends, fitted up the place and began the meetings. Mr. Hart paid out his last five dollars to purchase material for seats. James Allen, and Brethren Kennedy, Clarkson, and others, laymen, gave them encouragement

*Editorial in "Earnest Christian" for June, 1879.

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and helped materially in the religious services. Although the evenings were damp and cold they held services each evening, first on the street and then in the hall. The Rev. Ross Taylor, son of Bishop William Taylor, was holding street meetings at the same time, in connection with special revival services in the Methodist Episcopal Church. He and Mr. Hart would occasionally join forces in the street, and then give notice of the meetings at the church and hall. The following incident, which occurred in connection with these meetings, is related by Mr. Hart, and will bear repeating:

One evening a gentleman followed our little band from the street to the hall, who was destined to take quite a prominent part, financially at least, in our work in the California Conference. He was an Englishman. He took a seat in the back of the hall, but paid strict attention to the preaching. This man became a regular attendant on our services, but would usually slip out at the close of meeting, so that we did not have much opportunity to converse or get acquainted with him. We had a number of converts, and I gave notice that on a following Sabbath morning I would organize a class. I occupied the hour of the morning service in explaining our Discipline, and then called for any who desired to unite to present themselves at the altar. To my surprise, about the first one to come was my English friend.

He wore a heavy gold watch-chain, gold studs and a large Masonic emblem in gold. I judged that the man was laboring under a misapprehension, and concluded he would be ready to retreat when I came to insist on an affirmative answer to the disciplinary questions. I said to him, "I suppose you wish to join on probation." He at once replied, "No, I wish to join in full connection. I am a member of the Congregational Church." I called his attention to the questions, especially the ones referring to the wearing of gold and of being connected with secret societies. He at once answered, "Oh, that is all right. Nothing will trouble but the smoke." I felt relieved, for I saw the man knew what he was doing, and I quickly replied, "Oh, the Lord will help you out of that." The sequel proved my words to be true. He came out to the evening service with the gold all gone. He afterwards told me that about three weeks after he united with the Church, as he was sitting in his study, Satan suggested that it was foolishness for him to give up smoking; "so," he said, "I took

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down my pipe for a smoke, but the first whiff made me so sick I could smoke no more." Then came the suggestion, "Brother Hart told you the Lord would help you out of that, and He has."

When I proposed to the class to send for Brother Vorheis to come from Missouri to take charge of the work, I inquired what each would give towards his expenses. Brother Brown said, "I don't know that I can ever make a Methodist, I can't talk well enough; but I'll give fifty dollars towards getting the brother out here." The necessary amount was soon provided, and we sent on for Brother Vorheis and family. He labored here successfully until called to his eternal reward.

Before his death, Charles Brown made provision in his will for ten thousand dollars to be placed in my hands in trust for the work, but after his decease some of the heirs, claiming that the estate was much less than they expected, decided [that] unless I would consent to a smaller amount they would contest the will. To save litigation, and especially out of regard for the widow, I consented to take less than a third of the original amount. This is being used as, in my judgment, I deem best for the advancement of the cause of God.

During the year 1880 the Ashcraft brethren appear to have been laboring in undenominational evangelism in the southern part of the State, and a report of a great meeting in Los Angeles, attended by people of all classes, and which was largely effective among the Spanish Catholics, was published by H. F. Ashcraft in the *Free Methodist* of April 14. In the closing part of that article he mentions their having been invited by F. H. Horton to go and assist in meetings in San Jose and Alameda. Whether they went or not is unknown; but that their labors in California did in some measure, as in Oregon, pioneer the way for the introduction of Free Methodism, there can be no doubt.

The General Conference of 1882, at its ninth sitting, authorized the formation of "The California Conference, which shall include the State of California."* In the *Free Methodist* of June 13, 1883, is an account of the organization of the California work into the "Oakland District Quarterly Conference," in connection with which it

*Journal, p. 284.

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is stated that there were then ten Free Methodist preachers on the Pacific Coast, all of whom held their membership in Eastern Conferences. The names of the ten are given, with the Conference relation of each. It is also stated that some of these brethren desired the organization of a Conference on the Coast as soon as possible. Then, in the same periodical for November 21 of that year, appears an article from the pen of M. L. Vorheis, in which it is stated that the Quarterly Conference at Pacheco passed a resolution requesting Superintendent Hart to organize a California Conference, and naming the 6th of the following month as the date they desired the session to begin.

There appear to have been no published minutes of the first session of the California Conference, but from the Conference Journal and from a report in the *Free Methodist* of December 26, 1883, signed by M. L. Vorheis, secretary, the following facts concerning it are gleaned:

The Conference was organized by General Superintendent Hart, December 7, 1883, in the Free Methodist Church at San Jose. Seven preachers were enrolled in full connection, namely, E. P. Hart, from the Michigan Conference; F. H. Ashcraft, from the Indiana and Central Illinois Conference; M. L. Vorheis, from the Iowa Conference; Judah Mead, from the Illinois Conference; W. D. Bishop, from the Michigan Conference, and F. H. Horton, from the Iowa Conference. Joseph Garrett, M. F. Bishop, J. H. Keller, and Reuben Amidon were admitted by certificate as lay delegates.

The Conference held but two sittings, one each on Friday and Saturday. Services were held over the Sabbath, in connection with which Superintendent Hart dedicated the new Free Methodist Church building at San Jose, the first of its kind in California. This building and lot, situated on the corner of St. John and Ninth streets, cost, all told, \$1,170. There remained an indebtedness of \$328.50, which was provided for quickly, after which the

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building was formally dedicated to Almighty God. This building was later replaced by a new, beautiful, and more commodious structure, at a cost of \$3,158.82, which was dedicated by General Superintendent W. T. Hogue, January 8, 1905, and which is still occupied by the society.

The work of the Conference for the year was all put into the Oakland District, and M. L. Vorheis was elected Chairman. Seven preachers and supplies were appointed to circuits or stations, F. H. Ashcraft was given an evangelist's relation, and Judah Mead was superannuated. The Journal for that year reports from Oakland and San Jose sixty-seven members.

The territory of the California Conference was cut down by the organization of the Southern California Conference in 1891, which gave the southern portion of the State to the newly authorized Conference. The California Conference reported for that year eleven preachers in full membership and three on probation, with a total lay membership of 313, including thirty-two probationers. The Church property was valued at \$9,950, and parsonage property at \$3,300. The work has always moved slowly there, and still there has been some headway made, and that in face of more serious embarrassments than confront Free Methodism almost anywhere else. The latest statistics show a total of twenty preachers, four of whom are probationers; 427 lay members, fifty-seven of whom are on probation; and \$24,100 worth of Church property, with parsonages valued at \$19,500 additional. This Conference being in the northern part of the State, and the larger portion of the immigration to the Pacific Coast making either the Northwest or else Southern California their ultimate destination, the California Conference has always reaped less benefit from immigration from the eastern portions of the country than the Coast Conferences north and south of it.

The Ashcraft brethren were probably the first Free Methodist preachers to invade the bounds of what is now

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the Southern California Conference; but they were then doing undenominational evangelistic work, which only in a very indirect way, if at all, contributed to the introduction of Free Methodism there. The Rev. David G. Shepard appears to have been the first to have preached in this region as a representative of the Free Methodist Church.

Some time during the year 1866 Eugene C. Shipley, a staunch layman and local preacher, whose business was that of a building contractor, removed from Chicago and settled in Los Angeles, California. Being intimately acquainted with the Rev. C. B. Ebey and family, and knowing that Mrs. Ebey was in poor health, he persuaded them, in 1887, to have her go to Los Angeles for her health. She went, and continued to reside there ever afterward, because of the beneficial effect of the climate upon her health. About the same time the Rev. C. E. McReynolds, a member of the Minnesota and Northern Iowa Conference, also settled in Los Angeles. The first distinctively Free Methodist meeting ever held in Southern California is said to have been held by Mr. McReynolds in Mrs. Ebey's home.

In April, 1888, Rev. C. B. Ebey went to California, expecting to return in a short time to his district work in the Illinois Conference; but seeing the improved condition of Mrs. Ebey's health, and listening to the urgent appeals of the few pilgrims, he decided to remain and hold some meetings. A tent was erected in Pasadena, and a five weeks' meeting was held. A class of thirteen was organized at the close. A little later a meeting was held in a part of the city (of Los Angeles?) known as Monk Hill. Soon a church and parsonage were erected on Pepper Street, Pasadena, which was dedicated to God in January, 1899, by E. P. Hart. Mr. Hart and wife remained for some time and assisted in a meeting at Compton, at which place the second Free Methodist society in Southern California was organized. C. B. Ebey transferred to the California Conference in the fall of 1899. A Los Angeles District was formed, and he was made Chairman. From that time until he was elected editor of the *Free Methodist*, in 1903, he was closely associated with the work in that part of the State. He

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was instrumental during this time in raising up or assisting in raising up and organizing eighteen societies.*

The General Conference of 1890 authorized the formation of a Southern California Conference, to include the southern portion of the State and the whole of Arizona, at such time as the General Superintendents should think advisable. The following year matters seemed to be ripe for such an organization, and the new Conference was duly organized by Superintendent B. T. Roberts, May 21, 1891. There were four preachers in full membership—C. B. Ebey, David McLeod, James Seals, and Thomas Fluck. Also J. A. Murphree, F. K. DuBois, A. M. Taylor, and Josephine Cowgill were received on trial. The work was arranged in two districts—the Los Angeles and the Tulare—and C. B. Ebey was made Chairman over both.

The Conference, which was held in the new Free Methodist Church, continued over the Sabbath, on which day the Church building was offered in dedication to Almighty God by Superintendent Roberts, after he had preached an appropriate sermon from Ephesians 5:25-27. Seven united with the Church on probation during the Sabbath services.

The statistical record shows that the lay membership in Southern California at this time was one hundred in full connection, and twenty-six on probation, while the Church property was valued at \$4,600.

Southern California has been somewhat more receptive of the truths which Free Methodism promulgates than the northern part of the State, and perhaps there has been more of an aggressive spirit among both preachers and lay members there than in some other portions of the Coast country. The work has spread until at present (1914) there are twenty-six circuits and stations, twenty-two of which had preachers appointed to them by the last Conference, and four of which were left to be supplied. The Conference has forty-two preachers in full connec-

*"Outline History," pp. 143, 144.

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tion and two on probation, with a lay membership of 1,014, one hundred twenty-two of whom are on probation. Its Church property is reported as amounting to \$89,400, with parsonage property valued at \$30,000. Of its preachers sixteen are on the superannuated and supernumerary lists, Southern California, because of its genial and healthful climate, having become a place of resort and rest for Free Methodist preachers when they become aged and feeble, or otherwise incapacitated for effective service.

This Conference, which territorially embraces Arizona, has at present three appointments in that State. They are Phoenix, Liberty, and Cochise County. The total membership there is about seventy. This work is somewhat missionary in its character, being situated about five hundred miles from Los Angeles. It has been organized into a district, however, with a traveling District Elder in charge, and may yet grow into a separate Conference.

The Southern California Conference has been particularly aggressive along educational as well as evangelistic lines. The Los Angeles Free Methodist Seminary at Hermon, an eastern suburb of Los Angeles, is a monumental testimony to this fact. A more detailed account of this fine institution is presented in the chapter on "Educational Institutions."

CHAPTER XII

FREE METHODISM IN CANADA

Free Methodism was first introduced into Canada by means of the *Earnest Christian*, a monthly magazine edited and published by the Rev. B. T. Roberts, A. M., of North Chili, New York, a little hamlet just west of the City of Rochester. In some way the magazine had come to the notice of Mr. Robert Loveless, a Primitive Methodist layman, who lived in Ellesmere, Ontario, a town about thirteen miles north of Toronto, and he had become a regular subscriber to it. By this means he learned of the Free Methodist Church.

Being a devout and earnest Christian man, and deeply lamenting the prevalent unspiritual conditions in the Churches all around him, he corresponded with Mr. Roberts, and finally prevailed upon him to visit Ellesmere with a view to preaching in that region. He seemed to have been impressed, through the reading of the magazine, that Mr. Roberts and the Free Methodists generally were offering the people a type of religious truth which was just what they needed, and such as they were not getting from their own preachers and Churches. Mr. Roberts preached at Ellesmere, and also at the town of Stouffville, some fourteen miles farther north. This was the first Free Methodist preaching within the Dominion of Canada, so far as recorded. A fire had been kindled which was to spread more or less extensively throughout the Dominion.

In November, 1874, Gilbert Showers, of Paris, Ontario, sent for B. T. Roberts to come to Paris and hold some meetings, which he did. As he could remain only

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a short time, he advised Showers to send for W. A. Sellew, who was then pastor at Tonawanda, New York. He and his wife went to Paris and began meetings December 6, 1874, and as a result of these meetings Gilbert Showers was received into the Free Methodist Church by W. A. Sellew, as a member of the Tonawanda society. He was the first member of the Church, as we understand it, in Canada.

The first regular Conference appointment of a Free Methodist preacher to Canada was made in 1876 by the North Michigan Conference, and read, "Canada, C. H. Sage." It appears, however, that a Free Methodist class had been formed at Galt prior to that time. Mr. Sage says: "The first place I preached in Canada was Galt. Here I found that a Sister Smith had raised up a small class, which seemed to be doing well."* This must have been the first Free Methodist class formed in Canada. Nor has the "candlestick" been removed out of its place, as appears from the fact that Galt reported to the Annual Conference of 1913, a membership of twenty-two, with Church property valued at \$5,000, and parsonage property valued at \$1,600.

Mr. Sage does not appear to have accomplished much during the year, perhaps owing to the fact that in his ignorance of the Canadian prejudices at that time, he advertised himself quite extensively as "a live Yankee." He says in his Autobiography, "I could not have done a worse thing." Toward spring he became discouraged, and wrote his Chairman that he desired to return to Michigan. The Chairman consented, and he returned, and was appointed to supply the Goodland circuit for the remainder of the year.

Much to his surprise the Conference of 1877 returned him to Canada, and several societies having been in the meantime raised up, grouped them in a district and ap-

*"Autobiography," p. 81.

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pointed him Chairman. The circuits within his district were, Warwick, Galt, London, Ellesmere, and Gananoque. The only Conference preacher besides himself in the Canada work was D. D. Marston. In addition, however, the Conference appointed three men as supplies, and one charge was left to be supplied. He found a valuable lay helper and supporter of the work in Robert Loveless, whom he reports as having been "the main stay of the whole Canada work."

Mr. Sage was faithful to his trust this year, sticking to the work, and, besides taking general oversight of the few little societies already raised up, labored also at Thedford, London, Ellesmere, and other points, as best he could, still having to encounter much prejudice against the "Yankees," occasioned chiefly by a number of the communities where he sought to labor having been visited by "Yankees," some of them professing to be ministers, who had proved themselves base hypocrites. He had left his field to visit his home but three or four times during the year, and had practised rigid economy, because, as he tells us, he had received but about forty dollars for himself and family, and had no missionary appropriation.

He was returned to the work in the same relation in 1878, and again in 1879. In the early part of 1878 the work was opened at Woodstock, and a Doctor Brown, a dentist who, with his wife and daughter, had moved there from St. Johns, Michigan, made a home for him and his wife. At Hannon his labors were greatly blessed. A gracious revival occurred, and, as he tells us, "A class of thirty-two was raised up." His labors were generally successful during this and the following year, as were also the labors of the preachers who had been appointed to the Canada work with him. He was particularly successful in enlisting a number of talented and thoroughly devoted young women in the work, who were of great service to the cause as evangelist-pastors during subsequent years, when a sufficient number of men who were made of the

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right stuff for soldiers of the Cross could not be procured, because of the hardships to be endured.

It would be interesting, did space permit, to follow this man of God, this unpolished and fearless son of thunder, in his labors at Armadale, Belhaven, Bracebridge, and numerous other places, where his efforts did much for the establishment of Free Methodism, and to raise up workers who should later make themselves highly efficient in spreading the work throughout East and West Ontario. Throughout all these parts of the country his name is still "as ointment poured forth."

He subsequently went to Tennessee, but soon found he made a serious mistake, as the people there took "no stock in Northerners." From Tennessee he moved to South Dakota in 1887, where he later united with the South Dakota Conference, and labored with much efficiency until 1893, when, after being elected District Chairman, he resigned, feeling that he was too old to endure the exposure and fatigue of traveling over those broad prairies, and with a view of seeking a milder climate, he took work as a supply in the Oregon and Washington Conference, and was sent to Baker City, Idaho, where, amid the greatest of embarrassments and discouragements, he conducted a revival in which several prominent people were converted, and two preachers—S. H. Yockey and E. H. Waring—were sent out from the class formed.

Baker City not agreeing with their health, they finally decided to go farther west, and at the session of the Oregon and Washington Conference held at Portland, Oregon, in April, 1895, he united by transfer from the South Dakota Conference, and was stationed at First Church, with his wife in charge of the work at Third Church, Seattle. Some good work was done, a new Church was erected at Green Lake, a few miles out, was finished and paid for, the foundation being thus laid for a substantial work. They labored here but seven months, however, being compelled to relinquish the work, because of

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Mrs. Sage being seriously afflicted with rheumatism, and return to the East.

After his return to Michigan he built up a small work at Marine City, and was then sent, at the age of seventy-three, to Bay City, to get a Church and parsonage out of debt. He succeeded in having the buildings repaired, the improvements paid for, and, through collections made by a financial agent, the indebtedness liquidated.

At the next session of the Conference he was suffering from erysipelas, and told the stationing committee that his work was done. Notwithstanding this, when the appointments were made the Superintendent read off, "C. H. Sage, Bay City." Referring to this matter in his Autobiography he says, "For the first time in my life I backed up, and would not go; and I felt perfectly clear in the course that I pursued. A change was made, and I went back to Marine City."

At the Conference of 1901 he asked to be superannuated, and his request was granted. He had labored in the ministry of the Free Methodist Church thirty-two years. He spent the sunset of his life at Marine City, Michigan, tenderly cared for by his devoted wife, until he died in peace, April 4, 1908.

In 1879 the Rev. Albert Sims, an Elder from the Primitive Methodist Church in Canada, connected himself with the Free Methodist Church, joined the North Michigan Conference, and was sent to Woodstock, Ontario. He was a strong man, of good administrative ability, and had recently been brought into the experience of entire sanctification, of which he was a shining example. From the beginning of his labors in the Free Methodist Church he was a powerful factor in the development of the work in Canada, and has steadily maintained his record for godliness, and for efficiency in ministerial labors, until the present time. He was an admirable preacher, a fine disciplinarian, an able writer, the author of a number of excellent books, and at present is editor and publisher of

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a bright and stirring evangelical paper called *The Lamp of Life*.

On his arrival at Woodstock Mr. Sims found, as he has told us in a little book entitled, "Yet Not I," which is a brief sketch of his early life, Christian experience, and ministerial labors, that "there was neither Church in which to worship, nor any organized society, only three members. It was a circuit only in name." God marvelously opened his way, however, in this apparently forbidding place, gave him the hearts of some of the best of the people, sent a gracious awakening, and must have enabled him to organize a new society somewhere in that vicinity, as the statistics presented at the following Conference show the Woodstock work to have had a membership of nine in full connection and forty on probation.

That the Canada work was steadily progressing is evident from the fact that the North Michigan Conference Minutes for the fall of 1880 show thirteen appointments on the Canada District. Eight of these received Conference preachers, and five were to be supplied.

In this list of appointments the name of James Craig appears for the first time in connection with the Canada work. He was sent to Thedford. Mr. Craig was destined to be another of the powerful factors in the building up of Free Methodism in Canada. He was a Michigan man, but was of Scotch descent, and because of his slightly foreign accent, and his similarity in temperament to native Canadians, he was especially well adapted to the Canadian field. He was slightly short in stature, rather stout of build, with dark hair and complexion, having a nose sufficiently aquiline to indicate inflexible determination, but of slightly phlegmatic temperament, characterized by much moderation in manner, kindness, quietness, and unobtrusiveness at all times; and withal he was a man of ability and thoroughness in everything undertaken, an excellent preacher, a firm disciplinarian, a dignified executive officer, and a man of positive convictions with

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the courage to avow them, and always to defend the evangelical doctrines of the Gospel as held by the Free Methodist Church. In fact, he was just such a man as the Canada work needed to help give it shape and strength in its formative period.

Later both Mr. Sims and Mr. Craig became District Chairmen of the Canada Conference, which positions they continued to occupy, for many years, and to fill with much efficiency and acceptability, thereby giving to the work in the Dominion a rugged and virile character which was certainly enviable. A number of years since Mr. Craig went to California, largely for the health of himself and his excellent wife. He united with the Southern California Conference, labored acceptably for a few years, and then took a supernumerary relation, which he still holds.

Matters having developed sufficiently in Canada to require it, the Canada Conference was organized by General Superintendent Roberts, at Galt, Ontario, October 21, 1880, with the following preachers in full membership: C. H. Sage, James Craig, T. Carveth, and Albert Sims. The lay delegates were, J. Carter, J. Wright, J. H. Winter, and J. Ballantyne. C. M. Smith and J. H. Winter were received into the Conference on trial, and William McKearnan was continued on trial. The thirteen circuits were grouped into the London and Toronto districts, and C. H. Sage was made Chairman of both. Besides the regular Conference preachers sent to fill the appointments, A. C. Leonard, M. Harrison, J. Wright, J. A. Adams, D. Fletcher, A. Alguire, and Misses Nagle and Thomas were sent out as supplies, the latter being sent together. The lay membership at this time was reported as 374, nearly half of whom were probationers.

Reference has already been made to the fact that the Canada Conference employed women quite extensively in its ministry. This has been done more or less by many of the Conferences, and generally with good results, but by no other Conference so extensively as the Canada. As

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suggested in a former paragraph it became a necessity there, because for years men of the right stamina were not forthcoming in numbers sufficient to meet the demands of the work. "Apparently it was a case where Barak would not go and Deborah had to take the lead." Moreover, there seemed to be very little of that deep-seated prejudice against women laboring in this capacity among the Canadian people that prevailed elsewhere, although it might naturally have been expected to manifest itself even in a stronger degree, because of the more conservative character of the Canadians generally.

To the noble women, both young and middle-aged, who gave themselves most zealously to this work, enduring the self-sacrifice, hardship, fatigue, and other inconveniences, embarrassments, and even sufferings at times, incident to the building up of Free Methodism in Canada, the Church owes vastly more than it can ever pay. Too much can scarcely be said in commendation of their sterling worth, or in appreciation of their highly efficient services.

It has generally been the custom of the Canada Conference, in employing women, to send them out two by two, unless in cases of married women so circumstanced that their husbands could accompany them to their circuits; and the plan was a wise one. Much of the work in Canada was raised up by these women evangelist-pastors, and was also settled upon a firm foundation under their labors.

Moreover, such loyalty to the principles of Scriptural holiness; such persistency of devotion to the interests of the work assigned them; such wisdom in the management of difficult and embarrassing cases; such uncomplaining resignation to the hardships of the itinerancy; such closeness of walk with God; and such prudent and consistent deportment at all times, as were manifested by these noble women could scarcely be paralleled among the same number of men anywhere in similar relations. And has it not ever been characteristic of the sex throughout the

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history of Christianity that they have been superior in their devotion to Christ, in their integrity of character, in their faithfulness to duty, in the purity of their lives, and for their enlistment in good works? A reputable poet thus celebrates the consistency and persistency of woman's devotion to her Lord and Savior:

"Not she with traitorous kiss her Savior stung,
Not she denied Him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at His cross, and earliest at His grave."*

The fact is that in not a few of the Conferences of the Free Methodist Church women as ministers have been in greater or less degree indispensable. They have labored successfully as evangelists and pastors under Conference license and appointment for many years, raising up new societies, traveling hard circuits, inuring themselves to sacrifice, privation, hardship, uncongenial modes of subsistence, and to the many trials incident to the itinerancy, from all of which their delicate natures instinctively shrink, preferring quiet, obscurity and domesticity, rather than a life of such publicity as it has been their lot to pursue. Yet in all these years they have been simply evangelists, or evangelist-pastors, until the General Conference of 1911 accorded women the privilege of ordination as Deacons, on the same general conditions as men. Not as Deaconesses, for the Church has had such an order of women workers for a longer time; but as ministerial *Deacons*, having the authority, in addition to preaching and doing ordinary pastoral service, to officiate at marriages, baptisms, and, under direction of the Elder, to assist in administering the sacrament of the Lord's Supper.†

*Eaton S. Barrett.

†In a small work published by the Rev. James Craig in 1894, entitled, "Woman's Rights and Ordination," appears the following, under the heading, "A Few Statistical Facts:" "The following circuits in the Canada Conference of the Free Methodist Church have been raised up principally by the labors of female preachers: Armadale, with a membership of forty and one chapel; Belhaven, seventy and two chapels; Severn Bridge and Barkway, about twenty

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Under the aggressive labors of its ministers, both men and women, the Canada work was rapidly spread over a wide extent of territory. In fact, there were scattered societies formed within a few years all the way from the extreme west to the extreme east of the Province of Ontario. This, of course, made the Canada Conference so large territorially, though not numerically large, as to occasion much inconvenience and expense in managing and developing the work. Believing that the interests of the work could be better conserved and promoted by division of territory, it was finally decided to divide it into the East and the West Ontario Conferences.

This division was effected in 1896. The West Ontario Conference was organized as a separate body at Brantford, Ontario, September 2, of that year, with W. C. Walls, J. M. Eagle, W. J. Campbell, Robert Hamilton, David Allan, C. H. Reed, M. S. Benn and J. P. Maitland as preachers in full connection. Marcus O. Coates was continued and John Timbers received on probation. Superintendent Jones presided. The Rev. J. M. Eagle, secretary of the Conference during its eight years, and the Rev. David Allan, familiarly known as "the indefatigable Dave," are the charter members who still belong to the body, and they are both District Elders (1915), serving with much efficiency. About 800 lay members and probationers were reported, with Church property valued at \$16,920, and parsonage property to the amount of \$1,900. The Conference was divided into three districts, and J. M. Eagle was appointed District Elder over the Hamilton District, and W. C. Walls over the Brantford and Sarnia Districts. Since then the work has had a slow but steady

members; Landdowne, about fifteen members; Port Credit, twelve members and one chapel; Ebenezer, about twelve members; Middlemiss, about twenty members; Walsingham, about fifty members and one chapel; Brantford, about thirty members and one chapel; Keith and Thorncliffe, about seventy members and one chapel. The above was about the statistical status of these circuits when they passed from under the jurisdiction of female pastors and evangelists." Again he says: "The last session of the Conference gave appointments to one Elder, three Deacons, three evangelists, and four preachers, not yet ordained, that were converted under the labors of a few elect ladies."

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growth, until at the present time (1915) there are twenty-eight preachers, six of whom are probationers, belonging to the body, and about 800 lay members and probationers within the Conference bounds. The Church property is reported as valued at \$55,300, and the parsonage property at \$20,600.

The East Ontario Conference was organized at a session held at Armadale, Ontario, September 9-12, 1896, by Superintendent Jones. The preachers in full connection were, James Craig, Albert Sims, R. Burnham, A. Alguire, L. A. Sager, W. H. Wilson, W. H. Reynolds, George Overpauagh, Edward Walker, S. Rogers, H. L. Miner, J. W. Commodore. J. Clink, E. Snyder and S. Walker were continued on probation, and Charles Cunningham was received into probationary membership. Albert Sims and James Craig were made District Elders over the four districts into which the Conference territory was divided. The Church membership was reported as 753, including 129 probationers; the Church property at \$17,990, and parsonage property at \$600. The present lay membership of the East Ontario Conference numbers very nearly 900, of whom 111 are probationers. The preachers aggregate twenty-two, of whom six are probationers. The Church property is valued at \$55,275, with parsonage property to the amount of \$19,060 in addition.

To any one who knows the numerous and grave obstacles against which Free Methodism had to contend from the beginning in Canada, as also the strictness with which the Discipline of the Church has ever been enforced, and also the unpopularity of many of its principles in the Dominion, the showing of these two Conferences is not unfavorable. In no part of its domain has the Free Methodist Church had a class of communicants who were more loyal to the principles and traditions of the early days than in the Province of Ontario, Canada.

Migrations of Free Methodist people from East and West Ontario, and to some extent also from northern and

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northwestern portions of the United States, into the Provinces of Alberta, Saskatchewan, and Manitoba, during the last decade of the past century, finally left many scattered ones in those regions "as sheep having no shepherd." After becoming settled on those great and fertile prairies they began to feel their want of some one to minister to their spiritual needs; and, the larger portion of them being former residents of Eastern Canada, they wrote urgent requests to that part of the Dominion for preachers to be sent them. "These appeals awakened a response in the hearts of the brethren in the East, and one brother especially felt this needy field laid on his heart. J. D. Shier, a man of some means and a member of the Free Methodist Church in Bracebridge, Ontario, provided money to put the first missionary in the field; also to purchase a tabernacle, tents, and outfit for holding meetings."*

In the *Western Tidings* for December, 1910, a monthly sheet devoted to the extension of Free Methodism in the Canadian Northwest, is an article from the Rev. F. M. Wees, on the "History of the Western Canada Conference," from which the following is gleaned:

The beginning of Free Methodism in the Canadian West was when some devoted lay members of the Free Methodist Church in search of homes settled in Manitoba and Saskatchewan. Prominent among these may be mentioned Mrs. Sarah Green who, with her husband and family, and also Mr. and Mrs. Robert Elsom, settled in the fertile district of Moose Jaw, Saskatchewan. These, and others who soon settled in the same vicinity, being interested in the spiritual welfare of the people about them, and also in the spreading of Scriptural holiness, began the work of disseminating the truths so dear to them as best they could in various ways. Preaching services were held, Sunday-schools were organized, religious literature was distributed, personal visitations were made among the peo-

*MacGeary's "Outline History," p. 128.

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ple; and these things in some measure prepared the way for the events which were to follow. Repeated requests were sent to the Eastern Conferences for ministerial help for this very needy field, and finally, in 1898, the West Ontario Conference responded, and appointed the Rev. W. H. Wilson as missionary to Manitoba and the Northwest.

The field was immense as to territory, and the members were few and separated by long distances from each other. Mr. Wilson, his devoted wife, and Mrs. Jennie Robinson, who accompanied them to assist in the missionary work of this newly settled country, experienced numerous and serious difficulties in their efforts to get a nucleus established for the work in this great and needy field. They tried at different points, and held several protracted meetings without much fruit, before anything of a permanent character was accomplished. Finally, however, through a gracious revival at Westview, twenty-five miles from Moose Jaw, they were enabled to organize their first Free Methodist society in the Canadian Northwest. Sixteen members were received on probation as the result of their labors at this point. This was sixteen months after their arrival on the field. There is at the present time a good society at Westview, having a good Church edifice and parsonage property, together valued at \$3,300.

In June, 1900, the Rev. J. W. Haley went from Ontario to assist in the work, and was appointed to take charge of the work at Westview. He proved to be an energetic and fruitful worker, while he tarried in this region, a number being converted, and at least one preacher, Herman Hurlburt, being raised up under his labors. His stay was short, however, as in 1902 he was accepted by the General Missionary Board and sent as a missionary to Southeast Africa.

At the session of the West Ontario Conference that year F. M. Wees and Mrs. F. M. Wees were sent out and put in charge of the work at Westview. [At this time the

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West Ontario Conference had a Manitoba and Northwest District embracing six circuits in its list of appointments.] Thus it will be seen that the work was making some headway in face of all the manifold hindrances and embarrassments.

In 1905 the Rev. E. Steer transferred from the East Michigan to the West Ontario Conference, with the request that he be sent as an assistant to the work in Western Canada. His wife was an Evangelist, who had done good service in Eastern Canada before her marriage, and together they were given charge of the Moose Jaw Circuit. At the same session of Conference the Rev. Oscar L. King transferred from the East Michigan Conference to the West Ontario, and offered to go to the Province of Alberta to represent and establish Free Methodism there. This offer was made in response to calls sent out by certain Free Methodists who had settled in that Province, and desired to have the work of Free Methodism established in their vicinity and throughout the Province. The Conference accepted Mr. King's offer, formed an Alberta District, over which he was made District Elder, and sent him to that distant field.

He and his wife went to their field in that new country full of faith and courage. They encountered many difficulties and discouragements, but continued their labors, assured that they were in the will of God. Later they were greatly encouraged by the arrival of R. H. Shoup from Oklahoma, W. H. Haight from Michigan, and F. G. Mathews from Pennsylvania (all ministers) on the field. Societies were soon formed at Calgary, Edmonton, Conjuring Creek, Wittenburg, and Bruce, where a commodious Church building has since been erected. In the winter of 1909 a gracious revival was held at Earlville, where a society of over twenty members was raised up.

Special mention should be made of Mr. Frank B. Lewis, a local preacher, who is said to have done more than any other layman toward the planting of Free Meth-

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odism in the Province of Alberta. A printing press was purchased, called the Purity Press, and was used effectively to spread abroad the truths pertaining to holiness. Rev. R. H. Shoup operated it, and the paper called *Western Tidings* was printed on it. The work in Alberta had now spread until it had been thought best to divide it into two districts, which was done, these districts being supervised by one traveling and one stationed District Elder.

Permission having been given by the Executive Committee, the Western Canada Conference, to comprise the Provinces of Saskatchewan, Alberta, and Manitoba, was organized at a camp-meeting held at Moose Jaw, July 5, 1906. Bishop* Jones presided. At the organization six preachers and six lay delegates were enrolled. The membership from the various circuits was 124, with twenty-four probationers, making 148 all told. At this session the Rev. Robert Hamilton, who had formerly lived in Ontario, where he labored with great efficiency, united. Though no longer effective, because of a physical malady which finally terminated his life, he was welcomed to the Conference, and was himself gladdened by seeing his son, R. H. Hamilton, step in to fill up the ranks which he knew he must soon leave vacant. Robert Hamilton was a noble Christian man, and being somewhat prospered in respect to this world's goods, he was generous in supporting the work while he lived, and provided by legacy for his financial help to continue when he could be present to participate in it no more.

The Western Canada Conference has now (1914) been organized nine years, and its preachers and members seem full of hope and aggressive enthusiasm for the future; and well they may. The achievements of the past and the prospects for the future are both decidedly encouraging. At the session of their Conference, held September 24-27,

*The title General Superintendent was changed to Bishop by the General Conference of 1908.

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1913, they had thirteen preachers in full membership and five on probation, with a lay membership numbering 403, inclusive of eighty-one probationers, and with Church and parsonage property valued at \$55,750.

Owing to the great distance between the Alberta work and that of the eastern part of this Conference, the Conference petitioned the Executive Committee in the fall of 1913 for a division of their territory into two Conferences, to be known respectively as the Alberta and the Saskatchewan Conferences. The petition was granted, and the new Conferences were organized in the autumn of 1914.

What had formerly been known as the Saskatchewan District of the Western Canada Conference now became the Saskatchewan Conference. This Conference was organized, as such, at Weyburn, Saskatchewan, September 23-26, 1914, by Bishop William Pearce. The ministers composing it were as follows: F. M. Wees, E. Steer, R. H. Hamilton, J. B. Newville, F. F. Pryor, T. L. Fletcher, W. A. Miller, F. D. Bradley, J. F. Ayre, in full connection, and C. B. Garratt, J. F. Airhart, C. A. Babcock, W. A. Hurlburt, and C. W. Wilkinson, on probation. The total lay membership within the Conference was reported as 190 in full connection, and forty-eight on probation. There were thirteen appointments, to eight of which regular preachers were appointed, the rest being provided with supplies. The appointments were all grouped in one district, over which R. H. Hamilton was made District Elder. The Church property was reported at \$26,000, and the parsonage property at \$17,600.

The Alberta Conference was organized at Edmonton, Alberta, September 30, 1914. Bishop Pearce presided. The Conference was organized with six preachers in full connection, and two on probation. Those in full connection were, Oscar L. King, R. R. Haight, W. H. Haight, C. T. Dierks, R. H. Shoup, Ada Henderson. Charles W. Cronin and D. S. Forester were the probationers. There

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were thirteen appointments, all grouped in one district, over which W. H. Haight was made District Elder. The lay membership within the Conference bounds was reported as 154 in full connection, and thirty-one on probation. Church property was reported amounting to \$6,500, and parsonage property to the amount of \$1,900.

CHAPTER XIII

THE GENERAL CONFERENCE

The General Conference of the Free Methodist Church possesses Legislative, Judicial and Executive powers. It is the law-making body of the denomination, and the only body having authority to make and establish rules and regulations which the entire membership of the Church are obliged to keep. When properly convened and organized it has full power to legislate, in the way of making, altering, or annulling laws, rules and regulations, subject to the "Restrictive Rules" of the Discipline. These Rules provide the following limitations:

1. The General Conference shall not revoke, alter, or change our Articles of Religion, or the General Rules of the United Societies, or establish any new standards or doctrines, contrary to our present, existing and established standards of doctrine.
2. It shall not change or alter any part or rule of our government, so as to do away with lay delegation, or the General Superintendency, or the Free Seat system in our Churches.
3. It shall not have the power to deprive our preachers or members of the right of trial by an impartial committee, and of an appeal.
4. Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such a recommendation, then a majority of two-thirds of the General Conference succeeding, shall suffice to alter either of the above restrictions, except the last; and also, whenever such alteration, or alterations, shall have been first recommended by two-thirds of the General Conference, as soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

The General Conference is also the Supreme Court of

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the denomination, passing upon the constitutionality of whatever laws it may be pleased to establish, and being the ultimate authority on all appeals properly taken from any Annual Conference action, with jurisdiction coextensive with the utmost denominational limits. It is likewise a Court of Review, having exclusive authority, and being also obligated, to review the Law Decisions of the Bishops, as also the action of all the Annual Conferences, and to pass upon the same.*

That this body has also a certain amount of Executive authority appears from the fact that the Discipline provides that it shall elect all the General Officers of the denomination, who shall serve for four years, unless in some way they become disqualified, under its jurisdiction.

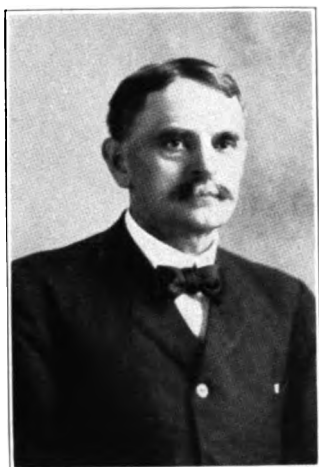
1. Each General Conference shall elect, by ballot, one or more traveling Elders as Bishop, a Secretary and Treasurer, an Editor of the Free Methodist, an Editor of the Sunday-school Literature, a Sunday-school Secretary and Evangelist, a Publishing Agent, and a Missionary Secretary. The General Conference may elect, by ballot, one or more General Evangelists. It shall also elect one traveling Elder and one Layman from each of the six General Conference Districts, who, with the Bishops, shall constitute the Executive Committee; and one traveling Elder and one layman from each of the six General Conference Districts, to act on the Missionary Board.

2. The General Conference may elect a Missionary Bishop, whose duties and official relation shall be confined to the field to which he is appointed.†

The General Conference meets regularly once in four years; and the Discipline provides that, "Whenever two-thirds of the Annual Conferences shall demand it, the Bishop or Bishops, or, if there be none, the Secretary of the General Conference shall call an extra session of the General Conference, fixing the date thereof, and the time of assembling, later than the next ensuing session of each of the Annual Conferences."

This body is composed of the Bishops, who are *ex officio*

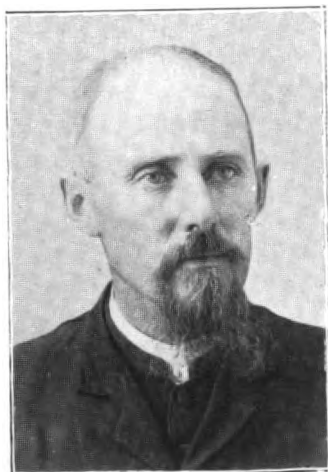
*Par. 77 of F. M. Discipline, Ed. 1911. †Discipline, 1911 Ed., Par. 74.



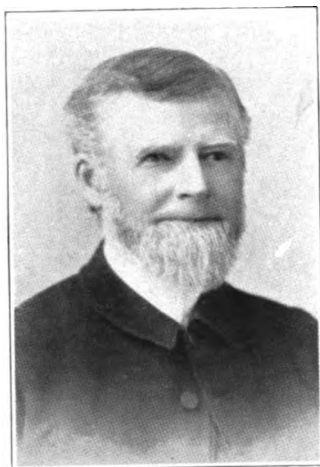
REV. B. H. ROBERTS, D. D.
Editor General Conference Daily, 1898



REV. G. W. GRIFFITH
Editor General Conference Daily, 1915



REV. THOMAS H. ALLEN
(Deceased)



REV. M. V. CLUTE
(Deceased)

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members, and an equal number of Ministerial and Lay delegates elected by the various Annual Conferences in the manner prescribed by the Discipline. The basis of representation was originally one Ministerial and one Lay delegate for each Annual Conference, an additional one of each kind for every ten preachers belonging to it; and still another additional one of each kind for any Conference having an additional fraction of seven traveling preachers. By action of the General Conference of 1878 the word "fifteen" was substituted for "ten" in the foregoing provision; and in 1882 the basis of representation was changed from the number of preachers to the number of Lay members within each Conference. At present (1915) the Discipline reads as follows on this matter:

Each Annual Conference shall be entitled to one Ministerial and one Lay delegate in the General Conference, and whenever an Annual Conference shall reach an aggregate membership of eight hundred in full connection it shall be entitled to two Ministerial and two Lay delegates, and one additional delegate of each kind for every subsequent six hundred members in full connection within the Conference; provided, nevertheless, that in no case shall a preacher be counted more than once in the election of delegates.*

The first session of the General Conference met at St. Charles, Illinois, October 8, 1862, continued in session until October 15th, and then adjourned to meet again at Buffalo, New York, November 4th following, where four sittings were held, the body adjourning *sine die* November 6th. Considerable unpleasantness arose over the admission of the delegates from the Susquehanna Convention, owing to the fact that the General Superintendent had organized the said Convention without specific authorization of the Discipline to do so. This matter has been presented in detail in connection with the historical sketch of the Susquehanna Conference.† In order that the Discipline might thereafter be more explicit regarding this matter, the paragraph defining the powers and duties of

*Discipline of 1911, Par. 68.

†See Page 356 et seq.

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the General Superintendents was changed so as to read, immediately following the words, "to establish new Churches," "and, *with the concurrence of the Executive Committee*, to organize new Conferences wherever the interests of the cause require it, subject to the approval of the next ensuing General Conference."

Another important change in the Discipline made at this session was that which provided for an Executive Committee of the Free Methodist Church, and specifically defined its duties. This provision read as follows:

Each Annual Conference shall at its next ensuing session, and once in four years thereafter, or as often as a vacancy shall occur, elect from its members one Minister and one Layman, who shall constitute the Executive Committee of the Free Methodist Church.

It shall be the duty of such Committee to advise with the General Superintendent in the organization of new Conferences, and no new Conference shall be organized without its consent.

In case there be no General Superintendent to travel through the work at large and preside over the Annual Conferences, the Executive Committee shall elect a Superintendent, who shall serve until the ensuing General Conference.

The Executive Committee shall fix the salary of the General Superintendents, and provide such means as they judge proper for raising the same.*

It was also ordered that an Executive Committee be elected by this General Convention, to act until others are elected in their places, as provided for by the Convention. The following constituted the personnel of this first Executive Committee: Illinois Convention, E. P. Hart, minister, Orson P. Rogers, layman; Genesee Convention, Albert G. Terry, minister, L. S. Bryan, layman; Susquehanna Convention, William Cooley, minister, J. S. Whitney, layman.

Later the General Conference provided that "The Executive Committee shall consist of the Bishops, and one traveling Elder and one lay member from each of the General Conference Districts, to be selected by the General Conference from among its members."†

*Vol. I., Gen. Conf. Journal, p. 14.

†Discipline of 1911, p. 43.

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A number of minor changes were also made in the Discipline. At the last sitting, however, held in Buffalo, New York, the matter of the Bible Christians possibly uniting with the Free Methodist Church was under consideration; and, to show the attitude of the body respecting the matter, the following action, passed by the Convention, is here given:

Resolved, That as there has been some talk on the part of the Bible Christians of the United States about uniting with us; and believing them to be God's dear children, and that such union, if clearly indicated by the providence of God, would be to the benefit of both these branches of God's Church: therefore,

Resolved, That there be a Committee of two ministers and two laymen appointed by this Convention to confer with representatives of said denomination, and to take such steps toward effecting union as God by His providence may indicate to them.*

Such a committee was appointed consisting of the following named persons: Rev. B. T. Roberts, Rev. Joseph Travis, B. Hackney, C. T. Hicks. The two latter were reserve delegates.

Although the contention incident to the admission of the Susquehanna delegates was sharp at this session of the General Conference, and seemed likely for a time to divide the work almost at its beginning, yet, as will be seen by reading the account of this unpleasant matter as detailed elsewhere and referred to in the earlier part of this chapter, the affair was finally adjusted in an amicable and brotherly way, since which time there have been harmonious relations between the Conferences involved.

B. T. Roberts was unanimously reelected as General Superintendent.

The second quadrennial session of the General Conference met, pursuant to adjournment, at Buffalo, New York, October 10, 1866, continued in session there until October 13, when it adjourned to meet at Albion, New York, October 15, 1866. The session finally adjourned on October the eighteenth. During the quadrennium the Michigan Con-

*General Conference Journal, p. 13.

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ference had been formed by General Superintendent Roberts, the Executive Committee having authorized it, and one of the first acts of the General Conference, after the session had been duly organized, was to approve of the organization of the said Conference.

The delegates presenting credentials and being enrolled as members of the body were as follows: Illinois Conference—ministers, Joseph McCreery and Joseph Travis; laymen, Benjamin Hackney and Orson P. Rogers. Susquehanna Conference—ministers, D. W. Thurston and William Cooley; laymen, W. Barner and A. H. Knapp. Michigan Conference—ministerial, E. P. Hart; lay, John Plues. Genesee Conference—ministers, Henry Hornsby and Asa Abell; laymen, Levi Wood and John W. Reddy.

“Favorable action was taken towards establishing a weekly denominational paper. Rev. Levi Wood was elected editor, and authorized to commence the publication of the paper as soon as five thousand dollars should be raised for the purpose.”

The Rev. B. T. Roberts was again elected General Superintendent, receiving seventeen out of nineteen votes. The Conference also authorized and empowered the Executive Committee to elect an additional General Superintendent, if in their judgment the interests of the work should demand it.

It was decided to secure the incorporation of the General Conference by Legislative Charter in New York State, if possible, and a committee of whom Superintendent Roberts was chairman was appointed for that purpose.

A proposition came before the body to revise the Discipline by striking out the entire chapter relating to the ordination of Deacons, and the final vote on it was a tie. The President gave the casting vote against the proposition, and it was lost. Had that proposition carried it would have done away with two ordinations in the Free Methodist Church.

It was also ordered that the General Superintendent

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have charge of all missions outside the recognized bounds of the various Annual Conferences.

The General Conference held its third quadrennial session at Aurora, Kane County, Illinois, October 12-21, 1870. The Conference elected William Gould as secretary, an office to which he was reelected at each quadrennial session until 1886.

No new Conferences having been formed during the quadrennium, but four Annual Conferences were represented. The delegations from all the Conferences were increased considerably, however. The Genesee, Susquehanna and Illinois Conferences each were entitled to four ministerial and four lay delegates as against two of each kind at the last session, and the Michigan was entitled to three of each kind as against one of each at the preceding session. There should have been twenty-seven delegates in all, but one of the lay delegates from Susquehanna Conference not appearing there were actually but twenty-six.

Standing committees consisting of one minister and one layman each were appointed on Itinerancy, Revision of the Discipline, Superintendency, Publications, Education; and committees were also appointed on Secret Societies, Temperance, Sunday-schools, and Religious Instruction of the Young.

Two appeal cases required the attention of the General Conference. The first was that of the Rev. D. A. Cargill, who appealed from the decision of the Judicial Committee appointed by the Susquehanna Conference, expelling him from the Conference and Church, for immoral and unchristian conduct. The other appeal case was that of D. W. Thurston, who appealed from the decision of the Susquehanna Conference expelling him from the Conference and the Church for teaching erroneous doctrine. In both cases the decision of the Susquehanna Conference was sustained.

The Committee on Boundaries recommended and the Conference authorized the formation of the Kansas and

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Missouri Conference; also that the States of Kansas, Missouri and Nebraska, and the Lebanon and Alma circuits in the State of Illinois, be included in the bounds of said new Conference.

The most important changes made in the Discipline were one providing that the General Rule against "softness and needless self-indulgence" be modified by adding the words "especially the chewing, snuffing, or smoking of tobacco for the gratification of a depraved appetite;" and another providing for the addition of the words, "a General Superintendency," after the words "Itinerant ministry" in the Restrictive Rules.

The Rev. Levi Wood, who, with the approval of the General Conference of 1866, had founded the *Free Methodist*, and hitherto had edited and published it, now offered it to the Church, through its representatives in the General Conference. The offer was accepted. The subsequent action of the Conference touching this matter will be found in the chapter on "Denominational Publishing Interests."

The Rev. B. T. Roberts was again elected General Superintendent, receiving eighteen out of twenty-nine ballots cast.

The General Conference held its fourth session at Albion, New York, October 14-27, 1874. The General Superintendent announced that during the quadrennium he had, with the consent of the Executive Committee, organized the Minnesota and Northern Iowa Conference, and that the New York Conference had also been organized; whereupon the Conference voted to approve of these organizations, and the delegates therefrom were recognized and allowed to be enrolled on presentation of their credentials.

The General Superintendent reported that he had submitted the proposed change of Discipline—regarding the insertion of the words, "a General Superintendency," after the words, "an itinerant ministry," in the Restrictive Rules—to the several Annual Conferences for their adoption, as directed by the last General Conference, and that the re-

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quired three-fourths majority of the membership had voted to adopt the contemplated change. His report was adopted, and the change was made effective.

Another change of Discipline made at this session modified Sub-Paragraph 2, of the Section on "The Trial of Church Members," by adding to the words, "and in case of persistence after proper admonition and labor, to trial and censure," the words, "being placed on probation, or expulsion, as the Committee may determine." A change was also made which provided for the insertion in the back part of the Discipline of a "Form for a Bill of Charges." A change was likewise effected in the General Rule which forbade "Drunkenness, buying or selling spirituous liquors," etc., by striking out the word "spirituous," and inserting the words, "making or selling intoxicating," so as to make it read, "Drunkenness, buying, making, or selling intoxicating liquors," etc. On this latter change the Conference voted by yeas and nays, thirty-five voting yea, and none nay. A resolution was also passed, and declared to have the force of law, to the effect "That it is the sense of the Conference that the [General] Rule of the Discipline forbidding the wearing of gold applies to those who wear gold wedding rings." A number of other changes were also made, but they were of minor importance, and in no wise affected the general polity of the Church.

The Committee on Superintendency reported hearty approval of General Superintendent Roberts's administration, but also to the effect that in their opinion the time had come, when, in the providence of God, the interests of the work demanded more laborers in this capacity, and recommending the election of two General Superintendents. This report was finally adopted; and, at the twenty-first sitting, B. T. Roberts was reelected, and E. P. Hart was elected as his colleague, the former receiving twenty-six and the latter twenty out of thirty-four ballots cast.

The following named persons were elected to constitute the denominational Missionary Board: B. T. Roberts, E.

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P. Hart, William Gould, Epenetus Owen, T. S. LaDue, Joseph Mackey, E. H. Winchester.

The Executive Committee for the quadrennium was made to consist of the following named persons: B. T. Roberts, E. P. Hart, J. W. Reddy, Epenetus Owen, J. G. Terrill, B. R. Jones, William Jones, N. A. Bennett, A. Wise, O. P. Rogers, D. W. Abrams, W. B. Bertels and J. M. Cusick.

General Superintendent B. T. Roberts, as a Committee on Woman's Work, presented his report, which, as finally adopted by the Conference, provided for a class of ministers having denominational recognition, to be known as Evangelists. Evangelists were declared to be "a class of preachers called of God to preach the Gospel, to labor to promote revivals of religion and spread abroad the cause of Christ in the land; but not called to a pastoral charge or to government in the Church." Any brother or sister in the Church feeling called of God to this work might upon recommendation of the society to which he or she belonged be licensed as an Evangelist by the Quarterly Conference, after passing due examination, under that part of the Discipline entitled, "Of the Examination of Those Who Think They Are Called to Preach." After laboring successfully for a period of four years such Evangelist, upon recommendation of the Quarterly Conference, might be licensed by the Annual Conference, such license to be good until revoked by the body which gave it. Evangelists were to be amenable to the Quarterly Conference, the same as local preachers.

The report was finally made a separate chapter in the Discipline; and it was this provision which opened the way for women to occupy the prominent position in the ministry of the Free Methodist Church which they have so long and efficiently held in many of the Conferences, not merely as Evangelists, in the general acceptance of that term, but as Evangelist-pastors. The chapter has been somewhat modified by subsequent General Conferences, but

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merely in the way of amplification, never in the way of restricting woman's labors in the ministry. Woman's sphere of operation in the Free Methodist Church has been constantly enlarged from the beginning.

The Committee on Incorporation appointed by the last General Conference presented the following as their report:

ACT OF INCORPORATION

1. An act to incorporate the Free Methodist General Conference of North America, passed April 30, 1873.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. The General Conference of the Free Methodist Church of North America shall be, and is hereby declared to be, a corporate and politic body, by the name and style of the "Free Methodist General Conference of North America," and by that name it shall have perpetual succession; shall be capable of suing and being sued in any Court whatever; and shall have and use a common Seal, which they may alter and change at pleasure.

2. It shall be lawful for the regular members of said General Conference, at its regular constitutional meetings, to appoint such officers, and to make and ordain such by-laws and regulations in relation to the management and disposition of their real and personal estate, the duties of their officers, and the management of the corporate offices, as they shall think proper; provided they are not inconsistent with the Constitution of the United States.

3. The said corporation shall have power to hold in trust Church property, and deeds of other beneficent, educational or publishing institutions; and of taking, holding and receiving any property—real or personal or mixed—by virtue of any devise, bequest, grant or purchase, subject to the restrictions and limitations of existing laws; provided the annual income of such property shall not exceed the sum of two hundred thousand dollars, and that the same shall be appropriated to religious, charitable, missionary, or educational purposes; and to sell, deed and convey any real or personal property, when necessary to serve the purposes of the corporation.

4. The officers of said corporation shall hold over until their successors are elected and qualified, and shall exercise such powers and do such duties as shall be authorized by the by-laws of said corporation.

5. This act shall take effect immediately.

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The following were also adopted by the Conference as

BY-LAWS

under the foregoing Charter:

I.—1. The following named persons shall be the trustees of the "Free Methodist General Conference of North America," as provided for in the Act of Incorporation, passed April 30, 1873, by the legislature of the state of New York, to wit: J. Travis, J. G. Terrill, John Ellison, J. L. Ward, O. P. Rogers, D. W. Abrams.

2. The said trustees shall have full power to take possession of and to receive and hold, subject to the order and direction of the General Conference, any property, real, or personal, or mixed, which may be owned by or belong to the said General Conference, by virtue of any devise, bequest, grant or purchase.

3. The said trustees shall be divided into two classes, as follows, to wit:

The first class shall comprise J. Ellison, J. L. Ward, O. P. Rogers.

The second class shall comprise J. Travis, J. G. Terrill, D. W. Abrams.

The first class, elected this year [1874], shall hold their office for four years, and until others are appointed in their places.

The second class shall hold their office eight years, and until others shall be appointed in their places.

4. The said trustees shall elect their president, secretary, and treasurer, who shall perform the duties usually pertaining to their office.

5. The said trustees shall make a full report of all their proceedings to each successive General Conference.

6. If the place of any of these trustees shall become vacant during the intervals of a General Conference, it shall be filled by the remaining trustees.

7. Seal.—We recommend the procuring of a seal inscribed, "The Free Methodist General Conference of N. A."

The fifth quadrennial session of the General Conference was held in the Methodist Episcopal Church at Spring Arbor, Michigan, commencing October 9, and closing October 19, 1878. Thirty-three ministerial and twenty-five lay delegates, in addition to the two General Superintendents, constituted the body. The two General Superintendents presided alternately. William Gould was elected secretary, and B. R. Jones and J. G. Terrill were chosen assistant secretaries by acclamation. More than one hun-

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dred fifty proposed changes to the Discipline were read before the body and referred to the Committee on Revision. But a small fraction of them were favorably reported by the Committee on Revision. Most of the changes approved were of a minor character.

A change was made in the duties of District Chairmen, whereby it was made their duty "to take charge of all circuits left without a preacher." Also a change was made in that part of the Discipline which defines the penalty for violation of the General Rules, so that instead of reading, "exclusion," it was made to read, "censure, suspension, and finally exclusion." It was also enacted at this session that "No person on probation in an Annual Conference shall be eligible to election as a delegate;" also that "When a local preacher is employed as a supply his membership shall be on the charge where he labors." At the second reading the proposed change in the General Rule against "Doing what we know is not for the glory of God," by adding, "as belonging to secret societies," was adopted by a vote of thirty-nine yeas to seven nays.

The Committee on General Superintendency reported in favor of electing two General Superintendents. The report was adopted, and a time fixed upon for their election. The election was by ballot, and resulted as follows: Whole number of ballots cast, 53; necessary to a choice, 27. For B. T. Roberts, 49, and for E. P. Hart, 48; both of whom were declared elected.

During the seventh sitting, a Committee of fifteen was ordered whose duty it should be to compile a Hymn Book containing not less than six hundred hymns, for the use of the denomination. Later E. P. Hart, Joseph Travis, and M. N. Downing were appointed a committee to nominate the members of the Compiling Committee. Still later the nominating committee was instructed to nominate the members of the committee to publish the Hymn Book. It was also ordered that the Publishing Committee should not place the General Conference or the Church

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under any pecuniary obligation by any contract they might make. The Publishing Committee was instructed to have the Hymn Book copyrighted in the name of the Free Methodist Church.

The Conference considered the question of the Church assuming the proprietorship of the *Free Methodist*, but decided adversely regarding it. The following resolutions were also passed:

1. *Resolved*, That the Executive Committee be, and are hereby authorized to act as an Advisory Committee in managing the *Free Methodist*.

2. *Resolved*, That in case of another transfer of the *Free Methodist*, the Executive Committee be, and are hereby authorized to negotiate for the purchase of the same, and to conduct it according to their best judgment.

The Committee on Publications also recommended "That B. T. Roberts be requested to write and publish a full refutation of the untrue statements and misrepresentations contained in the article on 'Free Methodists' published in Bishop Simpson's 'Cyclopedia of Methodism,' lately issued." It was in response to this request that "Why Another Sect?" was written.

The "Summary of the Statistics" of the denomination for the quadrennium closing with the autumn of 1878 shows the membership in full connection to have been 9,075, and the probationary membership to have been 1,607—total, 10,682; traveling preachers, 313, and local preachers, 233; Sunday-schools, 268, and Sunday-school scholars, 9,249; with Church property valued at \$358,290.

The sixth session of the General Conference was held in South Hill Free Methodist Church, Burlington, Iowa, commencing on October 11, 1882, and finally adjourned October 23, 1882. Besides the two General Superintendents, there were present thirty-six ministerial and thirty-two lay delegates. During the quadrennium the Ohio, the Central Illinois, and the Texas and Louisiana Conferences had been organized, which accounted for the number of dele-

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gates being larger than at the preceding session. The Rev. William Gould was again chosen Secretary, and W. W. Kelley and B. R. Jones were chosen Assistant Secretaries.

The rule limiting the pastorate to a period of two years was so changed as to admit of extending the term to three years, in special cases. The Conference approved of amending the General Rule on "softness and needless self-indulgence" by adding the words, "especially the habitual use of tobacco, or opiates in any form or manner," by the requisite majority, and the proposed change was sent down to be acted on by the Annual Conferences. A new chapter on Temperance, for insertion in the Discipline was adopted, which was substantially the same as that which appears in the Discipline of 1911. The provision that if a member removes from a society without taking letter, and shall not send a satisfactory report to the preacher or society within a year, the preacher shall record such member upon the Church Register, as "removed without letter;" and if such person afterwards claims his membership, the Official Board may restore it, was adopted at this session—a provision which it is feared, has been seriously abused, and to the exclusion of many excellent members from the pale of the Church. It was also provided that a foot-note be added to the General Rule against using tobacco, which should read as follows: "This shall be construed as forbidding the growing, manufacture and sale of tobacco." Provision was likewise made whereby a District Chairman might, with the consent of the pastor and Official Board, divide a circuit during the interval of the Annual Conferences, should the interests of the work require it. A new Section was also ordered placed in the Discipline on "Union With Others," which was substantially the same as that in the edition of 1911. A clause was added to the provision for the transfer of preachers to the effect that "No preacher shall be transferred to another Conference without a Certificate of his

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good standing and general acceptability, given by his Annual or Quarterly Conference."

The organization of the following Conferences was authorized: the Dakota, the Missouri, the West Kansas, the California, the Pittsburgh, the Oregon, the Texas and Louisiana.

The question of publishing a new Hymn Book, which was considered at length at the session of 1878, and concerning which favorable action was then taken, but without results so far as the materializing of the plan was concerned, was again considered at this session. After much consideration by the Committee on Publications, and frequent discussions by the Conference as a whole, the following named persons were appointed a Committee on Compiling and Publishing the Hymn Book: B. T. Roberts, R. W. Hawkins, Joseph Travis, J. G. Terrill, M. N. Downing, William Gould. The book was to contain at least 800 hymns; and the Methodist Episcopal Hymn Book then in use among the Free Methodist people, and the old Wesleyan Hymn Book of the Wesleyan Methodist Church of England were to be made the basis of the compilation. It was understood that B. T. Roberts would publish the volume at his own expense, and accordingly it was ordered that "the new Hymn Book be copyrighted in the name of B. T. Roberts." The foregoing committee soon went at the work assigned them, and the result was the original Free Methodist Hymn Book, which served its purpose well for very nearly thirty years without revision.

B. T. Roberts and E. P. Hart were again elected General Superintendents, Mr. Roberts receiving forty-nine and Mr. Hart forty-eight of the fifty-seven ballots cast.

During this session the firm of Baker and Arnold, which had previously purchased and controlled the *Free Methodist*, dissolved partnership, and Mr. Arnold proposed to assume the publication of the paper alone, but agreed to the election of an Editor by the General Conference, he to pay the Editor's salary; and also agreeing to the election

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of a committee, which, in case they should find the arrangement unsatisfactory, should be authorized to negotiate for the purchase of the paper, or to change the management and fill vacancies in the editorial chair. The Conference accepted Mr. Arnold's proposal. A time was fixed for the election of Editor, and on its arrival the order of business was taken up. The ballots showed much division of sentiment as to who should fill the place, but finally, on the fourth ballot, Joseph Travis having received twenty-five out of forty-eight ballots cast, was declared elected.

Considerable attention was given to the subject of missions during the session, and a Missionary Board was elected who were to have charge of the general missionary operations of the Church, and to receive and disburse moneys therefor. The missions of the Church at that time were limited to what the Discipline now calls General Missions, or missions for the extension of the work within our own country. The members of the Missionary Board were, J. Travis, D. M. Sinclair, J. G. Terrill, W. W. Kelley, C. B. Ebey, T. B. Arnold, and D. W. Abrams. On nomination of the Committee on Missions C. B. Ebey was elected Secretary of the Board.

The Executive Committee was authorized to have charge of the publishing interests of the Church, subject to regulations adopted at this session of the General Conference.

The seventh session of the General Conference was held in Coopersville, Michigan, commencing October 13 and closing October 26, 1886. General Superintendents Roberts and Hart presided alternately. S. K. J. Chesbrough was elected Secretary; and W. W. Kelley, C. B. Ebey, and W. T. Hogue were chosen Assistant Secretaries. Besides the General Superintendents thirty-two ministerial and thirty-two lay delegates, representing twenty-four Conferences, were enrolled as members. The Louisiana Conference was not represented.

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Among the changes made in the Discipline at this session was that of providing that the General Missionary Board should also constitute a Church Extension and Aid Society. The object of the latter should be the proper administration of a gift and loan fund for rendering aid in the erection of Churches. The Conferences were grouped in seven districts, from which the members of the Missionary Board were chosen. C. B. Ebey was elected Secretary and S. K. J. Chesbrough Treasurer of the Board. It was also ordered that each Annual Conference should appoint a Board of five members, which should constitute the Conference Church Extension and Aid Society, and which should have full charge of all the work pertaining to Church Extension matters within its bounds. It was also provided that the Conference Society should be auxiliary to the General Conference Society.

A change was also made in the Discipline which provided for the admission of women Evangelists to the Quarterly Conferences, and for making them amenable thereto. William Gould, ministerial delegate from the New York Conference, was vigorous in his protestation against this policy, on the ground that it was admitting women to a ruling function in the Church; and when it finally carried, he presented his resignation, which the Conference accepted. The Rev. Joseph Travis, reserve delegate from the same Conference, was admitted in his stead.

Action was also taken providing for the election of a General Conference Evangelist or Evangelists; and W. B. M. Colt, of the Central Illinois Conference, was elected to the office for the succeeding quadrennium, receiving twenty-eight out of fifty-two ballots.

"Father Colt," as he was familiarly called, was a man of prophetic appearance and character. He was born in Waterford, Pennsylvania, in 1833; converted near Rushville, Illinois, in 1848; educated at Garrett Biblical Institute, Evanston, Illinois; licensed to preach in 1853; married to Miss Sarah J. Wright, at Springfield, Illinois, in

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1855; sanctified wholly at Quincy, Illinois, in 1863, from which time "Holiness unto the Lord" was his all-absorbing theme. He spent six years in the Nebraska Conference of the Methodist Episcopal Church, but through most of his ministry labored as an Evangelist. Twenty years were given to this work in the Methodist Church,—spent principally in Illinois, Indiana, Iowa, Missouri, Nebraska, Ohio, Texas and Colorado. He also labored some in Michigan, New York and Pennsylvania.

In 1861 he enlisted in the service of his country, and was made captain of Company B., 73rd Illinois Volunteers. This was familiarly known as "the preachers' regiment." Through his influence the regiment was organized, and officered almost wholly by preachers. The Rev. James F. Jaques was its Colonel. Mr. Colt's health failed while he was in the army, on which account, after spending several months in a hospital, he was honorably discharged, and returned home in 1862.

In 1877 he spent eight months, with others, in evangelistic efforts in Texas, where his labors were eminently successful.

He united with the Free Methodist Church in 1879, in this step being followed by many who had been saved under his labors. He was, in fact, the father of the Central Illinois Conference of the Free Methodist Church. He served therein for a number of years as District Chairman, and represented his Conference as delegate four times to the General Conference. In 1886 he was elected General Conference Evangelist—the first man ever chosen to that office in the Free Methodist Church. He entered zealously upon its duties, but was soon recalled to his home by affliction in his family; and, through a series of reverse providences, was hindered from returning to his work, though he held the office to the end of the quadrennium.

In 1890 he was superannuated, yet he continued to preach more or less for several years. His last service was

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held at Decatur, Illinois, in 1896. While there he fell and fractured two ribs. The shock, in connection with an attack of la grippe, prostrated him completely, and finally terminated in consumption, which occasioned his death January 15, 1899. For W. B. M. Colt to die was gain.

The Committee on General Superintendency reported, recommending the election of two General Superintendents. It was moved and seconded to amend by substituting three for two. A second amendment called for the election of four. The second amendment was voted down, after which the first amendment was carried, and the report as amended was adopted. When the time fixed for the election of the General Superintendents arrived, the matter was taken up, with the following results: At the first balloting fifty-seven ballots were cast. Of these E. P. Hart received fifty-four, B. T. Roberts fifty, and G. W. Coleman twenty-eight. Mr. Hart and Mr. Roberts were declared elected. At the second balloting but one name was written on each ballot. Fifty-nine ballots were cast, of which G. W. Coleman received thirty-five, and was declared elected.

The Committee on Publications reported, recommending that the General Conference proceed at once to establish a Church paper; that this be done by the purchase of the *Free Methodist* from T. B. Arnold, providing his terms are satisfactory; that the Executive Committee be made a Publishing Committee, to have general supervision of the paper, and of its Editor and Publisher; that the Executive Committee also be instructed to devise means for the establishment of a Publishing House, and that they employ a Financial Agent for that purpose, at a salary not to exceed \$1,000 a year; that the General Conference elect an Editor of the Church paper, whose salary should not exceed \$1,000 per year; that the Executive Committee be empowered to fill all vacancies that may occur in the offices of Editor and Agent, and also have power to remove, as they may deem necessary; and that the General Confer-

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ence should take a subscription at its present session toward the purchase or establishment of the proposed Church paper. The report was adopted, Mr. Arnold signified his willingness to negotiate, and arrangements were then made for the final consummation of the deal, and for the transfer of the property. The details are more fully given in the chapter on "The Denominational Publishing Interests."

At the seventeenth sitting the election of Editor of the *Free Methodist* was taken up. On the second ballot B. T. Roberts received thirty out of fifty-four ballots, and was declared elected. Being already elected to the General Superintendency, he at once arose and said: "Brethren, you have now chosen me to two of the most responsible positions in the Church, and I am ready to resign whichever one you may designate." No desire was expressed that he should vacate either office. So for the next four years he continued to fill both offices, and was also still editor and proprietor of the *Earnest Christian*, a monthly magazine which he had published since 1860.

He filled the office of General Superintendent and that of Editor of the *Free Methodist* with remarkable ability; but the burden of these two offices greatly overtaxed his strength, and was one of the things that broke down his health and hastened the close of his career.

The Statistical Table for this session showed the membership in full connection to be 14,166; on probation, 3,112; total, 17,268. The value of Church property was \$515,097; and of parsonage property, \$47,887; totaling, \$562,984.

This session of the General Conference authorized the formation of three new Conferences, namely, the Colorado, the North Minnesota, and the North Indiana.

The eighth quadrennial session of the General Conference convened in the First Free Methodist Church, Chicago, Illinois, October 8, 1890, and terminated its work on the twenty-third of the same month. Besides the three General Superintendents, forty ministerial and thirty-

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eight lay delegates were in attendance. Twenty sittings were held, in which considerable constructive work was accomplished.

The Executive Committee's report showed that that body had become duly incorporated under the laws of the State of Illinois; that the Committee had instructed the Treasurer to issue Life Certificates of Subscriptions to the *Free Methodist*, to be issued to individual subscribers upon payment of the sum of thirty-three dollars and thirty-three cents (\$33.33), said Certificates to be transferable to widows of deceased subscribers and to continue in force while they remain widows, the Publishing House retaining the privilege of redeeming said Certificates at the face value thereof at any time after a lapse of five years from date of issue; that W. F. Manley had withdrawn from the Church, thereby leaving a vacancy in the Executive Committee, which had been filled by the election of B. R. Jones, of the Michigan Conference; that L. G. Torrance, a member of the Executive Committee had died, and his place had been filled by the election of John W. Beavers, of the Missouri Conference; and that at the session of 1889 the organization of the Nebraska Conference had been authorized.

This session of the General Conference authorized the formation of the Southern California Conference, "embracing the territory now occupied by the Southern California Conference of the Methodist Episcopal Church, and the Territory of Arizona." It also changed the name of the Dakota Conference to that of South Dakota Conference, and made certain changes in the boundaries of the Minnesota and Northern Iowa, the Wabash, the North Indiana, the Nebraska, the Colorado, the Illinois, and the Central Illinois Conferences.

Much time was given during the session to the consideration of the question of ordaining women. General Superintendent B. T. Roberts presented the matter, by offering the following:

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Resolved, That the Gospel of Jesus Christ, in the provision which it makes, and in the agencies which it employs for the salvation of mankind, knows no distinction of nationality, condition, or sex: therefore, no person who is called of God, and who is duly qualified, should be refused ordination on account of sex, or race, or condition.

The resolution was received, and action thereon was made the order of the day for ten o'clock a. m. the following Wednesday. Later the following preamble and resolution were offered and were adopted by a vote of 38 to 32:

Whereas, The question of ordaining women is likely to come up during this Conference; and,

Whereas, On other questions involving like radical changes in the polity of the Church we require more than a majority vote in the Annual Conferences, as well as in the General Conference, before they shall become the law of the Church; therefore,

Resolved, That it is the sense of this Conference that in the interest of unity and harmony among us as a people, a like vote be required on said question before it shall become incorporated in our Discipline.

The President, B. T. Roberts, rendered the following decision:

Our Discipline, Paragraph 66, says: "The General Conference shall have full power to make rules and regulations for our Church under the following limitations and restrictions." As the ordination of women does not come under any one of these restrictions specified, therefore the resolution is out of order.

The General Conference has not the right to put into effect any subject under these restrictive rules by a bare majority vote. This the resolution does, when it forbids the General Conference to sanction the ordination of women, only by the same process, as that by which the restrictive rules are changed; namely, by a majority of two-thirds of the General Conference, and of three-fourths of all the members of the several Annual Conferences.

General Superintendent Hart appealed from the decision of the Chair. The Conference, by a vote of forty-eight yeas to twenty-eight nays, sustained the appeal. The whole matter was then postponed until Wednesday, October 15th.

When the time arrived for again taking up the ques-

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seven ballots cast. On the first ballot for Publishing Agent S. K. J. Chesbrough received all but one out of seventy-six votes cast, and was declared elected.

Among the numerous other changes made in the Discipline at this session was one regarding the allowance to superannuated preachers, whereby they were to be allowed at the rate of five dollars for each of the first ten years of effective service, and at the rate of ten dollars for each of the second ten years of effective service, making the full limit of allowance \$150.

For a number of years "Pentecost Bands," mostly of young people, had been organized in the Central West and also in some other parts of the work, for evangelistic purposes. The originator of this movement was Vivian A. Dake, an able and stirring young preacher of the Michigan Conference. Mr. Dake was their chief leader. They were filled with a most commendable degree of zeal, and gathered much precious fruit into the Free Methodist Church. They came at length, however, under Mr. Dake's leadership and tuition, to entertain more strained notions regarding Holiness than the rank and file of the Church could indorse, particularly in what they denominated "*the death route*" into the experience; and, when the authorities of the Church sought to regulate their operations somewhat, the "Bands" began to show increasing tendencies toward independence of Church government, and practically to become a Church within the Church.

The question of Bands was under consideration during this session, not with any view to obstructing their operations, but with a view to making adequate provision for them in the economy of the Church, and furnishing the Church with some degree of general supervision over them. Accordingly the following action was adopted:

1. Chairmen of Districts, and Evangelists appointed by the General or Annual Conference, may organize Bands for evangelistic work; but no person shall become a member of such a Band without the recommendation of the Society to which he belongs.

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2. The rules and regulations of such Bands shall be subject to the approval of the Annual Conference to which the Leader belongs, or within the bounds of which he holds his membership.

3. No Evangelist or Band shall appoint or hold meetings where they will interfere with the regular work of any preacher duly appointed to a circuit, or station, or district.

4. Those who labor successfully in a Band for one year may be licensed by the Quarterly Conference from year to year as Band workers.

At this session the General Superintendents were all reelected, E. P. Hart receiving sixty-nine and B. T. Roberts and G. W. Coleman each sixty-four out of eighty-one ballots cast.

A new section was also inserted in the Discipline by action of this session, which provided for a General Board of Conference Claimants. A general fund was to be created for the benefit of claimants, and this Board was to receive and disburse moneys for superannuated preachers, and for the widows and children of deceased preachers, received from the whole Church. Formerly every Conference looked after its own claimants, or failed to look after them, as the case might be; and this in many cases worked adversely to the removal of preachers from one Conference to another, when otherwise such changes might have been made with advantage to the work. The Claimants' Fund was now regarded as an aid, and not as a pension, and provision was made whereby every claimant recommended by an Annual Conference to the General Board of Conference Claimants should receive his or her due amount from the general fund, the Annual Conference determining what that amount should be. None, however, was to receive this aid except such as in the judgment of the Annual Conference needed it, and then only such a sum as should be deemed necessary to enable the person to live with comfort. The maximum of aid to various preachers was to be in proportion to their years of effective service after uniting with the traveling connection in full membership, and was to be the same for the widows of deceased preachers as

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it had been in case of their husbands while living. However, if they married again, they were no longer to be regarded as claimants upon this fund. Children of deceased preachers, if under fourteen years of age, might be recommended for whatever their needs should require up to thirty-six dollars a year. Any Conference having specially necessitous cases might be allowed to make further provision for them in such a way as should seem best.

The Executive Committee was given authority to publish Sunday-school supplies for the denomination, under the supervision of the denominational Publishing Agent, at any time when it should seem best to do so; and they were also advised to proceed with the making of such arrangements therefor as the majority of the Committee should deem best.

The ninth session of the General Conference was held at Greenville, Illinois, October 10-25, 1894. The matter of chief interest which came before this session was the question of ordaining women. The question had previously been voted upon by all the Annual Conferences, and this had greatly intensified interest in the subject on both sides. The discussion and vote upon this question occupied the whole time of one sitting lasting three and one-half hours. Fourteen members took part in the debate, which was perhaps as animated as any discussion that ever was conducted in the General Conference during the entire history of the Church. The vote on the subject was taken, as previously ordered, by yeas and nays. Of the ministerial votes there were 17 yeas, and 34 nays; and of the laymen's vote there were 18 yeas, and 31 nays. The total vote was 100, of which 35 were for and 65 against the ordination of women.

At this session an effort was also made to have the word Bishop substituted for the words General Superintendent throughout the Discipline; but the measure failed. This effort was significant, however, of a rising spirit of dissatisfaction with the name the fathers of the Church

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originally gave to the Church's chief presiding officers, which was destined to spread and grow until strong enough to carry the measure some years later.

Among the changes that were made in the Discipline was that of substituting the words District Elder for District Chairman throughout. The measure was introduced by B. R. Jones.

The question of the Pentecost Bands again called for consideration. The matter was introduced by a Memorial from the Illinois Conference, which read as follows:

Whereas, There is an evangelistic movement within the Church known as the "Pentecost Bands," composed of some eighty or ninety workers, who are distributed throughout different Conferences and States; and,

Whereas, In the judgment of this Conference it is a movement that should be tenderly cared for, and which in our judgment can only be utilized properly and with the greatest and best results by its being brought into closer relation with the Church; therefore,

Resolved, That we petition the General Conference to draft such general rules as in their judgment will best aid these brethren in promoting the work of God in the Free Methodist Church.

Mr. Dake, the original Leader of the Bands, had died since the last General Conference. This zealous laborer visited the Western Coast of Africa, penetrated a considerable distance into the interior, and sought by the most diligent effort to establish a permanent work in that region. Many of his friends, including his own wife, thought it was an unwise venture for him to undertake, but believing he was called of God to make the trip, he went—but failed to return. He had nearly finished his work in the Dark Continent for the time, and was already on his way home when, at a mission house in Monrovia, he was taken with African fever. The next day he was better. It was thought it would be more conducive to his recovery if he could put out to sea, and so in charge of a certain Methodist Episcopal missionary and a scientific explorer, both of whom were bound for England, he was

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taken on board the ship *Mandingo*, homeward bound, and seemed in a fair way to recover and to make his homeward journey successfully. But while the ship halted at Sierra Leone, he was taken suddenly worse, remaining in a delirium for some time, after which he quietly passed away. In his death the cause of God lost an able minister, and one of the most zealous laborers for the salvation of men to be found in any Church in any part of the world. The words of prophecy which the Lord Jesus applied to Himself, "The zeal of Thine house hath eaten me up," were also applicable to Vivian A. Dake in a remarkably high degree. Had his discretion equalled his zeal he might have lived for years to win trophies for the Master.

After Mr. Dake's death Thomas H. Nelson succeeded to the general leadership of the Pentecost Bands. He was also a zealous young man, of considerable ability, but lacking the generalship that characterized Mr. Dake. Nor was he as sound and safe a theologian as his predecessor, but decidedly more visionary and impetuous. This made it the more needful that the Church should give the most respectful attention to the Illinois Conference Memorial. The Committee to which said Memorial was referred, after giving it and the subject on which the Conference was requested to formulate "rules and regulations" much consideration, could devise nothing better than the regulations adopted by the General Conference of 1890. Hence they presented the following report, which, on motion, was adopted:

It is with no small degree of satisfaction that we notice the disposition of and effort on the part of the Pentecost Bands to come into perfect harmony with the Church in their operations. We look upon them as honest, earnest brethren, and most sincerely hope the differences which have agitated us as a Church in the past may be completely destroyed. However, we do not believe that this [end] can be obtained by legislation. We see no way of adopting "rules" which will more amply provide for their operations than those which we [now] have. It is our earnest request that all our brethren throughout the Church, Chairmen of

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districts, pastors and members, extend their arms of Christian fellowship to these earnest workers, and that the Bands observe the rules on "Bands" in our book of Discipline. This being done, we are confident all differences will adjust themselves, and peace and harmony will be restored to the Church.

This action was unacceptable to Mr. Nelson, Leader of the Pentecost Bands, and to his principal followers, whereupon they decided to withdraw from the Free Methodist Church, and henceforth conduct their operations independent of all Church organization.

In accordance with certain action on the part of the Canada Conference looking toward the division of that body in the near future, the General Conference authorized the General Superintendents to divide said Conference whenever it should be so required.

Since the last General Conference General Superintendent B. T. Roberts had died, necessitating the election of another to take his place. His death occurred on the 27th of February, 1893. On the fifth of the following April a meeting of the Executive Committee was called for the purpose of electing some one to fill the vacancy for the remainder of the quadrennium. Wilson T. Hogue was elected to that position, which he continued to fill until the next General Conference. Hence at the session now in progress it became necessary to elect a General Superintendent in Mr. Roberts's place for the next four years. The Committee on Superintendency recommended that the number of Superintendents for the next quadrennium be three, and when the time came for their election, on the first ballot E. P. Hart received eighty-nine votes, G. W. Coleman fifty-six, and B. R. Jones fifty-three, the number in each case being a majority of all the ballots cast, and they were accordingly declared elected.

At the seventeenth sitting W. G. Hanmer was elected General Conference Evangelist, Wilson T. Hogue as Editor of the *Free Methodist*, and S. K. J. Chesbrough was re-elected as Publishing Agent.

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Another subject which elicited deep interest at this session was the matter of locating the denominational Publishing House. A. C. Marshall, representing the Business Men's Association of Corunna, Michigan, and Wilson T. Hogue, on behalf of the Free Methodist society and the citizens of Greenville, Illinois, each presented an invitation to their respective localities, backed by an offer of substantial aid financially; and J. D. Kelsey, representing the First Free Methodist Church of Chicago, presented an offer from that society to sell their Church building, which was comparatively new (but on which they were so in debt as to be in danger of losing it) on terms that he believed would be greatly to the advantage of the Church as a means of procuring a Publishing House. Each of these places made an advantageous offer, and each had its warm advocates. The matter finally settled down to a contest between the Corunna and the Chicago propositions. The debate between these two propositions grew very warm, and was at times much more strained than it ought to have been. The Chicago proposition finally won, however, and subsequent developments proved that the decision of the General Conference on the subject at that time was a wise one.

The session adopted a report of the Committee on Boundaries providing for the organizing of the Oklahoma and Indian Territory Conference, at such time as in the judgment of the General Superintendents shall seem best, with the provision that until such time as these Territories shall be organized into a Conference the work shall be supplied by the Kansas and West Kansas Conferences.

On the last day of the Conference Benjamin Winget was elected Missionary Secretary, and S. K. J. Chesbrough was chosen as Missionary Treasurer. Soon after his election Mr. Winget resigned, presumably out of deference to his predecessor in the office, J. G. Terrill. The resignation was accepted, and on the next vote Mr. Terrill was re-elected.

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Numerous changes were made in the Discipline of the Church at this session, but most of them were of a minor character.

The General Conference of 1894 was held under the shadow of the great bereavement which had come upon the entire Church in the death of its senior General Superintendent and chief founder, the Rev. Benjamin Titus Roberts. Although his health had been impaired for several years, yet the end came suddenly at last; and he fell with his armor on, and in the midst of active engagement in the service of the King.

He had gone to hold a Quarterly Meeting at Cattaraugus, New York, apparently as well as he had been for some months previous. He stopped at Gowanda, to spend a night with his aged mother, and next day took the train for Cattaraugus, which was but a few miles distant. On the way, while changing cars, he was taken violently ill. G. M. Allen, the pastor at Cattaraugus, met him at the train, perceived his condition, assisted him to the home of a Brother Phillips, and summoned a physician. It did not take long to diagnose the case, which proved to be neuralgia of the heart. The physician, Dr. Anstice Tefft, told him his case was somewhat critical, and suggested that if he had any matters requiring his attention it would be well to have them attended to at once.

His family was notified of his condition, though without his knowledge. His wife and his son, Benson H., started at once to go to him. Before they could get there, however, he had answered the death summons, and had gone to be with his Lord. He remained peaceful to the last, and showed great appreciation of all that kind friends and the physician did for him. He was able to be up and to walk about the room, but finally, being seized with a paroxysm of pain, he knelt upon his couch praying, "Jesus, take away this pain." Soon the agony became less, and he was heard to say, "PRAISE THE LORD! AMEN!" and all was over.

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Much of his life story has been told in connection with the events recorded in the preceding pages. A few words more are in place here, however, as to the general appearance and character of the man. He was of medium height, solidly built, somewhat inclined to stoutness, of fresh and ruddy countenance, with slightly aquiline nose, a mouth and chin indicating firmness, benignity, and self-control, hazel eyes beaming with goodness, and with a large, finely shaped and well set head, such as would indicate a man whose powers were remarkably well balanced;—in fact, a man who would impress one in any circle of society as a person of distinguished ability and position. In addition to these things, good breeding and thorough culture had prepared him for appearing to the best advantage among any class of people.

He was always characterized by the most unaffected simplicity both in private and public life. He was one of the most approachable of men. All classes of people could readily feel at home in his presence. Because he was as simple as a child, children were attracted to him; and he was always interested in them. His simplicity, however, never detracted from the dignity of his character. He combined lofty dignity and childlike simplicity as but few men do. He was a man of thorough learning, though he never made a public show of it, but rather employed his profound scholarship to make things that are difficult of apprehension plain to the most unlettered minds. This trait characterized him both as a preacher and writer. He could say more to the point in few and simple words on subjects of a profound and complex character than most preachers and writers could express in twice the amount of time or space. His style was always a model of simplicity, lucidity, directness, dignity, and force.

His Christian experience and character have been portrayed, so far as the limits of this work would allow, in the accounts of his early and unpleasant experiences con-

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nected with his relation to the Genesee Conference of the Methodist Episcopal Church. Suffice it to say here that it was not favorable birth, good breeding, thorough educational equipment, nor the advantages of culture, which made him the man he was in his generation, but rather all of these things brought into subservience to the cause of Jesus Christ by a thorough experience of the converting, sanctifying and refining grace of God. He could ever adopt the language of St. Paul, "By the grace of God I am what I am."

As an administrative officer he was wise. He was also conservative, in the better sense of the term; skilled in managing deliberative bodies; a good parliamentarian, though not always heeding the lesser technicalities when to do so would be to obstruct business; and generally manifesting the patient and forbearing spirit of his Lord.

Benjamin Titus Roberts was certainly one of the most humble, kind, and forgiving men the world ever saw. It was sometimes said, "To oppose him was to make him your friend." And yet he was a man of most decided convictions, and always of the courage to avow and defend them. Like many of the ancient prophets he lived a generation or more in advance of his contemporaries; and this begot convictions in his mind with which those who esteemed him highly could not always agree. He was once heard to say, "I have seldom been in a majority." Men were often unable to commit themselves to his views simply because they failed to see as far as he saw. But he was always ready to take his position, even though he had to take it alone; and, having taken it, to

"Stand as an iron pillar strong,
And steadfast as a wall of brass."

He was evidently born for leadership; and he magnified his office as leader of the people of God by displaying the qualities requisite to such a calling as fully, perhaps, as any man of modern times, and with as few mistakes and

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failings to obscure the brilliancy of the record. When General Superintendent B. T. Roberts died "a prince and a great man in Israel" fell; and it was not strange that the first session of the General Conference following his decease should have been saddened by so serious a denominational bereavement.*

*Perhaps it should be said here that, in arranging to celebrate the Centennial Anniversary of the Genesee Conference of the Methodist Episcopal Church, in 1910, referred to in Volume I., page 115, the Genesee Conference of the Free Methodist Church was requested to send a fraternal delegate. This was the first time in its history of fifty years that such a courtesy had ever been received by the Free Methodist Church from that body. In response to that invitation the Rev. Benson Howard Roberts, son of the Rev. Benjamin Titus Roberts, was sent to represent the Genesee Conference of the Free Methodist Church. He was very cordially received and courteously treated. The day before his arrival the Conference voted unanimously to restore the parchments of the late Rev. Benjamin Titus Roberts, his father, which had been taken from him when he was expelled over fifty years previous. The fraternal address was dignified, scholarly, eloquent and fearless, yet withal a gentlemanly and convincing justification of the position of his father and others who had been expelled in 1858 and 1860. At the close of the address the members of the Conference were generally bathed in tears, and numerous old-time responses of Amen and Hallelujah were heard. The motion to restore the parchments of Benjamin Titus Roberts followed the reading of a sketch of the Conference history by the Rev. Ray Allen, the Secretary, the day before the fraternal address was delivered, and included also the restoration of parchments of the other preachers expelled during the Genesee Conference troubles of the same period. It is said that the vote to restore them all was unanimous, and was attended by a general demonstration of approval.

CHAPTER XIV

THE GENERAL CONFERENCE—CONTINUED

The tenth quadrennial session of the General Conference was held in the old Waverly Theatre building, on West Madison Street, Chicago, Illinois, October 12-26, 1898. This was during the time that the Joint Peace Commission, representing the United States Government and the Government of Spain, was in session in Paris, with a view to arranging terms of settlement between the two Governments of the difficulties which had led to the Spanish-American war.

Early in the session T. B. Arnold presented a Memorial from the Illinois Conference to the effect that suitable resolutions should be prepared to present to the Honorable William McKinley, President of the United States, embodying the views of the Conference as to what should be demanded of Spain regarding the Philippine Islands as a condition of peace. The Memorial was received and referred to a committee of seven to be appointed by the Chair. W. A. Sellew, J. S. MacGeary, E. C. Shipley, W. T. Hogue, H. D. F. Gaffin, W. H. Clark and O. P. Ray were appointed a Committee to draft the proposed paper.

After several days of deliberation the Committee presented a paper for the consideration of the Conference. After a somewhat lengthy preamble, reciting the fact that the leading question before the Joint Peace Commission was whether, as a condition of settlement between the United States and Spain, the latter should cede the whole or only a part of that group of Islands in the Pacific Ocean known as the Philippine Islands, and formerly tributary to Spain, to the United States; further stating it to be the

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belief of the Conference that the signs of the times indicated that Divine Providence had opened up to the United States new opportunities, and placed upon our Government grave responsibilities, respecting securing to the long tyrannized people of these Islands a better civilization, a higher degree of political liberty, improved industrial, educational, social, and economic conditions, with corresponding moral and religious improvement; and also expressing the belief that the Sovereign of all nations was about to impose upon the people of the United States "a wider task in the evolution of human destinies on earth," the refusal of which would be disloyalty to Him who imposed this task upon us, and also a breach of that philanthropic spirit which becomes a Christian nation; and finally recognizing that the President of the United States was chiefly responsible for directing the policy of the Government relative to the disposition of the Philippine Islands; the paper contained the following:

Resolved, That we respectfully memorialize his Excellency, President William McKinley, to the effect that, so far as it can be done consistently with justice and honor, he exercise his office and influence to secure the cession of *the entire group* of the Philippine Islands to the United States, not for the sake and glory of conquest or territorial expansion, but in the interest of securing to them the advantages of civil and religious freedom, and a place in the ranks of those civilized peoples who lead in the march of human progress.

This was the first time any action had been taken by any official body in the United States recommending the making of such a demand as a condition of settlement in the peace negotiations then pending. It was a bold proposition, but it was adopted, by a vote of eighty-two to twenty, by the Conference.

President McKinley was in Chicago at the time, and the Conference also voted that, provided an audience could be arranged for with him, the Memorial should be presented to him in person. The audience was properly arranged for, and the following persons were elected as a

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committee to bear the Memorial to the President: E. P. Hart, W. T. Hogue, F. H. Ashcraft, T. B. Arnold, O. P. Ray, B. H. Roberts, J. E. Coleman. The Memorial was elegantly engrossed, and was duly presented to President McKinley at the Union League Club, Chicago, at the time appointed. The President responded briefly and appropriately, and requested that the paper should be forwarded to him at Washington, D. C. Later he also sent a written acknowledgment of its receipt to Bishop Hart.

The Chicago *Inter-Ocean* published the entire paper, and gave it nearly a column of favorable editorial notice besides. The editor called attention to the fact that it was the most radical demand that had been made respecting the Philippine question, and declared it would make an appropriate plank in the platform of any political party. Bold and radical as the proposition was, however, it demanded nothing more than was finally required by the President as a condition of settling the Philippine question.

A paper was presented asking that the Free Methodist Church be represented in the Ecumenical Methodist Conference to be held in London in 1901. The paper was received, and B. H. Roberts was elected as delegate to that body. Wilson T. Hogue was elected as reserve delegate.

A provision was made at this session, by recommendation of the General Missionary Board, whereby three members of said Board should thereafter be women elected by the Woman's Foreign Missionary Society.

At the fifteenth sitting the election of General Conference officials was taken up. The Conference had previously adopted the report of the Committee on Superintendency, one part of which provided for the election of four General Superintendents. The election of General Superintendents was made the first order of business. E. P. Hart, B. R. Jones, and G. W. Coleman were reelected, and W. A. Sellew was elected as the fourth man. W. G. Hanmer was also elected General Conference Evangelist.

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Wilson T. Hogue was reelected editor of the *Free Methodist*, and S. K. J. Chesbrough was reelected denominational Publishing Agent. W. B. Rose was also elected Assistant Publishing Agent.

J. G. Terrill, Missionary Secretary, had died during the quadrennium. In the election of a man to fill this office B. Winget received 97 out of 111 votes, and was declared elected. S. K. J. Chesbrough was also elected Treasurer of the General Missionary Board.

A few words seem to be in place here regarding the character of Mr. Terrill, for whom the Conference mourned, also as to his part in the making of Free Methodism. The author quotes the following from his own editorial in the *Free Methodist* of May 1, 1895, about a week after Mr. Terrill's death, as appropriate here:

The Rev. J. G. Terrill was in many respects an extraordinary man. Nature endowed him with a splendid and robust physique. His physical power of endurance was marvelous. Few men could undergo such long strains of physical exertion and excitement as he and not become unnerved or exhausted. As a revivalist, camp-meeting worker, District Chairman, temperance lecturer, and, in his office as Missionary Secretary, there seemed to be no limit to either his capacity or disposition for work.

He was also endowed with remarkable qualities of mind. His clear, quick and comprehensive grasp of every subject which presented itself for consideration enabled him to keep abreast of the times in ability to speak or write intelligently on all the more important problems of the age. The fidelity and accuracy of his memory enabled him to recall with great precision anything and everything he had ever read, as occasion demanded. His power of analysis and penetration enabled him to look deeply and thoroughly into whatever engaged his study. His logical acuteness and power gave him a masterful ability in debate, enabling him with remarkable facility to expose fallacy, refute error and defend truth.

The versatility of his talents was also exceptional. Hence the skill with which he could preach, teach, conduct revivals, conventions, institutes, camp-meetings, or turn to practical architecture, compose and teach music, write books, edit papers, legislate for the Church, interpret ecclesiastical law, plead in Church liti-

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gations, and achieve the remarkable success which characterized his labors as Missionary Secretary the last four years. Few men excelled him in pulpit power, when he was at his best for pulpit work. His style was clear, simple, vigorous and convincing, accompanied with much pathos, and at times with flights of thrilling eloquence. All these mental qualities, united to a genial disposition, and accompanied with an extensive fund of general and particular information, made him an interesting man either in or out of the pulpit.

The true beauty and power of his character, however, were the spiritual excellencies which he exemplified. "He was a good man, and full of the Holy Ghost and faith." He professed, enjoyed, preached and lived the experience of entire sanctification.

He identified himself with Free Methodism at its origin, and has been one of the most active and influential leaders in its whole history. I think he attended every session of the General Conference, and he was several times a member. In every position he was the same sweet-spirited, humble, earnest and devoted man of God. The death of such a man is not only a sore bereavement but, according to human judgment, a great calamity to the Church.

As a writer Brother Terrill possessed rare ability. His "Life of Dr. Redfield" alone is ample proof of this. His "Talks to Sunday-school Teachers" has received strongest testimonials from very prominent men. Besides these works he was the author of "A History of the Saint Charles Camp-meeting," and of the "Metrical Hymn and Tune Book," now in use among our people. The work on which his heart was set, however, and which would have been finished during the last seven years, had not the Church called him to the Secretaryship of the General Missionary Board, was a "History of the Free Methodist Church." * * *

Brother Terrill was not without the imperfections which belong to our humanity, but those who knew him best will agree that the imperfections of his character were infirmities and not sins. He was guileless, loving and lovable, and multitudes will ever bear tribute to his memory and worth.

Another effort was made at this session to have the General Conference order the word Bishop substituted for General Superintendent throughout the Discipline; but it failed to meet the approval of the body. The renewal of the effort, however, though it failed, showed that the sentiment in its favor was still alive and progressing.

During the previous quadrennium the Publishing

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House had purchased the entire series of Sunday-school papers and Lesson Helps formerly owned and published by T. B. Arnold. Mrs. Emma L. Hogue had edited the Sunday-school papers for about two years, for the publisher, and W. T. Hogue, Editor of the *Free Methodist*, had edited the Lesson Quarterlies since their purchase, which was at a later date than the purchase of the Sunday-school papers. At this session it was decided to elect an Editor of the Sunday-school Literature, and W. B. Olmstead, an able and energetic young man, was chosen to that position.

Among the changes made in the Discipline at this session one provided for a change as to the time of holding the quadrennial sessions, so that instead of being "the second Wednesday of October, 1882, at St. Charles, Illinois, and once in four years thereafter at such places as it may designate," it should read, "the second Wednesday in June, 1903," etc.

Another change provided that the Executive Committee should have power to decide all questions of law referred to it in the intervals of the General Conference sessions.

The time limit on pastorates was extended from two to three years, without any restriction attached. Provision was also made for the organization of Sunday-school Boards, to meet once a month; and the duties of these Boards were quite specifically presented.

A new chapter was inserted on Church Property, which is too long for insertion here, but which was designed to bring the management of Church property, and the purchase and sale of such property, as also all other matters connected with these interests, upon a more business-like basis.

The following was added as a new paragraph regarding Church membership:

In case a member who has been expelled from the Church shall afterwards be proven innocent of the charge upon which he was

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expelled, he may be restored to full membership in the Church by vote of the society from which he was expelled.

B. Winget, Missionary Secretary, and J. S. MacGeary were elected delegates to the Ecumenical Missionary Conference to be held in New York City in 1900.

Measures were adopted to provide for a Central Committee to formulate a uniform system of examinations for preachers, and to prepare a series of questions on the various works in the Courses of Study, for use in the Annual Conferences. Benson H. Roberts, Duane C. Johnson, John S. MacGeary, William B. Olmstead, and J. Emory Coleman were appointed as such Committee. This was the beginning of the Church's system of uniform examinations.

The General Conference held its eleventh session at the Free Methodist Church in Greenville, Illinois, June 10-24, 1903. Besides the four General Superintendents there were 121 delegates in attendance, making a total of 125 in all, sixty-six of whom were ministers, and fifty-nine laymen.

Another effort was made at this session to have the name General Superintendent changed to Bishop throughout the Discipline. The Committee on Revision of the Discipline, to which the proposed amendment was referred, reported that it was rejected by the Committee, though not by a two-thirds vote. This opened the way for the question to be discussed by the Conference. The discussion was spirited and warm, though generally in a good spirit. It was finally decided to take the vote by yeas and nays. The vote resulted as follows: Yeas—ministerial, 25; lay, 13; total, 38; nays—ministerial, 38; lay, 41; total, 79. The vote failed, therefore, by 38 for to 79 against.

On recommendation of the Committee on General Superintendency it was decided to have the same number of General Superintendents for the next quadrennium as had served the last quadrennium. On the first ballot E. P. Hart, B. R. Jones, and W. A. Sellev were each reelected,

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and Wilson T. Hogue was elected in place of G. W. Coleman, who retired because of age.

The Conference then proceeded to vote for Editor of the Church paper, and on the fifth ballot Charles B. Ebey was elected. S. K. J. Chesbrough was again elected denominational Publishing Agent, and W. B. Rose as Assistant Publishing Agent.

The vote for Missionary Secretary resulted in the reelection of B. Winget, he receiving 107 out of a total of 117 votes.

It was decided at this session to elect two General Conference Evangelists. W. G. Hanmer was reelected, and C. W. Stamp, then of the Colorado Conference, was chosen as the second man for the office.

The Conference decided that the Sunday-school Editor should also be the Sunday-school Secretary. W. B. Olmstead was elected to the dual office by 104 out of 109 votes.

S. K. J. Chesbrough was again elected Treasurer of the General Missionary Board.

The Committee on memoirs presented very appropriate obituaries of G. Harry Agnew, a pioneer missionary of the denomination in South Africa for eighteen years, and who was to have returned to America in time to attend the General Conference, but who was seized with hematuria fever while preparing for the journey, and in a few days was summoned to his heavenly home; of John Burg, one of the staunchest laymen of the Iowa Conference, a man who conducted extensive business enterprises in Burlington, Iowa, and who represented his Conference as delegate to the General Conference of 1890, but who died during the quadrennium; of Timothy Ressiguie, an influential layman of the North Michigan Conference, who was also a delegate to the last session of the General Conference, and had died in great triumph since then; and of C. E. Begel, M. D., of the Michigan Conference, another member of the General Conference of 1890, a good and holy man,

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who had been stricken down suddenly in the prime of life since the last session.

A new chapter of much importance was inserted in the Discipline on Missions, with a view to harmonizing it more fully with the Charter of the Missionary Board. Many other changes were also made in the Discipline, but which for the most part were of minor importance.

The General Conference convened for its twelfth session in the Free Methodist Church at Greenville, Illinois, on Wednesday, June 12, 1907, and adjourned finally on June the 28th. This session was composed of sixty-five ministers and fifty-five laymen. The Rev. Mendal B. Miller was elected Secretary.

The Pastoral Address, read by Wilson T. Hogue, was ordered published in the *Free Methodist*, and also in pamphlet form.

A message was received at this Conference from Mrs. E. L. Roberts, widow of General Superintendent B. T. Roberts, showing her great interest in the work in which she had for so many years been a most devoted and heroic supporter of her husband. The Conference appointed Wilson T. Hogue a special committee to send her a letter of greetings in response. The letter of greeting was prepared, and approved by the Conference by a rising vote, after which

"Blest be the tie that binds
Our hearts in Christian love,"

was sung and the letter sent on its way.

Superintendents W. T. Hogue, B. R. Jones and W. A. Sellow were also appointed a committee to prepare a letter of greetings from the Conference to ex-General Superintendent G. W. Coleman. The letter was prepared and approved by the Conference amid manifestations of deep feeling, after which it was forwarded to its destination.

Inasmuch as the Rev. J. W. Dake, one of the men who served prominently in the early building up of Free Methodism in Illinois and Iowa, and who had repeatedly repre-

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sented his Annual Conferences in the General Conference, had died during the quadrennium, the Conference instructed the Committee on Memoirs to include Mr. Dake in their report. They did so, paying a very fitting tribute to his memory.

The agitation of the question regarding the substitution of the title Bishop for General Superintendent throughout the Discipline came up again at this session, and consumed considerable time, with the result, that on a yea and nay vote, the proposed change was carried by 83 yeas to 40 nays.

The four General Superintendents were all reelected for another quadrennium; J. T. Logan was elected Editor of the *Free Methodist*; W. B. Olmstead was elected Editor of the Sunday-school Literature and Sunday-school Secretary and Evangelist, but at a later session he resigned. The Committee on Sunday-schools then recommended the election of a Sunday-school Secretary and Evangelist, and also an Editor of the Sunday-school Literature. The recommendation was adopted, and W. B. Olmstead was elected Sunday-school Secretary and Evangelist, and David S. Warner was elected Sunday-school Editor. C. W. Stamp was reelected as General Conference Evangelist, and S. K. Wheatlake was chosen to the same office. C. B. Ebey was elected as General Conference Evangelist for the Southern Fields. Mr. Ebey subsequently resigned the position. The resignation was accepted, and J. H. Flower, of St. Louis, Missouri, was elected in his stead. B. Winget was reelected Missionary Secretary.

Before the vote was taken for Publishing Agent S. K. J. Chesbrough, who had filled that position with great credit and acceptability for about nineteen years, and was now past eighty years of age, arose and requested that he be no longer considered as a candidate for the office. The Conference then proceeded to ballot for Publishing Agent, and W. B. Rose, who had been serving as Assistant Publishing Agent, was elected to the position.

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Although the Conference recognized the wisdom of Mr. Chesbrough's decision not to allow himself again to be a candidate for Publishing Agent, and bowed to it as to the inevitable, nevertheless his action took deep hold upon all, who could but sorrow that the time had come when such action on his part was necessary. Knowing that he had predetermined upon this course, arrangements had been made to present him with a Loving Cup of unique design when the time should come for him publicly to announce his decision, the same being presented as a token of respect and affection, not only of the members of the General Conference, but of the Free Methodist people generally, for this venerable man, and in testimonial of his valuable services in behalf of the Free Methodist Church for so many years. He responded most appropriately, after which his excellent and devoted wife was called forward, introduced to the Conference and asked to speak, which she did, to the enjoyment of all.

Formerly the Publishing Agent had been treasurer, not only of the Publishing House funds, but also of all the various Church funds. The growth of the work, however, had caused such an increased amount of bookkeeping in the joint treasurership of the various funds, that it was decided wise to separate the keeping of the Church funds from those of the Publishing House, and place them in charge of a special treasurer. S. K. J. Chesbrough was elected Treasurer of the general Church funds, and the Executive Committee was authorized, in case he should have to vacate the office by sickness or death, to fill the vacancy.

A number of changes were ordered by the Conference in that part of the Discipline which had been prepared in the Zulu language for use in the South Africa Mission Conference, with a view to better adapting the Discipline to the necessities of the work among the native members of the Free Methodist Church in Africa. The more important of these had to do with an effort to reform some of the

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heathen customs connected with marriage, and a detailed account of them is scarcely needed here.

Although the question of ordaining women was settled negatively in the session of 1894, the friends of the cause had not ceased to do what was in their power to secure to woman an enlarged freedom for the exercise of her abilities in ministerial directions in the Free Methodist Church. Accordingly at this session the following proposed amendment to the chapter of the Discipline on "Evangelists," was adopted:

When women evangelists have been licensed by the Annual Conference, and have served two successive years under appointment as pastors, they may, upon recommendation of the Quarterly Conference of which they are members, and at the option of the Annual Conference, have a voice and vote in the Annual Conference; and in the transaction of Conference business they shall be counted with the preachers. This relation shall continue only while they receive appointments as pastors.

As recommended in the Pastoral Address, the session also legislated in favor of establishing an order of Deaconesses, and ordered the insertion of a Chapter on that subject in the Discipline.

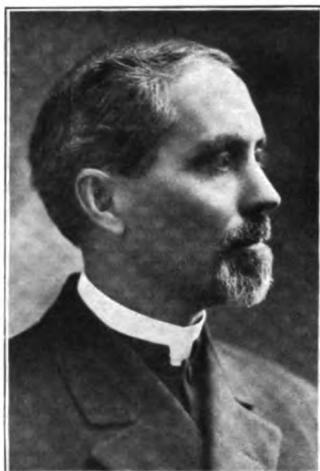
Provision was also made for a thorough revision of the Free Methodist Hymn Book, with the hymns to be set to appropriate music. The election of the persons to serve on the Committee on Revision, as also certain other of the details of the work, was left to the Executive Committee, the General Conference having passed some general rules to be observed in the work of revision.

Steps were also taken looking toward the cultivation of closer relations between the Free Methodist and the Wesleyan Methodist Churches, as the following action, passed in connection with the election of a fraternal delegate to the General Conference of the Wesleyan Methodist Connection (Church), will show. Bishop B. R. Jones was chosen as fraternal delegate, and it was

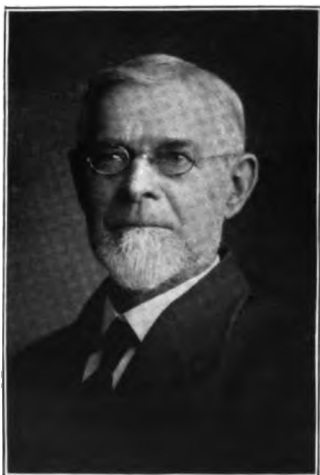
Resolved, That we also authorize and instruct our Executive



REV. D. S. WARNER
Editor Sunday-school Literature



REV. WILLIAM B. OLMSTEAD
Sunday-school Secretary and Evangel-
ist 1907-1915
Elected General Conference Evangel-
ist, 1915



THOMAS SULLY
(Deceased)
Treasurer General Missionary Board,
1900-1915



REV. C. W. STEVENS
Assistant Publishing Agent, 1907-1913

THE GENERAL CONFERENCE

Committee to appoint a committee of five to confer with a like committee from the Wesleyan body on the matter of a closer affiliation of the two denominations in their work.

The committees were appointed from the two bodies, and met several times during the following quadrennium. The meetings were very fraternal, and in the most friendly way all questions were freely discussed bearing upon the subject of federation, and possible union in the more remote future. At the next session of the General Conferences of the two denominations the same committees were reappointed; but partly owing to the illness and death of A. T. Jennings, Chairman of the Wesleyan committee, and protracted illness of W. T. Hogue, a prominent member of the committee from the Free Methodist Church, and partly for other reasons, further action was postponed.

Action was also taken toward arranging for a denominational celebration of the Semi-Centennial Anniversary of the organization of the Free Methodist Church, which would occur before the time of the next quadrennial session. Wilson T. Hogue was appointed to preach the semi-centennial sermon before the next session of the General Conference, and Bishop B. R. Jones chosen as alternate in case of Bishop Hogue's inability for any reason to meet the requirement.

The General Conference convened for its thirteenth quadrennial session in the building of the Chicago Evangelistic Institute, Chicago, Illinois, June 14, 1911, and continued its business seventeen days. It was composed of seventy ministers and sixty-three laymen. M. B. Miller was chosen as Secretary. Twenty-one sittings were held.

It having been only about nine months since the Free Methodist Church had passed the semi-centennial anniversary of its birth, it was arranged that the religious service on the first Sabbath morning should be a Semi-Centennial service. In accordance with the action of the previous General Conference the sermon of the occasion was preached by Bishop Wilson T. Hogue. Two texts were

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chosen—1 Samuel 6:12, and Exodus 14, 15—which led to the announcement of “Retrospect and Prospect” as the theme. It was certainly a memorable day in the annals of Free Methodism. The Semi-Centennial Sermon was ordered published in the *General Conference Daily*, and also in pamphlet form for general distribution.

The question of ordaining women again came to the front at this session. Encouraged by the gain made at the last session, the friends of the movement were decidedly alert to secure for the women every advantage that could be secured constitutionally. The question was discussed, and very warmly discussed, in the Committee on Revision, and by that body was reported as having been rejected, but not by a two-thirds vote. This permitted the question to come before the Conference for its action. After various motions and amendments relative to the question had been made and discussed, Bishop Sellew offered the following:

Resolved, That whenever any Annual Conference shall be satisfied that any woman is called of God to preach the Gospel, that Annual Conference may be permitted to receive her on trial and into full connection, and ordain her a Deacon, all the above on the same conditions as we receive men into the same relations, provided always that this ordination of women shall not be considered as a step toward ordination as Elder.

Considerable discussion followed the presentation of this resolution, and all reasonable efforts were made to defeat it. It was thought by many to have been too crude to be enacted into legislation by the General Conference, even admitting the desirability of some kind of legislation in that direction. But in spite of all its opposers could do to defeat the measure, it was carried through to victory, and so became the law of the Church.

Another question that occasioned much lively discussion was introduced, namely, that of the effort to deprive the Bishops of the right of membership in the General Conference. The subject had previously been agitated to some extent in the *Free Methodist*. A paper proposing

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so to amend the Discipline as to deny them the right of membership in the body was introduced into the Conference, and referred to the Committee on Revision, and the Committee finally reported in favor of the proposal. An amendment to the report of the Committee to the effect that the Discipline remain as it is, was then offered. The discussion lasted for a considerable time, after which it was moved and carried to take the vote on the questions by yeas and nays. The vote on the substitute resulted as follows: Yeas—ministerial, 47; lay, 45; total, 92. Nays—ministerial, 18; lay, 14; total, 32. The result of this vote was that of leaving the Discipline unchanged on this subject, by a total of 92 for to 32 against it.

During the quadrennium Bishop E. P. Hart had felt it necessary to resign as Bishop, because of the increasing infirmities of age. He tendered his resignation to the Executive Committee, and that body instead of accepting it, consented to his retirement, and proceeded, according to the Discipline, to elect another in his stead. William Pearce, of the Genesee Conference, was elected. The General Conference accepted the Bishop's resignation, testifying their great sorrow at the occasion that made such action on his part seem necessary. The Committee on Superintendency reported in favor of the election of four Bishops. The Conference adopted the report, and proceeded to their election. Burton R. Jones, Walter A. Sellow, Wilson T. Hogue, and William Pearce were all re-elected.

B. Winget was reelected as Missionary Secretary, J. T. Logan as Editor of the *Free Methodist*, W. B. Rose as Publishing Agent, D. S. Warner as Editor of the Sunday-school Literature, W. B. Olmstead as Sunday-school Secretary and Evangelist. Thomas Sully, who had been elected as Treasurer of the Church funds by the Executive Committee during the quadrennium, on account of Mr. Cheshbrough's enforced resignation because of age and feebleness, was also reelected. S. K. Wheatlake and C. W. Stamp

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were reelected as General Conference Evangelists, and A. D. Zahniser, of the Pittsburgh Conference, was newly elected to that office. The Conference left it to the Bishops, at some later date, to elect a General Conference Evangelist for the South. In the following autumn they elected Edward M. Sandys, of the New York Conference, to the position. At the end of one year Mr. Sandys, for what were considered good and sufficient reasons, resigned the position, and B. W. Huckabee, of Campbell, Texas, was elected thereto in his stead.

The Conference appointed the Bishops and the Editor of the *Free Methodist* a Committee, of whom Bishop W. T. Hogue should be chairman, to draft a Church Constitution, which should embrace all the fundamental laws of the Free Methodist Church, and submit the same to the next session of the General Conference.

During the quadrennium ex-Bishop Coleman, two ministerial members of the last General Conference—the Rev. C. L. Lambertson, of the North Michigan Conference, and the Rev. C. B. Ebey, of the Southern California Conference, and Editor of the *Free Methodist* from June, 1903, to June, 1907—and also the Rev. S. K. J. Chesbrough, a member of the Genesee Conference since the very early days of Free Methodism, and who for the last nearly nineteen years of his effective service filled the office of denominational Publishing Agent, had been called to their reward on high. On recommendation of the Committee on Memoirs, a memorial service was ordered to be held for these brethren, J. O'Regan, Chairman of the Committee, to preside. Such a service was held on Thursday afternoon, June 29, at which memorial sketches of the deceased were read, and interesting addresses were made by various members of the Conference who had intimately known the departed ones.

A new chapter was ordered placed in the Discipline, entitled, "Charities and Benevolences," to take the place of the chapter entitled, "Charitable Institutions." An-

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other change of Discipline enacted forbade the President of any Annual Conference to sit on a Committee on Ministerial Relations. A still further change made provision whereby

In all cases brought to trial in the Church, either the plaintiff or the defendant may request a change of venue, and present in writing the reasons for such request; and if the presiding officer shall, after duly considering the grounds upon which such request is made, be convinced that conditions and circumstances are such as to render a fair and impartial trial out of the question in the Conference or other body before which the action has been commenced, he may order the change of venue requested, and decide as to the Conference or other body before which the case shall be tried.

The Conference decided, after much deliberation in the Committee on Missions, and also by the Conference itself, in favor of the election of a Missionary Bishop, whose jurisdiction should include both India and Africa. This was an entirely new departure in the history of Free Methodism. When the time came for the election J. S. MacGeary, of the Oil City Conference, received seventy out of ninety-nine ballots, and was declared elected.

When Bishop E. P. Hart's resignation came before the Conference and was accepted, as heretofore noted, a Committee was appointed to draft resolutions expressive of the esteem in which he was held by the Church at large, and of the regrets of the Conference that his physical condition had necessitated such action on his part. That Committee's report was presented as the last item of business in the session and unanimously adopted. It read as follows:

WHEREAS, The voluntary retirement of our esteemed father in Israel, Bishop Edward P. Hart, has been deemed by him necessary because of age and growing infirmities during the past quadrennium; and,

WHEREAS, This noble man has served God and the Free Methodist Church with great faithfulness and with a high degree of acceptability for many years; and,

WHEREAS, His estimable wife, Martha B. Hart, has been associated with him during the years of his General Superintendency

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in travels and labors, contributing very largely to the welfare of our Zion; therefore,

Resolved, That we deplore the fact that he has felt compelled to retire from the active service, but bow in humble submission to the providence of God in this matter.

Resolved, That we can not fully express the high appreciation in which our venerable father in Israel is held by us and by the Church at large, both because of his loftiness of character and great efficiency in service.

Resolved, That we will ever bear him and his estimable wife on our hearts before a throne of grace, beseeching our heavenly Father to grant them abundance of peace and joy in the Holy Ghost, to crown the closing years of their lives.

Resolved, That we pledge ourselves and our constituency henceforth to follow the godly admonitions they have given us during the many years of their service among us.

Resolved, That this preamble and resolutions be engrossed on the record of the General Conference, and that a copy thereof be furnished to the *Free Methodist* for publication, and a copy be forwarded to Bishop and Mrs. Hart.

It seems fitting that a little further mention should be made in this place respecting the lives and labors of the brethren who had died during the quadrennium. The first of the four to fall was ex-Superintendent Coleman.

George W. Coleman was born in 1830, and died July 3, 1907. He had a very clear conversion in early manhood, and some months later sought and obtained entire sanctification. Ever after the reception of the latter experience "Holiness unto the Lord" was his constant theme. In 1853 he was married to Miss Jane Brush. Seven children were born to them, of whom three still survive.

In 1863 Mr. Coleman united with the Genesee Conference of the Free Methodist Church, of which he remained a member until his death. For twenty-three years he did the work of an itinerant preacher under the direction of his Conference, serving various appointments, among which were the most responsible ones within the Conference bounds. He also served a number of years as District Chairman.

In 1886 the General Conference elected him as General

ORDAINED WOMEN



REV. LAURA LAMB



REV. S. ADA HALL



REV. ANNA L. BRIGHT



REV. BERSHA GREEN



REV. MINNIE A. BEERS

[Plate Eight]

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Superintendent, which office he continued to hold, by re-election, until 1903. Then, on account of age and infirmities he voluntarily retired. His first wife, the mother of his children, was a tireless co-worker for the salvation of souls until her death in November, 1897. They had journeyed together forty-four years. On November 25, 1898, Mr. Coleman was again married, choosing as the partner of his remaining life and labors, Mrs. Laura J. Warren, who traveled with him so long as he continued in the Superintendency, and tenderly cared for him after his retirement from public service until his death. She still lives to mourn his departure.

George W. Coleman was a man of great integrity and firmness of character, a preacher of the strong things of God's kingdom, a staunch defender of the orthodox truths of the Gospel, and a man who, in all his ministrations, faithfully insisted upon believers having a definite experience in the things of God. He rests from his labors, and his works do follow him.

Charles Bond Ebey was born near Ripley, Illinois, May 16, 1847, and died suddenly, of heart disease, at Hermon, California, June 17, 1908. Although he had been troubled for some years with a weak heart, he had been as well as usual until shortly before the end came, when he spoke several times of having what he had never experienced before, "a pain in his lungs," as he called it. He had been away on business, and in company with his wife was on his way home. After leaving the car line they had half a mile or more to walk. On the way he was stricken with paralysis of the heart. Medical aid was summoned, and all was done for him that could be done; but after an hour and a half of intense suffering he passed away without even a message of farewell to those around him.

Some time previous to the Civil War he was soundly converted to God. In the last year of the war he enlisted as a soldier, while yet a boy of eighteen years, being the

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fifth brother of the family to enter the service of the Union army. While in the army he lost the grace of God out of his heart. In 1866 he was married to Miss Martha Gosnell, at Greenfield, Illinois, who is still living. In 1868 he was reclaimed and united with the Methodist Episcopal Church. Two years later he sought and obtained the experience of sanctification, and with this experience came the conviction that God wanted him for the work of the Christian ministry. Through receiving a copy of the *Free Methodist* as a gift he became interested in the Free Methodist Church, and on February 12, 1872, in company with his brother, L. C. Ebey, he united with that denomination.

Mr. Ebey joined the Illinois Conference on probation at St. Charles, in the autumn of 1875, and was appointed to Lebanon, Illinois, a circuit of six appointments, as junior preacher, W. F. Manley being his colleague. He served important appointments in the Illinois Conference for thirteen years, and always with success. He also served as Secretary of the General Missionary Board from 1882 to 1890. He was of an evangelistic turn in his preaching; and, after going to California on account of his wife's health in 1888, he was chiefly instrumental in raising up what are now the principal societies in the Southern California Conference. He also took the initiative and largely directed the enterprise of founding the Los Angeles Free Methodist Seminary. He was a member of all the General Conferences from 1872 to 1907, inclusive, except that of 1890.

The General Conference of 1903 elected Mr. Ebey Editor of the *Free Methodist*, which position he continued to fill during the quadrennium. His election at that time came as a total surprise to him; but he made arrangements with his predecessor to continue attending to the details of the editorial work for three months, after which he got matters so arranged that he left his family on the Pacific Coast, went to Chicago and assumed full responsibility of the editorial office.

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Mr. Ebey was of Holland Dutch descent. He was a large man, with a well-formed physique, and with dark hair and piercing black eyes. His physiognomy indicated a man of more or less oratorical ability. He was an interesting speaker, drawing largely by the power of his geniality and sympathy, and commanding attention also by his facility in illustrating the truths he sought to impress upon his hearers. He was a strong advocate of the experience of holiness, and devoted his ministry largely to leading believers into "the fulness of the blessing of the Gospel of Christ," as well as to the work of getting sinners converted. He was ever in the front ranks of all true reforms, and was especially a strong and ardent Prohibitionist.

One marked characteristic of him throughout his entire ministry was that wherever he went he was a man who brought things to pass. Men of this character are more rare in the Christian ministry than they should be, and hence the death of such a man is more than an ordinary loss and calamity to the Church.

Chester Langdon Lambertson was born in Peoria County, Illinois, October 20, 1851. While he was quite young his father died, and his mother with the rest of her family moved to Galva, Illinois. Soon after this young Lambertson was converted and joined the Free Methodist Church. His early religious training in the Church was under the pastoral labors of such stanch and noble pioneer preachers as T. S. LaDue, J. W. Dake, and others of like spirit and devotion, who exercised a powerful influence over him for good. Mr. Lambertson felt the call to the ministry early in life, and sought to get what preparation he could for the work by attending school at Evanston, Illinois, and Spring Arbor, Michigan. Later he sought to prepare himself for teaching by attending the schools at Ypsilanti and Olivet, Michigan, after which he gave himself to the work of a teacher for several years. He finally became class-leader, local preacher, and Sunday-school superintendent.

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In the latter office he particularly excelled, having a natural gift for such work.

He was married in August, 1881, to Miss Saloma Dillingham, who, with two sons, survives him. He united with the North Michigan Conference in 1884, and continued actively engaged in its work until his death. He was "a man greatly beloved," especially in his own Conference, where he was best known. He traveled a number of the most important circuits, was District Elder for five years, was for ten years Assistant Secretary and for eleven years the Secretary of his Conference, and was twice elected delegate to the General Conference.

He was an earnest and effective preacher of the Gospel, declaring its most solemn truths with great tenderness and love. He was gifted in Scripture exposition, particularly in exposition of the truths relating to the doctrine and experience of entire sanctification. He served his generation well, and with all who knew him his memory is "as ointment poured forth."

Samuel Kennedy Jennings Chesbrough was born in Baltimore, Maryland, March 9, 1826, and finished his earthly course at his home in Chicago, Illinois, October 26, 1909. He was born of strict and devoted Methodist parents. His mother died before the period of his recollection.

In 1833 the family moved to Dedham, near Boston, Massachusetts, and between that time and 1841 they moved four times, the last time settling in Randolph, New York. At the latter place, in 1844, Mr. Chesbrough was thoroughly converted, under the labors of the Rev. Calvin Kingsley, later a Bishop in the Methodist Episcopal Church. From that time he steadily persevered in his Christian course until the end.

In June, 1844, he went to Forestville, New York, and engaged in mercantile pursuits for a time; but in June, 1846, he returned to New England, where he engaged in railroad construction with his father, who was a con-

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tractor for that kind of work. On the 6th of February, 1848, he was united in marriage to Miss Ann Eliza Morrison, with whom he lived happily for nearly sixty years, and who preceded him to the heavenly world by nearly two years. They had six children, five of whom are living, and are men and women of sterling integrity. One of them, Miss Emma, until August, 1914, had been for nearly seventeen years in the employ of the Free Methodist Publishing House.

In the Spring of 1850 Mr. Chesbrough moved on to a farm in Niagara County, New York, and for some years gave himself to agricultural pursuits. As the reader will recall, he was entirely familiar with the troubles in the Genesee Conference of the Methodist Episcopal Church which resulted in the formation of the Free Methodist Church. He wrote the Call for the first Laymen's Convention, and acted as its Secretary. He little suspected at the time, however, that the action of that Convention was one link in the chain of providential events which would lead to the organization of a new Church, and one with whose history his own life should be so closely interwoven as it was for nearly fifty years. But he was destined to be prominently identified with the work of Free Methodism from the beginning until the time of his death.

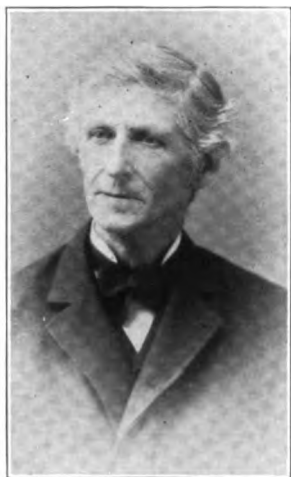
In September, 1873, after having for some years filled appointments as a Local Preacher supply, he united with the Genesee Conference of the Free Methodist Church, and gave himself to the regular work of an itinerant minister. He remained in the Genesee Conference to the end of his days. He was one of its most acceptable preachers, and one of its most efficient pastors. His preaching was always preëminently practical. There was a natural quaintness of style and facility of illustration about it which never failed to draw; and besides this, there was such a friendliness of manner toward everybody, both in social life and in his ministerial work, as made men, women and children who knew him feel that he was their

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special friend, and drew them into close touch with him. He was especially given to good works, ever looking after the sick, the poor, and the unfortunate of all classes, and doing and getting others to do whatever he could for their relief. It hardly need be said of such a man that he was popular, in the sense of being beloved of the people generally. He was an uncompromising preacher of New Testament righteousness, and had a way of presenting it which won many to flock around the standard of his Lord, and to take their stand by the most unpopular truths with integrity and firmness.

Mr. Chesbrough filled all the more important appointments within his Conference, and also supplied important charges in other Conferences, and always with a goodly degree of success. The last charge of which he was pastor was Jamestown, New York. It was while in this pastorate, March 21, 1887, that he was called to enter the office of the *Free Methodist*, then published by the Rev. T. B. Arnold, of Chicago, Illinois, as bookkeeper. On Mr. Arnold's resignation as Publishing Agent in the autumn of 1888, Mr. Chesbrough was elected to fill the vacancy by the Executive Committee. He continued to serve as Publishing Agent, by being reëlected quadrennially, until compelled by the infirmities of age to decline to be considered as a candidate for further election. This was in June, 1907, making the period which he served as Publishing Agent about nineteen years. During this period he saw the work enlarged from the mere publication of the *Free Methodist*, in rented quarters, until the denomination was publishing a list of four Sunday-school papers, of seven different lesson Helps, an Annual Commentary on the International Sunday-school Lessons, a monthly missionary paper, quite an extensive list of books and pamphlets, with greatly increased patronage in all these departments.

Mr. Chesbrough was a man of excellent business ability, and was also the very soul of integrity and fidelity. Any one who knew him would almost as soon think of an



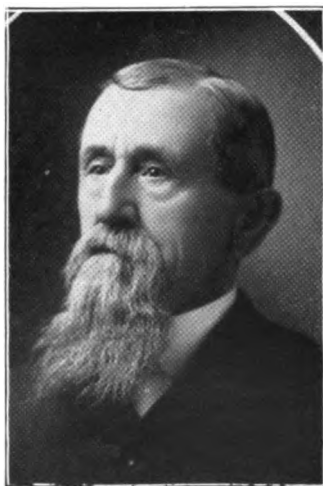
REV. S. K. J. CHESBROUGH
(Deceased)



MRS. ANN E. CHESBROUGH
(Deceased)



REV. C. E. HARROUN, JR.
Principal Campbell Seminary



REV. W. W. JELLISON
(Deceased)

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angel from heaven falling as to think of S. K. J. Chesbrough deviating from the strictest integrity of character, or proving unfaithful to any trust imposed upon him. While he had work to do no one could apply himself more closely to duty than did he. But when this task was done he was one of the most social of men, and an innocent and pleasing merriment would attend his conversation. Notwithstanding the dignity of his character, there was much of the boy about him in his leisure hours, even to his advanced age. But his mirthfulness was never indulged to a degree that lessened his spirituality. He was a man who constantly walked with God and kept in the Spirit.

In appearance Mr. Chesbrough was tall, slightly stooping, thin of form and spare of feature, with thin and closely set lips, nose slightly Roman, eyes of blue, a very profuse head of hair which, in advanced age, was beautifully silvered; while "the skin of his face shone"—somewhat like finely dressed parchment. No one would ever mistake him for a man of foreign birth, as his form, features, movements, voice and manner of speech were all American of the accentuated type.

Few men in the whole country were as familiar with the Bible as was he. He began its study in childhood, and it was his *vade mecum* to the very close of life. He had read it through seventeen times at family worship, and many times more than that in his private and devotional reading. "He said he had attended Sunday-school seventy-seven years, in six different states, in forty-five different schools, and in five different denominations." He was made a life member of the American Bible Society by the Wheatfield Sunday-school of Niagara County, New York, in 1854, and was a regular contributor to that institution to the end of his life.

He was a loving husband, a tender father, a kind and considerate employer, a wise counsellor, a faithful friend, and withal a sincere and devoted follower of the Lord Jesus.

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eral Conference, the Constitution was adopted by a practically unanimous vote.

A new paragraph on the subject of Aggressive Evangelism was inserted in the Discipline, as follows: "Each Annual Conference is required to organize a Conference Evangelistic Board which shall be authorized to carry on aggressive evangelistic work within its bounds. This Board shall have power to raise funds and to employ Evangelists, Band Workers and Helpers to labor within the Conference bounds, who, with the concurrence of the District Elders, shall be authorized to establish new societies where the interests of the cause of God require, providing that it make provision and be responsible for the support of all the laborers which it employs."

A new subdivision was ordered to be added to the section of the Discipline relating to secret societies, which makes membership in Labor Unions, on the part of employees, and also discrimination in favor of those who belong to such Unions in the hiring of labor, on the part of contractors, a bar to membership in the Free Methodist Church.

Another change of considerable significance was made, namely, that it shall require one-third instead of one-fourth of all the members present at the General Conference to effect a division of the house, so that the ministers and laymen shall vote separately, a majority of both being required in order to pass any measure.

The personnel of the General Board of Conference Claimants had heretofore been identical with that of the General Missionary Board. At this session it was ordered that henceforth it should be identical with the personnel of the Executive Committee, and that it take steps at once to become incorporated as a Board of Conference Claimants under the laws of Illinois.

Paragraph 100 of the Discipline formerly read as follows: "Whenever any Annual Conference shall be satisfied that any woman is called of God to preach the Gospel,

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that Annual Conference may be permitted to receive her on trial and into full connection, and ordain her a Deacon, all the above on the same conditions as we receive men into the same relations; provided always that this ordination of women shall not be considered a step toward ordination as elder." An important change was made in this paragraph by adding the following: "and provided, further, that no woman whose husband is a member on trial or in full membership shall be eligible to be received into the Conference."

Another change of the Discipline made Deaconesses members of the Official Board, and of the Quarterly Conference; and another made provision whereby the Annual Conferences may elect traveling District Elders directly to the several Districts, instead of electing a given number to be appointed to the respective Districts by the Stationing Committee.

Slight changes were made respecting the support of preachers; and the amount of allowance for superannuates was fixed at \$7.50 a year for the first ten years after reception into full connection in the Conference, and \$12.50 for the next ten years, making the maximum allowance \$200 a year instead of \$150, the amount to be paid semi-annually when the treasury will warrant. It was ordered that fifteen instead of ten per cent of the net earnings of the Publishing House be devoted to the superannuate fund annually. A special fund was started for the benefit of superannuates, of which only the interest shall be used annually for this purpose. Over \$3,000 was raised by subscription toward this special fund, and other measures were inaugurated for materially increasing it. The "budget system" was recommended to all societies in the denomination as the best method of raising Church finances.

Instead of electing a Sunday-school Secretary and Evangelist as heretofore, a General Sunday-school Board was created and put in charge of the Sunday-school work.

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The Secretary of this Board is to be called the Sunday-school Secretary, but is not to be charged with the same functions as the former Sunday-school Secretary and Evangelist.

One new Conference was authorized, to be known as the Eastern Texas Conference, and a few changes were made in the boundaries of Conferences already existing.

A number of changes were made in the Ritual, the principal one of which was the insertion of a form for the dedication of Churches. The others were minor changes, made chiefly for the sake of consistency with the customs of the denomination.

Considerable change was made in the Courses of Study. The Bishops having been appointed by the previous General Conference thoroughly to revise and systematize the Courses, had done their work with as much care as their time would allow, and the Conference approved all the changes recommended.

The four Bishops were all reelected, and J. T. Logan was elected as Editor of the *Free Methodist* for the third term; but the Conference, after a four-years' trial, decided not to elect a Bishop for Africa and India. J. S. MacGeary, Bishop of Africa and India during the last quadrennium, was elected Missionary Secretary, and thereby B. Winget, who had served in that capacity with much ability and efficiency for twenty years, was relieved from the responsibilities of the office. D. S. Warner was reelected Editor of the Sunday-school Literature. W. B. Rose was elected Publishing Agent for the third time. The Conference decided to elect four General Conference Evangelists, one of them for the South. S. K. Wheatlake and A. D. Zahniser were reelected to the office. C. W. Stamp declined to be considered a candidate, and W. B. Olmstead was elected in his place. E. Ballenger received a majority over all other candidates as General Conference Evangelist for the South, and was declared elected.

A committee was appointed consisting of Bishop Wil-

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liam Pearce, the Rev. W. H. Clark and the Rev. D. S. Warner, to confer with a like committee to be appointed by the General Conference of the Wesleyan Methodist Connection (Church), regarding a possible union of the two denominations, and to formulate a basis for such union to be submitted to the next General Conferences of the respective bodies.

As provided for in the Discipline, one traveling Elder and one Layman from each of the General Conference Districts was elected to serve on the Executive Committee, and one of each kind was also elected to serve on the General Missionary Board, during the quadrennium.

The Rev. W. W. Clay, as fraternal delegate from the Wesleyan Methodist Connection (Church), President C. A. Blanchard, D. D., of Wheaton College, as fraternal delegate from the National Christian Association Opposed to Secret Societies, and Dr. J. P. Brushingham, as fraternal delegate from the Chicago Methodist Preachers' Association, were received, and each addressed the Conference in a very inspiring manner. The Rev. Dr. A. E. Saunders also accompanied Dr. Brushingham.

The General Conference of 1915 did not render itself famous for the amount of constructive legislation it produced. The little it did produce, however, was important, and will be likely to have a beneficial influence on the denomination in the future.

The religious services were excellent, and throughout most of the session wholesome spiritual conditions prevailed. The discussions generally were carried on in a fraternal spirit. The Sabbath services were times of power and salvation. In the afternoon and evening services also there was much conviction, and many seekers found their way to the altar. Usually three or four large street meetings were held before preaching each evening, thus extending the influence of the Conference for good in the part of the city where it was located.

Mendal B. Miller, D. S. Warner, and J. T. Logan were

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made a committee to edit the Discipline. Later, on account of Mr. Miller being called away, W. B. Olmstead was elected in his place.

The author has been a member of eight General Conferences of the Free Methodist Church, beginning with that of 1886, and, according to his judgment, the Conference of 1915 was spiritually the best of all save one.

CHAPTER XV

THE DENOMINATIONAL PUBLISHING INTERESTS

As noted in a former chapter the need of some kind of periodical literature, owned by the Church and representing its principles, was recognized in the very beginning of its history. At the second session of the Genesee Conference this matter was freely discussed, but, on account of the financial demand it would make upon the infant Church, and also because of other considerations, nothing definite was done.

At the second session of the same Conference the matter was also under discussion, and a committee of two preachers and two laymen was appointed with a view to coöperating with a like committee of the Illinois Conference in an effort to start a weekly denominational paper. Nothing came of the appointment of this first committee, however. Other resolutions were passed from time to time on the subject, but none of the resolutions and efforts toward the starting of a denominational organ took definite shape until the meeting of the General Conference in Buffalo, New York, in 1866.

That body had the subject under consideration, and finally decided that at least \$5,000 would be required as a financial basis for starting such an enterprise. The Rev. Levi Wood, of the Genesee Conference, was appointed to raise the required amount; and it was further understood that, if he succeeded in this undertaking, he was to become the Editor of the publication when started, with salary not to exceed \$1,000 a year.

Mr. Wood gave himself to his appointed task with all the earnestness at his command. Two thousand copies of

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the Report of the Committee on Publications as adopted by the General Conference were printed in tract form and sent to the preachers, and they were urged to coöperate in the enterprise. Then Mr. Wood gave three months during the winter of 1866-1867 to traveling in the interest of the movement, during which he visited most of the circuits in the Genesee Conference, traveling much of the time on foot, and presenting the matter to all concerned, in the way of a personal canvass. Owing, however, to the smallness of the new denomination, the comparative poverty of most of its members, and to the somewhat divided sentiment with regard to the starting of a denominational organ at that time, his efforts were not successful, and reluctantly he abandoned the project of raising the \$5,000.

Having failed in the matter to which the General Conference appointed him, he finally determined to undertake the starting of a Church paper on his own responsibility; and, to this effort on his part, the *Free Methodist*, the present official organ of the denomination, owes its origin.

Agreeably with his purpose Mr. Wood issued a circular in which it was proposed that, if he could secure 2,500 subscriptions at \$2.50 a year each, he would issue an eight-page weekly, each page to contain five columns, seventeen inches long, and all to be filled with contributions and selections from the best writers available. Numerous responses were made to the circular, and a good deal of interest was manifested in the contemplated enterprise in various parts of the denomination. Still, the subscription list fell far short of the number required. Thus the matter remained until after the autumn Conferences of 1867. At their respective sessions these Conferences gave the matter their consideration, and, upon certain specified conditions, pledged the contemplated periodical their hearty support.

Mr. Wood, being thus encouraged, proceeded to the publication of the paper. Instead, however, of having 2,500 subscriptions at \$2.50 a year, he had to begin with but

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500 subscriptions at \$2.00 a year. The first regular number of the paper was issued January 9, 1868. Of course, a sample number had been issued some time previous, and was used largely for canvassing purposes. At the end of the first year he put the price of the periodical at \$1.75 a year, at which it remained so long as he continued to publish it.

Mr. Wood's ownership and publication of the *Free Methodist* continued for but two years and nine months. During this time he lived at North Chili, New York, and published the paper at Rochester, ten miles east of North Chili. Being a man of family, and without any considerable means, he must have groaned and prayed under the burdens which the starting and continued publication of the paper imposed upon him to a degree that Free Methodists of the present day can hardly conceive.

Finding himself unable to keep the enterprise financially alive, when the General Conference met in Aurora, Illinois, in 1870, Mr. Wood tendered the paper to that body. The General Conference accepted it, and at a forenoon sitting made certain provisional arrangements for its publication, and elected the Rev. Epenetus Owen Editor. At an afternoon sitting the same day Mr. Owen resigned.

When the emergency occasioned by this turn of events arose Mr. Joseph Mackey, a business man and lay delegate from New York City, "volunteered to take the paper and publish it in the interest of the Church, he to assume the responsibility for the debt then resting upon it." The proposal was readily accepted by the General Conference, Mr. Mackey at once became owner of the *Free Methodist*, and it was removed to New York City, from which place its weekly issues were sent forth so long as Mr. Mackey was its proprietor.

Mr. Mackey issued the first number of the paper under his proprietorship November 10, 1870. It appeared in an entirely new form, and its general make-up was considerably different from what it had formerly been. Its sub-

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scription price was fixed at \$2.50 in the city, and \$2.00 a year outside. The larger price to city subscribers was charged because the postal laws at that time required a one-cent stamp affixed to every copy in cities where the paper was delivered at the home or office of the subscriber. The present motto, "Remove not the ancient landmark which thy fathers have set," now appeared for the first, having been suggested by the Rev. W. B. Rose, then in Mr. Mackey's employ.

After conducting the enterprise a little over one year and finding it a losing investment, Mr. Mackey was compelled to seek relief from the heavy financial burden, which must in some measure have interfered with his other business, by offering it for sale.

Negotiations were finally perfected by which the Rev. Lewis Bailey, a District Chairman of the Illinois Conference, became its owner. Mr. Mackey received but a trifling sum for the mailing list, the only requirement made of Mr. Bailey being that he should collect, so far as possible, \$600 due on delinquent subscriptions, and pay the same over to Mr. Mackey. It is understood that the most of this was never collected. Although Mr. Mackey had the paper in his possession but a short time, yet he tided it over an emergency in its history which might otherwise have resulted in its complete failure. Writing of this event the Rev. W. B. Rose has well said, "Certainly the Church owes Joseph Mackey a debt of gratitude for the noble way in which he shouldered the burden of this responsibility at a most critical period in the history of the paper."

The *Free Methodist* having been purchased by Mr. Bailey, who lived in the West, it was now removed to Aurora, Illinois, and the subscription price was fixed uniformly at \$2.00 per year. Mr. Bailey found, as did those who had tried it before him, that the paper was not a paying investment. His ideal had been to have it, as a religious paper, free from all advertisements. But when

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confronted by a serious shortage in receipts from subscriptions, he was sensible and practical enough to admit a sufficient number of select, paid advertisements to keep the enterprise from financial failure, and thus preserve himself from the necessity of becoming bankrupt.

Mr. Bailey's editorship of the paper was eminently satisfactory to his constituents, and could he have endured the strain upon his somewhat frail body, he would doubtless have made the venture a successful one. But after only two short years the strain upon his mind and body caused a breakdown of his physical powers, and soon "the weary wheels of life stood still." His death was widely and sincerely mourned, for all who knew him felt that he was a noble man of God. He was not only able in the pulpit, but there was a spiritual charm and fascination about his preaching that was unusual, and such as drew his hearers quickly into closest sympathy with him and with the truth he preached. To a goodly extent the same could be said with reference to his work as an editorial writer.

For eight months after his death his widow, Mrs. Mary E. Bailey, continued to conduct the paper. She procured the Rev. Levi Wood, founder and first Editor and proprietor of the *Free Methodist*, to write the editorials, and it was regularly published for her by the Rev. John A. Murray.

Early in the summer of 1874 D. P. Baker and T. B. Arnold, ministers of the Illinois Conference, entered into partnership and purchased the paper from Mrs. Bailey. They began their administration August 12, 1874. Mr. Arnold has written of this venture as follows:

We gave our note to Sister Bailey for \$1,500; \$500 was for type and material, \$1,000 for the "good-will" of the paper. The subscription list at this time was 3,200, the unpaid subscriptions just balancing the indebtedness to subscribers. The paper had never yet paid expenses, there having been a loss under the Bailey administration of about \$1,000. This was made good by the \$1,000 paid for the "good-will" of the paper.

It seemed like a bold move for inexperienced persons to assume

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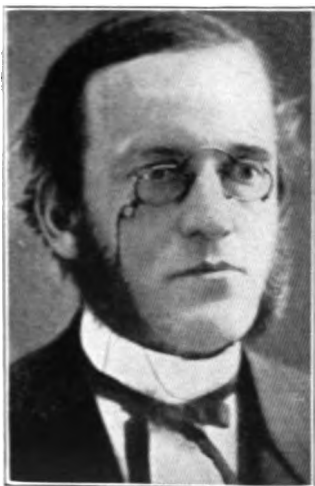
the responsibility, without financial backing, of an enterprise which had never yet paid running expenses; but we had figured as best we could the saving that could be effected by moving the enterprise to Sycamore, Illinois, where my brothers were running a printing office, and where we could have our own work done quite cheaply; where rents were low, and living expenses could be reduced to a minimum; and we thought that by the help of God we could carry the enterprise through.

The paper had been issued as a seven-column folio, on a 25 x 38 sheet. We enlarged it to an 8-column folio, and used a 26 x 40 sheet. This increase in size added much to the expense, but we felt that at the subscription price of \$2.00 a larger sheet should be given. Accordingly we took the risk of making it pay expenses. The most scrupulous economy was exercised in every way. We could not afford the expense of an office boy; so I swept the office, built the fires, corrected the mailing list, kept the books, purchased supplies, paid the hands, wrote editorial and business notes, and run the mailing machine on mailing days. My office hours were from six in the morning until ten at night.

After all their economy and hard work Messrs. Baker and Arnold at the end of one year had a net balance in their favor of \$150—a very small showing surely; but \$150 profits from the business was very much better than the large deficits it had always shown before. Then, too, it showed somewhat of a corresponding increase in the volume of the business, such as could be reckoned on as an asset for the future.

In the spring of 1880 the printing establishment was removed from Sycamore to 212 Washington Street, Chicago, where it occupied the first floor and the basement. About a year later, finding their quarters too limited, they rented the third floor of the same building, with entrance on Franklin Street, and the address being 108-110 Franklin Street. In 1882 they again enlarged the size of the paper to a six-column quarto, printed on a 32 x 44 sheet.

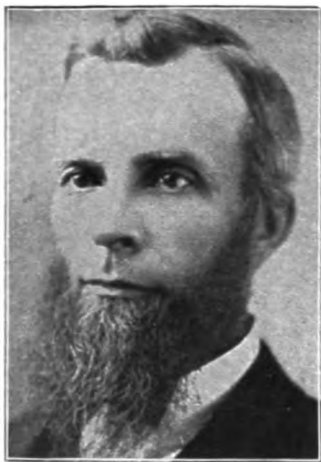
At the General Conference in Burlington, Iowa, held in October of that year, Messrs. Baker and Arnold dissolved partnership, Mr. Baker retiring. The subject of a denominational Publishing House was prominently dis-



JOSEPH MACKEY
 (Deceased)
 Editor and Proprietor Free Methodist
 1870-1872



REV. T. B. ARNOLD
 Proprietor Free Methodist 1874-1886



REV. D. P. BAKER
 Editor and Joint Proprietor Free
 Methodist 1874-1882



MRS. MARY C. BAKER
 Twenty-three years Office Editor Free
 Methodist

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cussed at this Conference. The Committee on Publications, to which it had been referred, after lengthy deliberation, reported adversely regarding the starting of such an enterprise, but also recommended the acceptance of a proposition from Mr. Arnold that the General Conference elect the Editor of the *Free Methodist* for the coming quadrennium, whose salary should be paid by the publisher. The Conference adopted the report. The Rev. Joseph Travis, an Englishman, well known throughout the connection, small in stature and of frail body, but of giant intellect, and withal one of the most able and spiritual of preachers, was chosen as the denominational Editor. This arrangement shifted responsibility for the literary character of the paper from the publisher to the Church. Mr. Travis filled the position of Editor with credit to himself and to the denomination for four years, and probably would have held it indefinitely had it not been for a decision, at the end of his term of office, for the Church to assume the entire control of the paper.

This decision was reached at the General Conference held at Coopersville, Michigan, in October, 1886. The Committee on Publications, after much deliberation on the subject, reported in favor of starting a strictly denominational paper; also that this be done by purchasing the *Free Methodist* from Mr. Arnold, provided it could be done on satisfactory terms. The Conference adopted this report. When the proposal was made known to him Mr. Arnold offered to sell the mailing list, type, printing house furniture, "good-will" of the business, and the office furniture and fixtures for the sum of \$10,000. A committee was then appointed to confer with Mr. Arnold and, from his books and the mailing list, ascertain the state of the business, the total number of subscriptions, the amount owing to subscribers for which the paper must be sent until the end of the term for which they had paid, the amount due the business from delinquent subscribers, the estimated value of type on hand, and of all other printing house

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supplies, as well as the value of the furniture and fixtures of the various offices connected with the business, and then to report back to the Conference with appropriate recommendations.

After devoting several days to the thorough accomplishment of their task, this committee reported that they considered \$8,000 a fair amount to be paid for the business. After considerable discussion, in which as delegate, Mr. Arnold participated, the report of the committee was adopted; whereupon Mr. Arnold arose and publicly accepted the Church's offer.

Thus the ownership and entire control of the *Free Methodist* passed from private hands to the Church itself. Great credit is certainly due to all those noble men associated with the management of the denominational organ during those years in which its publication was made possible only by their rigid economy and self-denial accompanied by almost superhuman labor and endurance. Most of them have long since gone to their reward on high; but, whether they are living or dead, the *Free Methodist* is a living monument to their self-sacrificing and heroic efforts to give the Free Methodist Church a periodical worthy of its high calling and destiny.

Probably no one living will ever know of the hard struggles and sacrifices, the grievous disappointments, the sore anxieties and heartaches, the travailing pangs in fact, through which the *Free Methodist* was brought to its birth. Levi Wood, its founder, was indeed a great man. He was great in body, great in intellect, great in soul. He was great as a preacher and as a writer. He was a deep and original thinker. He was of a sluggish or phlegmatic temperament, but on great occasions, and especially when under the unction and power of the Spirit, it seemed that his preaching would raise the very dead. Great audiences would be swayed on such occasions as the trees of a forest are swayed by a hurricane. On ordinary occasions, however, the depth and slowness of his thought and the length

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of his sermons detracted somewhat from the public estimate of him as a preacher. Still, even then, those who had the patience to pray and listen were always sure of being treated to an instructive and masterly discussion of whatever subject he had in hand. Mr. Wood was one of the early makers of Free Methodism, and one who did much more for the cause than he ever received credit for—much more than was ever duly appreciated by the generation in which he lived. He finished his work and went home to God from Bradford, Pennsylvania, September 3, 1904.

The General Conference at which the Church assumed control of the *Free Methodist* elected the Rev. B. T. Roberts, already elected by that body to another term in the General Superintendency, as denominational Editor. Doubtless the extra burden of trying to fill two such responsible offices, besides editing his own monthly publication, the *Earnest Christian*, had much to do with hastening his death, which did not occur, however, until 1893, between two and three years after his term of editorship had expired.

The clear, forcible, practical and spiritual editorials and editorial notes with which he filled the pages for which he wrote will probably never be excelled, if equaled, by any of his successors. They gave to the Church paper a standing it had never had before, and which commanded not only the loyal support of Free Methodists in general, but the respectful attention of many outside the bounds of Free Methodism.

As one result of this, however, the subscription list of the *Free Methodist* constantly increased, while that of his own publication as steadily declined. This was because those who had formerly been subscribers to the *Earnest Christian* took that magazine chiefly for the benefit of his editorials, and now that they could read after his pen in the *Free Methodist* every week, and felt able to take but the one periodical, subscribed for the weekly paper, and

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let their subscription to the magazine lapse. In this way the subscription list of the *Earnest Christian* was reduced from one that yielded a handsome profit to one that little more than paid expenses of publication and circulation.

At this session of the General Conference the Rev. T. B. Arnold was elected Publishing Agent of the denomination, and by this election became the first Publishing Agent of the *Free Methodist* as the denominational organ. Mr. Arnold summoned as bookkeeper the Rev. S. K. J. Chesbrough, pastor at Jamestown, New York, within the Genesee Conference. At the annual meeting of the Executive Committee in 1888 Mr. Arnold resigned as Publishing Agent, and Mr. Chesbrough was chosen by the Executive Committee to fill the vacancy, which position he continued to hold, by General Conference reelection from time to time, for about nineteen years, and which he ever filled with credit to himself and with both credit and profit to the denomination.

The General Conference of 1890 elected the Rev. Burton R. Jones, originally from New York State, but who had labored for many years in the ministry of the Michigan and Ohio Conferences, serving much of the time as District Chairman, to the Editorship of the Church paper. He served efficiently during the next quadrennium, and at the General Conference of 1894 was made General Superintendent. During his Editorship the paper was still published at 108 Franklin Street, Chicago.

The General Conference of 1894 was held in Greenville, Illinois, at which time Wilson T. Hogue, president of Greenville College, and who since the death of General Superintendent Roberts, had been supplying the vacancy made by his decease, under appointment of the Executive Committee, was chosen to succeed Mr. Jones in the Editorship of the *Free Methodist*—a position which he continued to hold by being reelected in 1898, for eight years and eight months.

The General Conference at Greenville also took meas-

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ures for the purchase of the First Free Methodist Church building, 14-16 North May Street, Chicago, a substantial brick structure built but four or five years, but which was seriously embarrassed by debt, for Publishing House purposes. This was done in order to save the property to the Free Methodist denomination, and also because it could be made to answer the purpose of a Publishing House for some years at much less cost than the building of a new structure would involve.

A communication from Selden Beckwith, a well-to-do layman of Utica, New York, had been laid before the Executive Committee at its regular meeting in the autumn of 1892, in which he proposed to give \$8,000 in 1893 toward the starting of a denominational Publishing House. This proposition had been accepted, and the amount had been carried among the resources of the denomination for the purpose mentioned in the donation; and this made a fine nucleus for a denominational Publishing House fund, when, in 1894, the General Conference decided to establish such an institution in Chicago. Prior to making the donation for the Publishing House, Mr. Beckwith had given \$500.00 toward the purchase price of the *Free Methodist*. He also gave \$500 to the foreign missionary work about the same time. He certainly proved himself to be a friend indeed to the cause—especially to the publishing interests of the Church—by being a very helpful friend in time of pressing need.

The interior of the First Church was reconstructed, so as to adapt it to Publishing House purposes, at a cost of several thousand dollars. A call was made and continued in the Church paper for some time for funds to complete the payment for the building and for its reconstruction, and enough was realized to place the enterprise on a safe financial basis. Then, by the conservative management of Mr. Chesbrough as Publishing Agent, and under the wise direction of the Executive Committee, the publishing interests began to increase in prosperity, and in due time

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the Publishing House property was out of debt, without any bill against it ever having been presented a second time for payment, and with most of the bills having been discounted for payment within thirty days. The Publishing House thus provided accommodated the business of the denomination for fifteen years.

In remodelling it for the purpose for which it was bought an audience room about half the size of the original one was left on the second floor, and a contract was made between the First Church society and the Publishing House corporation to the effect that the Society should have the auditorium as their place of worship in consideration of a deferred payment of \$4,000.00, this amount to be paid to the society at any time when they might desire to vacate the room and go elsewhere. They continued to use it for Church purposes for thirteen or fourteen years. When they decided to vacate, the amount was paid over to the Society. They finally united with what had been known as the Second Church, an offshoot from the First Church, and in their union they took the name of the Central Free Methodist Church of Chicago.

After using it for ten or twelve years the Publishing House constructed from the First Church was well-nigh outgrown by the business, and the acquisition of more ample quarters began to be talked about as a near necessity. Finally the General Conference of 1907 took action favorable toward securing an eligible site, and building in the City of Chicago. The details were left to the Executive Committee. After due consideration the Executive Committee decided to purchase a lot 100 x 100 feet on the corner of Washington Boulevard and South May Street, for \$20,000. A Building Committee was elected. M. B. Miller and Wilson T. Hogue were made a committee to get an architect's plan for the new Publishing House, and submit the same for the approval of the Building Committee. The Building Committee was instructed to proceed with the erection of the building as soon as the plan was

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approved. The building was supposed to be erected at a cost of about \$40,000.

The plan finally adopted was for a three-story and basement building, 50 x 100 feet, of pressed, tan-colored brick, to be finished in first-class material, and up-to-date in all its appointments. As will be seen from the foregoing dimensions, only one-half of the ground was occupied by the new plant. On the other half was a large, old-fashioned dwelling-house, which was rented for a moderate price. The lot occupied by the dwelling-house was reserved for an addition to the Publishing House whenever it might be deemed advisable to install presses, bindery and stock-room. The whole property as it now stands cost \$69,161.14. It is practically free from debt with quite a surplus to its credit.

It was thought by some that great difficulty would be experienced in financing the Publishing House enterprise when it was finally decided to build, and a strong argument was put up against the undertaking on this ground. The Executive Committee, however, appointed M. B. Miller and Wilson T. Hogue to devise a plan for financing the project. The plan was prepared, submitted and approved; whereupon the same gentlemen were appointed to put the plan into execution. Soon after operations were begun Mr. Hogue was stricken with illness that disabled him for over two years, and the work of putting the plan of financing the enterprise into final execution devolved upon Mr. Miller alone. Great credit is due him for the wisdom, energy, faithfulness and success with which he applied himself to the task until the building was completed and paid for. Moreover, great credit is due the people of the Free Methodist Church for the readiness with which they coöperated with the plan of financiering the work.

The Publishing House is certainly an asset of great value to the Church, and its appearance among the many fine buildings of Chicago is also creditable to the denomination. It was dedicated with appropriate ceremonies on

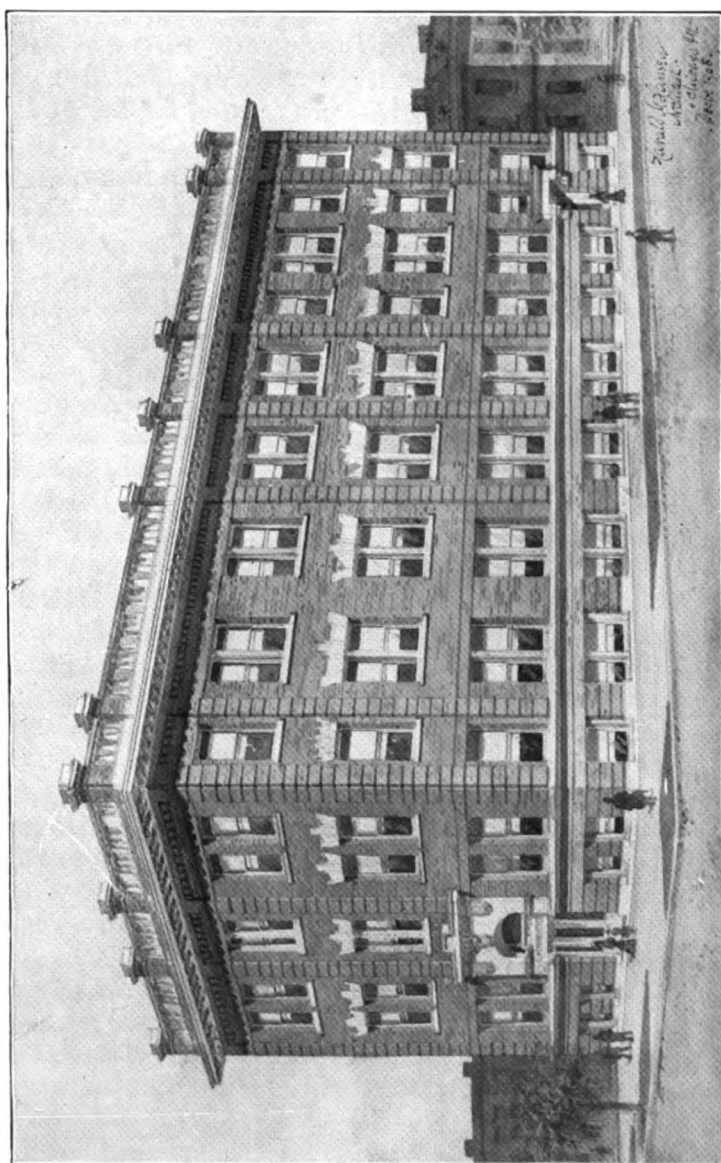
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October 14, 1909, Bishop Pearce making the principal address. The publishing business began a new era of prosperity at that time, which still continues.

In 1896 the Executive Committee, recognizing that the growth of the business was making it too hard for Mr. Chesbrough, as Publishing Agent, elected the Rev. W. B. Rose, of the New York Conference, as Assistant Publishing Agent. The election was confirmed and renewed by the General Conference of 1898, and again renewed by the General Conference of 1903, so that Mr. Rose served as Assistant Publishing Agent nearly eleven years. In 1907 he was elected to succeed Mr. Chesbrough as Publishing Agent, the latter declining, because of advanced age, to be a candidate for reelection. Mr. Rose has served this office and is still serving with great faithfulness. At the same General Conference at which Mr. Rose was chosen Publishing Agent the Rev. C. W. Stevens, of Saratoga Springs, New York, was elected as Assistant Publishing Agent. He filled the position creditably until about the middle of April, 1913, when, on account of poor health, he resigned. He was a most genial man, and one who filled his position well. To the present time no successor has been elected.

The Church has always been singularly favored in the character and efficiency of the men who have had charge of her publishing interests. They have been men of the utmost probity of character, and also wise, conservative, faithful to their trust, and men of the most devout and consistent piety.

The first Sunday-school paper published in the denomination was *Little Crumbs*, which was edited and published by the Rev. F. J. Ewell, of the Genesee Conference. This paper was started in 1869, and was issued at Rochester, New York. Later it was issued from Vineland, New Jersey. In 1875 it was sold to Baker and Arnold, owners and publishers of the *Free Methodist*. The same year Baker and Arnold began the publication of a Sunday-school paper



FREE METHODIST PUBLISHING HOUSE
Erected in 1909

[Plate Eleven]

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called *The Pearl*, the first in series which they contemplated publishing in time. The *Lily* appeared in 1876, and *Pure Words* and *Kind Ways* in 1882. In the autumn of this year Mr. Arnold became sole proprietor of the publishing business. Some little time before Baker and Arnold dissolved partnership a little paper called *Sunshine* was purchased by these publishers into which *Kind Ways* was merged. All these papers were edited by T. B. Arnold until 1885. Then Maggie Ewell was employed to edit them until the close of 1887, when Mrs. Tressa R. Arnold assumed their editorship, a relation which she continued to hold until 1897.

To the foregoing list of papers was added in 1888, to provide for the fifth Sunday in the month, another paper called *Golden Treasures*. It was edited by Mrs. Arnold. The *Infant Class*, with John Harden, Editor, appeared in 1886. From 1890 to the close of 1897 Mrs. Emma L. Hogue was its Editor, after which Mrs. Arnold edited it until the time of its purchase, with the other Sunday-school papers, by the Church.

About the close of 1896 the four Sunday-school papers published by Mr. Arnold were purchased by the Free Methodist Publishing House; and their publication by the Church was begun April 1, 1897. The names chosen for these papers under the new arrangement were: *Our Young Folks*, *Youth's Temperance Evangel*, *Rose of Sharon* and *Lily of the Valley*. (These monthlies were finally combined into a weekly publication called the *Light and Life Evangel*, January 1, 1912.) Mrs. Emma L. Hogue edited these by contract with the Publishing Agent, until the Executive Committee meeting of 1898, as authorized by the General Conference of that year, proceeded to elect an official Editor, and chose the Rev. W. B. Olmstead to the position.

Some time subsequent to the purchase of the four papers mentioned above the Sunday-school Quarterlies, comprising a series of six or seven publications, together

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with the *Inductive Lesson Leaf*, and the little paper called *Sunshine*, were also transferred to the Free Methodist Publishing House, and Wilson T. Hogue, Editor of the *Free Methodist*, assumed their editorship, which he continued to hold until an Editor of the Sunday-school Literature was elected in 1898, as stated above. Mr. Olmstead, who was the first Editor of the Sunday-school Literature, was reelected to the same office by the General Conference of 1903, and was again reelected in 1907. On this latter occasion, however, he resigned the position at the same sitting of the Conference by which he was elected, and the Rev. David S. Warner, present incumbent of the position, was elected to fill the vacancy.

In 1896, Wilson T. Hogue, editor of the *Free Methodist*, conferred with Mr. Chesbrough, the Publishing Agent, and B. Winget, Missionary Secretary, as to the propriety and advisability of starting a monthly Missionary Supplement to the *Free Methodist* with a view of its ultimately being made a separate missionary periodical. Mr. Hogue had and expressed a twofold object in this. First, he could not give the Missionary Secretary and others who desired to represent the cause more than about half the space they needed in the *Free Methodist*, and this would relieve that embarrassment. Second, he felt pretty well assured that unless something of this kind were done, there would soon be a move to start a missionary paper in another quarter and under private auspices. Mr. Chesbrough and Mr. Winget concurred in the suggestion, it being understood that Mr. Hogue would edit the Missionary Supplement free of charge; and so the suggestion as to a missionary paper began to materialize.

In October of that year the Executive Committee, at its annual meeting, recommended the Missionary Secretary to call a meeting of the women specially interested in the foreign missionary work, with a view to considering the matter of publishing a periodical exclusively devoted to missionary interests. Such a meeting was held, and

DENOMINATIONAL PUBLISHING INTERESTS

action favorable to the proposed enterprise was taken. It was decided to begin the new publication in January, 1898. The name finally adopted for the new paper was *Missionary Tidings*. Mrs. Mary Weems Chapman was chosen as Editor, but was succeeded in January, 1899, by Mrs. Emma Hillmon Haviland. Mrs. Haviland held the position but one year, and then was succeeded by Mrs. Emma Sellew Roberts, who continued very ably to fill the position for about eight and one-half years, or until the General Conference of 1907. At that time Mrs. Tressa R. Arnold was elected Editor by the General Woman's Foreign Missionary Society, which met at the same time and place. Mrs. Arnold was reelected in 1911, and is still filling the position with credit.

The Publishing House purchased Arnold's Practical Commentary on the Sunday-school Lessons, an annual volume, in January, 1903. The editorial charge of this publication from that time until 1907 was in the hands of the Rev. W. B. Olmstead, and since the latter date the Rev. David S. Warner has been its Editor. Its purchase was a decidedly advantageous venture.

The purchase of the Sunday-school Literature as a whole from T. B. Arnold was a profitable investment for the denomination. Considering the fact that all the Sunday-school periodicals, comprizing some ten or twelve publications, had been brought through the non-paying period by the founder of our Sunday-school literature, the price paid for it by the Church was not more than was due to Mr. Arnold's years of effort and sacrifice that the business might be brought to a paying basis; and it could not reasonably be expected that he should part with it just when it was prospectively a source of large and annually increasing revenue without liberal compensation for his years of struggle when it would scarcely pay expenses, and for the loss of the publications as an advertising medium for his own publishing business.

True, the Church had given him its indorsement and

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patronage, without which he could not have achieved the success he did. But even though that was the case, he was certainly deserving not only of much credit for having served the denomination so many years with Sunday-school Literature such as the Church could approve and finally take off from his hands without making any material changes in its character, but also of liberal compensation for his efforts. Especially did this become more and more apparent as, from the beginning, it was discovered that the publications were not only enabling the Church to meet its obligations on the purchase price regularly, but besides this were yielding very substantial dividends.

Since January 1, 1897, the Publishing House has done a constantly increasing business in the publication of books and pamphlets, and also in the sale of such publications put out by other publishers.

CHAPTER XVI

MISSIONARY INTERESTS

ORGANIZATION

GENERAL MISSIONARY BOARD.—Not until the fall of 1882 did the Free Methodist Church take any definite steps looking toward the introduction of its work into foreign lands. Until then its organized missionary efforts had been confined to what might more properly be called Home Missions. But the General Conference which met at Burlington, Iowa, in 1882, made disciplinary provision for a General Missionary Board, and the following named persons were elected to constitute that Board: Joseph Travis, Editor of the *Free Methodist*; Daniel M. Sinclair, of the Wisconsin Conference; Walter W. Kelley, of the Central Illinois Conference; Joseph Goodwin Terrill, Charles B. Ebey, and Thomas B. Arnold, of the Illinois Conference; and D. W. Abrams, of the Michigan Conference. Charles B. Ebey was elected by the General Conference as Secretary. The members of the newly elected Board met at Burlington, October 22, and organized by electing Joseph Travis, President, and Thomas B. Arnold, Treasurer.

Although this Board was formed in 1882, it was not incorporated until June 19, 1885. Its corporate name at the first was the "General Missionary Board of the Free Methodist Church." On March 15, 1895, an amendment was made to its Charter which changed the corporate name to the "General Missionary Board of the Free Methodist Church of North America." At the same time two other amendments were made, the one of which enlarged the powers of the Board, and the other provided that the management of the business should be vested in a

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Board of five Directors, instead of five Trustees as formerly. On the 18th of April, 1908, the Charter was further amended so as to provide for seven instead of five Directors.

During the time that elapsed from the first appointment of a Missionary Board until that Board became incorporated, Thomas B. Arnold performed the duties that are usually performed by a Missionary Secretary. Mr. Ebey was elected Secretary of the Board at the beginning, and was nominally the Missionary Secretary; but his duties were chiefly those of Recording Secretary. By general agreement it was left to Mr. Arnold, the Treasurer, to correspond with candidates, to examine them, to assist them in procuring outfit, transportation, etc., and to accompany them to New York when leaving for the field. At the General Conference of 1890, the Rev. W. W. Kelley was elected Missionary Secretary. He held this office until about April 1, 1893, and then resigned. He was a man of ability and sterling worth, a forcible and pungent preacher of the truth, a wise and faithful administrator of Discipline, and deeply devoted to the cause of missions. His resignation was occasioned by failing health. He finally went to California, where, after a few years spent in comparative quiet, he died in great peace. The Executive Committee accepted his resignation, and elected J. G. Terrill to serve out the unexpired portion of his term. At the General Conference of 1894, B. Winget was elected to succeed him on the first ballot, but at once resigned, whereupon Mr. Terrill was regularly elected to the office, which he held until his death, in the spring of 1895. In July following B. Winget was elected by the Executive Committee to succeed him.

The Discipline at present provides that the "General Missionary Board shall be composed of the Bishops, the President of the Woman's Foreign Missionary Society, and three other members of the Society, elected by the General Society at its quadrennial meeting; one traveling Elder



REV. ERNEST F. WARD AND FAMILY
Missionaries to India

[Plate Twelve]

MISSIONARY INTERESTS

and one Layman from each of the Missionary Districts and the Missionary Secretary, to be elected by ballot by the General Conference," making twenty-one members in all. This Board is authorized

1. To collect, receive, hold, expend, pay out or dispose of any property, real or personal, or of whatever nature and wherever situate as allowed by law, that may be given, obtained or held in aid of the general missionary work of the Free Methodist Church.

2. To acquire by purchase, gifts or devise, real estate or personal property in the United States of North America, or in foreign lands, and to hold or sell or convey the same as in its judgment may be necessary in the prosecution of its missionary work.

Since its organization until the end of 1914, this Board has raised, by Conference collections, and has disbursed the following amounts, reckoning by quadrenniums:

For quadrennium closing 1886.....	\$ 3,805.96
For quadrennium closing 1890.....	4,971.04
For quadrennium closing 1894.....	12,919.18
For quadrennium closing 1898.....	17,065.93
For quadrennium closing 1902.....	16,510.92
For quadrennium closing 1906.....	31,731.79
For quadrennium closing 1910.....	45,196.62
For quadrennium closing 1914.....	56,643.41

Total\$188,844.85

WOMAN'S FOREIGN MISSIONARY SOCIETY.—The General Woman's Foreign Missionary Society of the Free Methodist Church was organized at the time of the General Conference in Greenville, Illinois, in October, 1894. Previous to this time various Conference, District and Local Societies had been organized, the first one in 1882, the second in 1890, and others later; but they were not related to each other by being under a general Constitution.

Mrs. Ellen Lois Roberts, widow of the late General Superintendent B. T. Roberts, was elected first President of the General Society, and remained in office until the

HISTORY OF THE FREE METHODIST CHURCH

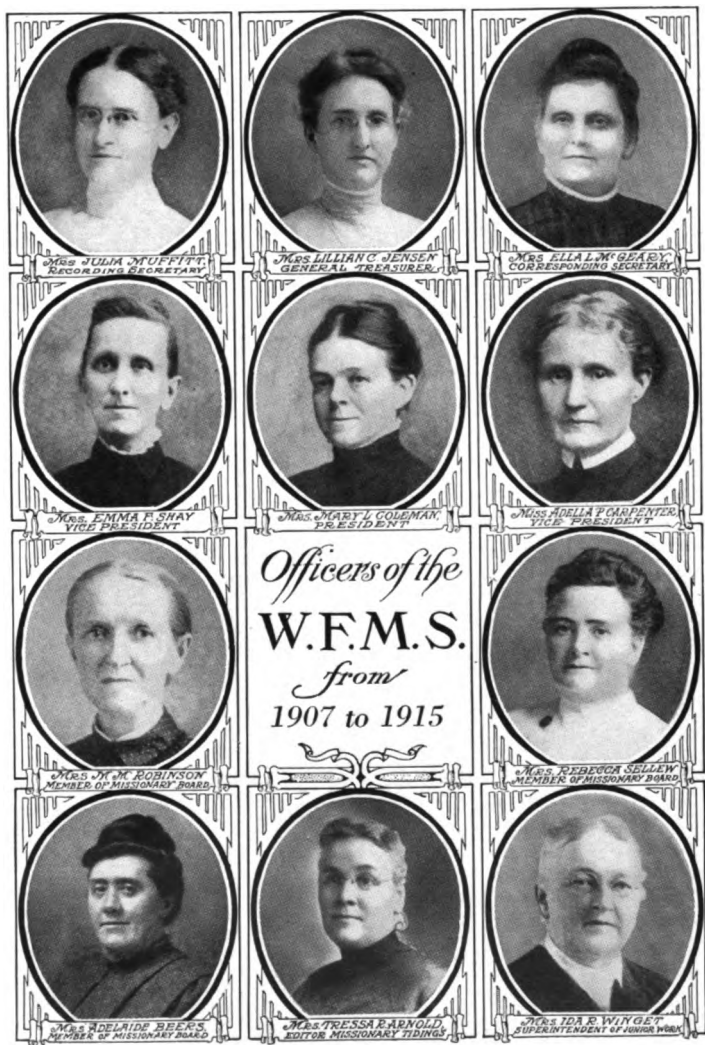
latter part of 1902, when, because of age, she retired. The other officers were as follows: Mrs. M. B. Hart, Miss Emma Freeland, Mrs. Emma S. Roberts, Mrs. G. W. Coleman, Vice-Presidents; Mrs. E. L. MacGeary, Corresponding Secretary; Mrs. M. L. Coleman, Recording Secretary; Mrs. F. H. Ashcraft, Treasurer.

Mrs. E. L. Roberts died, January 28, 1908. With her passing away there disappeared from the Church militant a woman of very unusual type. It has been well said that she

Belonged to no race or time, but was of that band of choice spirits who from age to age have been recognized as a blessing to the earth. She would have been at home with Mary and Martha; for she, with Mary, surely loved to sit at Jesus' feet; and with Martha also, for she, too, knew what it was to bear many cares. With the illustrious group of Romans sixteen—Phoebe, Priscilla, Mary, Tryphena, Tryphosa, and the beloved Persis—with the whole group of Apostolic laborers in the Gospel, she had a fellow-feeling and in a measure kindred experiences. Certainly she knew what it was to "endure hardness as a good soldier of Jesus Christ." She knew what it was to "endure as seeing Him who is invisible," when the seen things of earth—popular esteem, honor and property—were vanishing to the disappearing point.*

She was ever a tower of strength to her husband. During the somewhat protracted experience of his persecutions by the Genesee Conference of the Methodist Episcopal Church, resulting in his expulsion from both Conference and Church, and the refusal of the General Conference to entertain his appeal, she stood nobly by him, ever encouraging him to be true to his convictions of duty at any and every cost. And, for above thirty years of his General Superintendency in the Free Methodist Church, she so thoroughly identified herself with him in all his labors, cares, responsibilities, anxieties, trials and conflicts, that she became with him a sort of joint-founder of Free Methodism. She was certainly one of the women who helped to make the Church of which her husband was for so

*Article on "My Mother," by Benson Howard Roberts, A. M., in the "Free Methodist" of March 17, 1908.



[Plate Thirteen]

MISSIONARY INTERESTS

many years the chief visible head. And for fifteen years after his death she continued to live and labor as an inspiration to the members of that branch of the Church militant which he had been chiefly instrumental in organizing, and, as its earthly leader, in guiding during the first generation of its history. Moreover, in none of the works of her ever laborious life did she acquit herself more creditably than in her relation to the Woman's Foreign Missionary Society. She lived to the advanced age of nearly eighty-four years.

At the resignation of Mrs. Roberts, Mrs. Mary L. Coleman, wife of Professor J. E. Coleman, was elected as her successor in the presidency of the General Woman's Foreign Missionary Society, an office which she still fills with much credit to herself and the organization. From its original inception until the present time the Society has grown each year territorially, numerically, and in its efficiency, until it has become one of the greatest and most important factors in the work and development of the Church. The following financial showing of the Society will indicate to some extent the measure of its importance as an auxiliary to the general work of the Free Methodist Church:

Funds received quadrennially by the Treasury of the Woman's Foreign Missionary Society and disbursed by the General Missionary Board from October 1, 1894, to October 1, 1914, are as follows:

For quadrennium closing 1898.....	\$ 18,920.47
For quadrennium closing 1902.....	45,673.19
For quadrennium closing 1906.....	96,297.11
For quadrennium closing 1910.....	166,401.64
For quadrennium closing 1914.....	189,522.45

Total\$516,814.86

The foregoing statistics clearly show that the Woman's Foreign Missionary Society since its organization has been a highly important factor in this branch of the Church's work.

HISTORY OF THE FREE METHODIST CHURCH

MISSIONARY FIELDS

INDIA

Although the Free Methodist Church had no General Missionary Board until 1882, and no incorporated Missionary Board until 1885, yet in January, 1881, the Rev. Ernest F. Ward and Mrs. Phoebe E. Ward, his wife, members of the Free Methodist Church within the Illinois Conference, having for a considerable time felt the call of God upon them for the foreign field, went out as Faith Missionaries to India. Mrs. Ward had been a teacher before their marriage, and had saved a few hundred dollars from her earnings, a part of which she devoted to providing their transportation.

They labored first at Burhanpur, Central Province, where they erected a mission house, which they finally sold to Bishop William Taylor for his South India Mission. Then they located at Ellichpur, in the same Province, where they continued to labor for several years. Their labors here were among the Korkus. Some success attended their work, and Mr. Ward was privileged to baptize a number of converts from heathenism. Mr. Ward also made a written language for the Korkus. The Rev. A. Norton says, "Had that been all he did, it would have been one man's work for a life time."

Later, however, they decided upon another change, concluding that they could accomplish more by settling farther South, where the languages were less mixed. They still continued to labor in the Central Province, however, the same as formerly, and saw much to encourage them in their work.

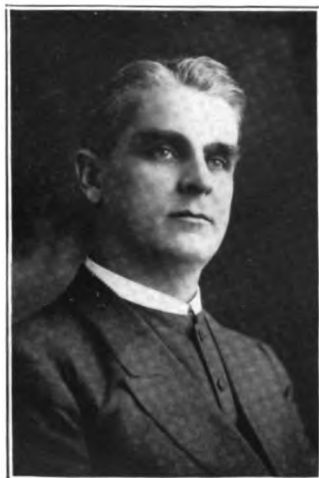
Although not sent out by the Missionary Board, still they were regarded by friends at home as missionaries of the Free Methodist Church, and many in the Church contributed quite generously and systematically toward the maintenance of their work. They were true and loyal representatives of the principles of Free Methodism, and



REV. BENJAMIN WINGET
Missionary Secretary 1895-1915



REV. G. HARRY AGNEW
 (Deceased)
**Pioneer Missionary South and East
 Africa**



REV. JOHN P. BRODHEAD
Missionary to South Africa



MISS CLARA A. LEFFINGWELL
**Founder Free Methodist Mission in
 China**

MISSIONARY INTERESTS

were devoted and earnest workers in all that constitutes true missionary work. From the time that the General Missionary Board was organized, however, they considered it as an advisory body in the work they were doing. Finally, in 1896, after having been associated with the Board missionaries of the Church in the work for about two years, they offered themselves to the General Missionary Board of the Free Methodist Church, and were accepted. Their subsequent labors were very acceptable to the Board.

They returned home for the first time in 1892, having been on the foreign field about eleven years. After about a year in the home land they returned to the India field, where they remained until the early summer of 1910. Then, because of Mrs. Ward's weak condition, resulting from a severe illness, and because Mr. Ward also needed the benefit of recuperation in a more favorable climate, they again returned home. Upon arrival at New York they proceeded at once to Seattle, Washington, where their three daughters were attending school, arriving in time to witness the graduation of their eldest daughter, Ethel, from Seattle Seminary. After this they engaged in missionary meetings, camp-meeting services, and attended other gatherings in the interest of the work, as they were able, very nearly up to September 1, 1910, on which date, after a brief illness, Mrs. Ward passed to her home in heaven. They returned home but twice in nearly thirty years.

In the fall of 1911, accompanied by his daughter Ethel, Mr. Ward returned to the mission field, where they have both given themselves with unreserved devotion to the work in the Yeotmal district, Berar, Central Province. On January 17, 1914, Mr. Ward was again married, taking as his bride Mrs. Elizabeth Tucker, a woman who had spent a number of years in the India field under the Pentecost Bands.

The labors of the Wards opened the way for the missionary operations of the Free Methodist Church in India,

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and hence it has seemed fitting that the preceding items should appear in this place, even though they deal considerably with their work while not in the technical sense Free Methodist missionaries.

It was in November, 1885, that the Executive Committee of the General Missionary Board accepted Misses Ranf and Zimmerman as missionaries, and sent them to India to assist Mr. and Mrs. Ward. These young women sailed from New York, December 17, 1885. Miss Zimmerman did not long remain in the employ of the Board, but left it June 12, 1886, to engage in zenana work under other auspices. Later she was discontinued.

Miss Ranf continued to labor with Mr. and Mrs. Ward, however, in Burhanpur and at Ellichpur, and proved herself a most devoted and faithful missionary, until her tragic death on November 6, 1890. This was caused by the explosion of a kerosene oil wall lamp where she was attending a religious service in the Church of England. On rising from prayers the lamp was overturned, and her clothing caught fire. She fled outside; and, as there were no available means for quenching the flames, her clothing was almost entirely consumed before they could be extinguished. After being removed to her home she suffered indescribable agony for five and a half hours, when death came to her relief. In writing of her death Mr. Ward describes her as "devoted, patient, and self-sacrificing to a fault;" and also adds, "She died as she had lived, greatly beloved by the natives, both Hindus and Mohammedans. Multitudes gathered in to take a last look at her mortal remains." "We committed her distorted but precious body to the dust in a beautiful spot by the side of her loved Preethee, in the English cemetery. She had once made the remark that it would be nice to be buried in that very place."

The next missionary sent to India by the Free Methodist Missionary Board was Miss Celia J. Ferries, who left Chicago for the foreign field in February, 1891. She

MISSIONARY INTERESTS

remained in the foreign field about five and one-half years before returning to this country, and during most of this time she filled the position of Superintendent of the Free Methodist work in India. She selected and procured the station at Yeotmal, which has for many years been the center of the Church's operations in that country. Her assistants in the work were Misses Anna Jones, of Western Pennsylvania, and Mattie J. Miller, of Western Iowa.

Miss Ferries sailed from Bombay on a furlough home, August 21, 1896. She remained in the home land a little over a year, and then, on October 23, 1897, sailed again from New York for the foreign field, to which she was ardently devoted.

The next accession to the list of missionaries in India was Miss Anna Jones, who was sent out by the Missionary Board in August, 1892. She remained about four and a half years, but much of the time in poor health. She returned to America in the spring of 1907. Her health having been such as to incapacitate her much of the time for the labors of the foreign work, the Board decided it would not be advisable for her to return.

Miss Emma Appling went to India, December 13, 1893, under the auspices of the Pentecost Bands, but in September, 1895, she was received on trial by the Free Methodist Missionary Board, and about a year later was received into full relation. On account of failing health she returned to this country late in the fall of 1900. In 1903, with improved health, she was again sent out to the foreign field, where she remained and labored effectively until her health again failed, and she returned home in June, 1907. In view of her physical condition it was thought best that she should not attempt the strain of the foreign work again. She finally recovered comparatively fair health, but was never fully restored. On February 4, 1910, she was married to Thomas Herbert Gilpatrick, of Seattle, Washington, where she continued to reside until her death, which occurred June 14, 1913.

HISTORY OF THE FREE METHODIST CHURCH

Miss Mattie J. Miller was sent to the India field in 1894, where she remained about six years, during which time she was associated with Misses Ferries and Jones in the Yeotmal work. She returned to the home land in 1900. After remaining at home for some time, she made arrangements to return under other auspices, and tendered her resignation to the Board, which was accepted in October, 1901.

At the same time that Miss Ferries returned to the field, October 23, 1897, the Rev. and Mrs. H. L. Crockett, and also V. G. McMurray, the first two having been accepted by the Directors of the Board, and the last by the Board at its annual meeting, accompanied her. Before they left provision was made by the Board for Mr. McMurray to be ordained by a Methodist Episcopal Missionary Bishop in India. He was accordingly ordained after getting to the field. During the early part of the summer of 1898 Mr. McMurray and Miss Ferries were married. At its annual meeting in 1901 the Board also appointed Mr. McMurray as Superintendent of the Yeotmal mission. The following year he was reappointed, with the understanding that the appointment should hold only until the time of the General Conference, in June, 1903. At the meeting of the Board held at the General Conference it was decided to allow Mr. and Mrs. McMurray to return home as soon as, in the judgment of the Missionary Secretary, it should be deemed advisable. They returned the latter part of the same year, and for some time devoted themselves to traveling and holding meetings in the interest of the foreign work. At the annual meeting of the Board in 1904, having sent their resignations to that body and having arranged to return to India under other auspices, their resignations were accepted.

The Crocketts were unable long to remain in India because of Mrs. Crockett's complete nervous collapse. Accordingly they returned home in 1900. Not considering it prudent, because of Mrs. Crockett's health, to return to



FIRST FREE METHODIST CHURCH IN CHINA
Located at Ki Hsien. Erected in 1914

[Plate Fifteen]

MISSIONARY INTERESTS

the field, they tendered their resignations to the Board, which were accepted.

On January 19, 1901, Rev. and Mrs. J. T. Taylor sailed from New York for India, being accompanied by Misses Rose Cox and Effie Southworth; and in September of the same year Mr. and Mrs. M. C. Clarke, of the State of Washington, followed them. Miss Mary E. Chynoweth sailed for the same field, January 4, 1902. Because of nervous break-down Miss Cox found it necessary to return home on a furlough in 1905. She recovered her health, and again went to the field, where she labored some years, when she again broke down and had to quit the field. On account of Mrs. Taylor's health the Taylors had to return on a furlough in 1906. After some time at home her health was sufficiently improved to admit of their return, since which time they have labored very effectively. In 1914, however, Mrs. Taylor found it necessary to return once more on account of her health, he still remaining on the foreign field. Mr. Taylor was secretary of the mission in India in 1901-1902, and in 1903 he was appointed Superintendent of the India work by the General Missionary Board. He was also reappointed to the office annually until his return to America in 1906. After their return to India in 1908 he was again appointed Superintendent of the work and Treasurer of the mission, in both of which offices he has rendered very effective service.

Miss Southworth has abundantly proved her adaptability to missionary work in various ways. She has been in charge of the Girls' Orphanage from the beginning. She cared for famine cases and learned the language as she could—because it was a necessity. "She brought system and order out of confusion" and has generally proved equal to all occasions.

In the early part of 1908 Miss Chynoweth contracted a virulent case of small-pox. Miss Cox and Miss Southworth cared very tenderly for her, and all that medical aid could do for her was done, but without avail. Her

HISTORY OF THE FREE METHODIST CHURCH

disease progressed rapidly, and after a brief time of suffering her final release came, and she went to be with God. January 29, 1908.

Mr. and Mrs. Clarke proved to be very efficient workers in the foreign field. His principal work was in connection with the Boys' Orphanage, where under his guidance the industrial part of the work among the boys went on so successfully that it attracted the attention of many of the Hindu people, and gave our work prestige among them. Mrs. Clarke was also well fitted to be a help-meet to him in his undertakings. However, on account of her impaired health they found it necessary to return to America in 1908, since which time, partly because of the condition of her parents, and partly from other reasons, they have not deemed it wise to return. During Mr. Taylor's furlough in 1906 Mr. Clarke acted as Superintendent of the India mission work.

During 1896 Mr. Samuel D. Casberg, Miss Jessie W. Lively, and the Rev. and Mrs. G. G. Edwards were also sent to India. Mr. Casberg went, January 7, Rev. and Mrs. Edwards, January 27, and Miss Lively, December 4, 1896. After laboring about two years in the foreign field Mr. Casberg was married to Miss Lively. In their respective spheres both were efficient laborers, and together they have labored diligently and faithfully since that time.

The stay of Mr. and Mrs. Edwards on the field was of brief duration. They labored chiefly in evangelistic work, and for one year had charge of the Boys' Orphanage and Industrial School. At the expiration of this time for valid reasons it was deemed best that they should return home.

A brave and valuable missionary was secured for India by the acceptance of Gertrude Alcorn in 1906. She was already in India, having gone out under the Pentecost Bands in November, 1905. Owing to more or less demoralization among them for lack of adequate supervision her relation to the Pentecost Bands on the mission field was not altogether satisfactory, and so she offered herself

MISSIONARY INTERESTS

to the Free Methodist Board, and was accepted. At present she is in the home land for her health, where she has undergone a critical surgical operation, but hopes to regain her accustomed health and return to the field.

Miss Mata D. Allee was accepted by the Board and appointed to India in the autumn of 1907, but as the climate of the country tested her health very severely, it was necessary for her to make the term of her labors in India brief. She was otherwise well qualified for the foreign work, and her enforced return was a decided disappointment to her and a great loss to the work.

During the years 1907-1910 six missionaries were accepted for the India field. These were as follows: Edith M. Santee, who sailed, November 2, 1907; Mr. and Mrs. Herbert M. Damon, who sailed from New York, November 5, 1909; Miss Louise D. Calkins, who accompanied Mr. and Mrs. Damon; Fred G. Mynett, an ex-soldier of the British army in India, who was accepted by the Board on trial, October 20, 1909; and Abraham Lind, who was sent to India as a British soldier in 1903, was graciously converted and baptized with the Holy Ghost while in the army, and after his term of service had expired offered himself to the Free Methodist mission work, and was accepted October 19, 1910.

Mr. and Mrs. Damon had taught two years under the United States Government in the Philippine Islands, just prior to going out as missionaries; and Mr. Lind was a converted Jew, a graduate from a Hebrew Institute of Jewish Theology, and considerable of a linguist, as appears from the fact of his having acquired the English, German, Latin, Greek, and five Semitic and seven Indian languages. After being with the Free Methodist Board for a time, however, he became discontented, withdrew, and gave himself to independent mission work in India.

Since 1910 five more missionaries have been sent to the India field—Misses Ella Becker, of Indianapolis, Indiana; Elizabeth Moreland, of Brooklyn, New York; Lorena

HISTORY OF THE FREE METHODIST CHURCH

Marston, of Seattle, Washington; and Mr. and Mrs. Clyde C. Foreman, of Warren, Pennsylvania. These were all accepted by the General Missionary Board at its annual meeting in October, 1913, and sailed from New York, December the 9th, following. On account of the failure of Mrs. Foreman's health they had to return in the Fall of 1914. The latest accession to the list of India missionaries was Miss Effie G. Cowherd, received from the Pentecost Bands in the fall of 1914. She was already on the field, having been engaged in missionary work under the Bands.

AFRICA

On the 25th of April, 1885, the Rev. W. W. and Mrs. Augusta Tullis Kelley, Mr. and Mrs. Robert Shemeld, and G. Harry Agnew sailed for Africa, from New York, under appointment of the General Missionary Board. They reached Durban, South Africa, early in June, where Mr. and Mrs. Shemeld separated from the rest of the party, went inland to Estcourt, and started a mission known as Bethany Mission. The other three proceeded up the East coast to Inhambane (pronounced in'yam-bā'nē) and founded a mission there, which has been maintained constantly since.

Inhambane proved to be a very unhealthful region, and the effect of the climate was such upon the Rev. and Mrs. Kelley that within a year they had to return to America, or die on the field. Accordingly they returned, leaving Mr. Agnew, then a young man of but twenty-one years, alone. He remained there four years before returning to the home land. During this time he endured severe tests and great hardships, having very primitive accommodations for living, and being without the fellowship and help of any who were of his own Church.

He first returned home in January, 1889. In July, 1890, he went again to the foreign field. He returned to America again in September, 1894, and attended the

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General Conference in October of that year, at Greenville, Illinois. He remained in this country but a few months, and then went back to Africa. About three weeks after his return to Africa he was married to Miss Susie Sherman, who was laboring under other auspices, at Fair View Mission Station, in Natal. Soon after their marriage they went to the Inhambane work. Their married life was brief, however, Mrs. Agnew dying of African fever the 17th of the following December.

On April 30, 1888, something over nine months before Mr. Agnew's first return to America, the Rev. and Mrs. J. D. Bennett, Mr. and Mrs. A. D. Lincoln, Miss F. Grace Allen, and Miss Ida Heffner arrived in Africa, having been sent out by the Board as reinforcements.

What had formerly been a French trading house at a place called Malahisi, about sixteen miles from Komeni (both places were mission stations in the Inhambane country), was now purchased, and the Bennett family and Misses Allen and Heffner moved in and took possession at once, while Mr. and Mrs. Lincoln and their child stayed with Mr. Agnew, at Komeni.

This was a delightful change for Mr. Agnew—"an oasis in a desert," as he expressed it. For a time all passed pleasantly, and Mr. Agnew, after so long a time of lone bachelor life, regarded the privileges of Christian conference he now enjoyed as "almost too good to be true." He found Mr. and Mrs. Lincoln agreeable companions and fellow workers, and records the pleasure they found in relating and comparing experiences. He particularly states that Mrs. Lincoln was "a true soldier, who never complained, and who loved pioneer work."*

It was but a short time, however, until such changes took place as left Mr. Agnew alone in the "Dark Continent" once more. Mrs. Lincoln gave birth to a child, which soon died. A few days later the mother also died. Still later, Mr. Lincoln, desiring to take his little adopted daughter to America, to be placed in T. B. Arnold's Industrial Home for Children at Chicago, Illinois, according to a wish his wife had expressed, started with her. When

*"G. Harry Agnew, A Pioneer Missionary," pp. 121, 122.

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he reached Bethany Mission, at Estcourt, Natal, the African fever, from which he had been suffering before starting, returned, and proved fatal. Then the remaining members of the recently arrived band for a time went to the American Board of Commissioners of Foreign Missions.

None of them left the Church of their choice, but, owing to a misunderstanding, funds from the Board at home failed to arrive, and all parties concerned thought it best that they should accept an opening which seemed providential. Mr. and Mrs. Bennett and Miss Heffner went to a station at Makodweni, while Miss Allen stayed for a time with Mr. and Mrs. Richards, at Mongwe, both stations being north of Inhambane.

Mr. Agnew continued to labor at Inhambane for about twelve years. Then, having been so long a time in that unhealthful climate, it seemed best that he should have a change, and so in 1897 he went to the Transvaal, and devoted himself chiefly to labors at Johannesburg. On May 3, 1897, he was married to Miss Lillie A. Smith, a devoted young woman who had been laboring as a missionary in Natal for over three years. They soon went to Johannesburg. He still had Inhambane on his heart, however, and also made repeated trips there to visit and supervise the work. Three times during his labors in Africa he made the journey from Delagoa Bay to Inhambane on foot, and through a wilderness country. The first time he went alone; the second time he was accompanied by Peter Magumbeni, a converted Muchopi lad; and on the third journey he was attended by a Mr. Baker, a Johannesburg lawyer, who wished to visit the Bachopi country, as he contemplated undertaking mission work there himself in the future. Mr. Agnew's labors at Johannesburg were chiefly among the native Africans from various parts of the country who came there to work in the gold mines. His efforts were rewarded with very encouraging fruit, and as a result the Church has two mission houses there, with one and one-half acres of land, the whole valued at \$3,000.

For about two and a half years during the British-

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Boer war he found it necessary to suspend operations at Johannesburg. During this time he went to Natal, and assisted in the work there. He proved especially helpful in opening up a new station at Ebenezer, which work is still maintained, at a place called Itemba, two and a half miles from Ebenezer. At the close of the war he returned to Johannesburg, where he found the mission property still intact, and where he continued to supervise the Johannesburg work, and that at Inhambane. In all his eighteen years in Africa, he returned home but twice. He had planned, however, to return home with his family in time to attend the General Conference of 1903, intending also to stay long enough to publish a small book giving an account of his missionary pioneering in South Africa; but almost on the eve of their departure for America he was taken down with what proved to be hematuria fever, and March 9, 1903, he died, leaving besides his wife, two children—Susie and Harry. His wife and children came to America, but she finally returned to Africa, where she has devoted herself to missionary work, and has succeeded in giving her children a good education. According to the Missionary Secretary, "The greatest revival on any station in Africa was given in connection with Mrs. Agnew's labors at Fair View."

Miss Heffner, one of the band sent to reinforce Mr. Agnew in 1888, after the return of the Kelleys and the death of the Lincolns, together with Miss Allen, engaged herself to the American Board, and continued in their employ so long as she remained in Africa. She labored under the auspices of the Free Methodist Church until the band was scattered by sickness and death, a period of about seven months. She continued to labor under the American Board nearly four and one-half years, after which she returned to America to stay, and her relation to the Free Methodist Missionary Board was discontinued.

Miss Allen labored three months with the Free Meth-

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odist missionaries at Inhambane, after which she taught a Boys' and Girls' school for the American Board for one year, making her stay in Inhambane about fifteen months. In 1889 she went to Natal, but as the Free Methodist Missionary Board had there no mission where she could stay, she again took up school work under the American Board, at Inanda, where she taught in a Seminary for native girls for two years. In 1891 she went to Fair View Mission Station, where she has since faithfully and heroically labored under the General Missionary Board of the Free Methodist Church. For a time she had charge of the Station School, but in 1897 she organized the Girls' School at Fair View, of which she has since had charge, and whose students in 1914 numbered 360. "Of all our missionaries in Africa Miss Allen has been longest on the field, and her self-denying labors and faithful services are highly appreciated both there and in the home land."*

Rev. and Mrs. Bennett labored about two years under the Free Methodist Missionary Board before going to the American Board, with which they remained about one year and eight months. Then they returned to America. This was in the autumn of 1893. They continued their relation to the Board until March, 1899, when their resignation, which had been previously handed in, was accepted. He finally returned to pastoral work in the East Michigan Conference, where he died quite suddenly of paralysis while engaged in conducting a revival meeting. His oft-repeated prayer that he might die in the harness was granted.

The Rev. and Mrs. A. D. Noyes were sent out, accompanied by Miss Mary E. Carpenter, to Liberia, West Africa, in September, 1885. Miss Carpenter was not permitted to labor long in the mission field. The missionary party arrived in Africa on Thanksgiving Day. On the following Christmas she was taken ill with the African

*Winget's "Missions and Missionaries," p. 20.

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fever, and on Sunday, January 3, 1886, she passed to her reward in heaven. She was a woman of most estimable character, greatly beloved by those who knew her. Why she should have been taken so soon from the field of labor to which she had consecrated all her abilities must remain among the unsolved mysteries.

Mr. and Mrs. Noyes returned to America in the early part of 1886, and were then sent out by the Board, to labor in Natal, in November, 1897. They worked under the Board for ten weeks only, and during that time were with Mr. Shemeld at Bethany Mission Station, instead of at Natal. As the Board failed to send the needed means for their support, they engaged to labor under the American Board, and continued in its employ for three years. They resumed work, however, under the Free Methodist Board, December 1, 1890, and continued in its employ until the autumn of 1898. He was home, however, for a short time in the autumn of 1895, to attend the annual meeting of the General Missionary Board. At this meeting an agreement was reached between him and the Board for the transfer of the Fair View Mission property to the Board. His arrival in America was on October 7, and he started back to Africa on the 9th of the following November.

Mr. and Mrs. Noyes remained at Fair View until August 31, 1898. Then they returned to America, and ceased to labor under the General Missionary Board. While in Africa their services were of much value to the Church, particularly in that they secured 2,300 acres of very valuable land at Fair View, which was turned over by him to the General Missionary Board, and is now the general headquarters of the Free Methodist work in Africa.

In 1892 the Board accepted and sent to Africa four more missionaries. They were the Rev. J. J. Haviland, Mr. Frank L. Desh, and the Misses Emma Hillmon and Rose Myers. This band sailed from New York, and ar-

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rived in May, 1892. In October of the same year J. J. Haviland and Emma Hillmon were married, at Estcourt, Natal. After their marriage they remained at Bethany Mission, Estcourt, until the property there was sold. Then they went to Inhambane, June 13, 1895, where they remained until Mr. Haviland's death, March 18, 1897, just as they were making ready to return to America. Within a few days after his death Mrs. Haviland, with her two children, sailed for the home land. While in Africa the Havilands were diligent and faithful missionaries, and his sudden death was a severe blow to the work in which he was so ardently engaged. It was an especially bewildering and crushing blow to Mrs. Haviland. After her return to America she labored as her health and family cares would permit in traveling and speaking on missions in the interest of the foreign work under the direction of the Board. She continued her relation to the Board until the annual meeting in October, 1900.

Frank L. Desh and Rose Myers were married in the chapel at Fair View, July 4, 1892. On November 7, of the same year, they left there for the Inhambane field. Their stay at Inhambane was of brief duration, however, and then they returned to Natal. They engaged in rescue mission work contrary to the direction of the Board, which resulted in their being discontinued by that body.

In accordance with a previous action of the Missionary Board requesting him to do so, the Missionary Secretary visited Africa in the spring of 1898 to look after the interests of the work, remaining about six months. This was the first time any member of the Board had visited any of the foreign mission fields. The Board later expressed much satisfaction with the results of this visit. The Johannesburg work was opened up largely as a result of his visit there.

The next band sent out to Africa consisted of Rev. and Mrs. J. P. Brodhead and Miss Lucy A. Hartman.

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They left New York, April 6, 1898, and reached Durban the 15th of May following. Mr. Brodhead had been a member of the Central Illinois Conference, and Mrs. Brodhead teacher of art in Greenville College. Later, however, he transferred his membership to the Pittsburgh Conference, where he continued to labor until he was accepted as a missionary to Africa. On arriving in Africa Mr. Brodhead was given the Superintendency of the work in Natal, which position he continued to fill until the organization of the South Africa Mission Conference. During the first year following the formation of the Conference he was District Elder over the entire work. He labored indefatigably for the enlargement of the work, and with excellent results. In the prosecution of his numerous duties he was subject to such trials and hardships as affected his health, on which account he and Mrs. Brodhead were granted a furlough.

When they went to Africa they had two little daughters whom they decided to leave with Mrs. Brodhead's mother and sister. They were cared for by these friends two years. Then the mother, seventy-seven years of age, and the sister, Miss Hattie Sanford, went to Africa and took the children to their parents. They also remained in Africa until Mr. and Mrs. Brodhead returned on their furlough in the spring of 1907. "Mother Sanford" passed her eighty-fourth birthday on the homeward journey, the next day after the vessel passed the equator. During her seven years in Africa she had excellent health, and both she and her daughter did much valuable service in the interest of the missionary work.

When the Brodheads returned they brought with them a native girl, Elizabeth Nombango Zelemu, who remained in America and attended school for some time, and then returned to Africa, where she has since been engaged as teacher in the Girls' School at Fair View.

Mr. and Mrs. Brodhead returned to Africa near the end of 1909. On his return he opened a new station in

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Pondoland, and one in East Griqualand. Later he also opened the work at Critchlow Mission Station, in Pondoland, and is still in charge of the same. He has also acted as District Elder of the Coast District, and is at present serving in the same relation on the Pondoland District. One of his chief qualifications for his work in Africa has been that of a natural adaptation to managing the natives. His wife has been a true and loyal supporter of the work.

Miss Hartman continued eleven years in Africa before returning home on furlough. Then she remained in the home land less than a year and a half, when she again returned to the field, accompanied by her friend, Miss Maud Cretors, of the Mennonite Church. Miss Hartman's work in Africa has been mostly evangelistic, and confined chiefly to Ebenezer and Itemba Mission Stations, though she has spent some time in teaching. She was the first woman to be admitted to ordination on a foreign field. With native aid she built a chapel with no expense to the Board. The field of her present labors is Itemba. God has blessed her work and made it very fruitful.

Another band was sent out in the spring of 1902, consisting of Nathanael B. Smith and wife, Carroll Smith, J. W. Haley, and Misses Margaret A. Nickel, Rosa D. Hunter, and Jennie Hamilton. Nathanael B. Smith and wife labored on the field about three years, when, because of failing health on his part, it became necessary for them to return, soon after which they resigned their relations to the Board. He has since died.

Carroll Smith and Miss Hunter were married, March 25, 1903. Very soon after their marriage they went to Johannesburg to fill the vacancies occasioned there by the death of Harry Agnew and the furlough of his widow. Later they spent several years at Greenville Mission Station, Pondoland, where they carried on successful school work in connection with the other work of the station. Still later they were sent again to Inhambane, where

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severe attacks of fever made it necessary for them to return to America. They arrived in the home land in June, 1910, having devoted eight years to the Africa mission work. They returned to the foreign field, February 3, 1912, and the Conference appointed him District Elder of the Inhambane District, and preacher in charge of Roberts Memorial Mission, with his wife as associate.

J. W. Haley and Jennie Hamilton were married a few months after their arrival on the field. They made a strong pair for missionary work. He always stood high among the missionaries, and was among the most successful of them. She has proved especially courageous, at one time making an inland trip of 200 miles with her husband and baby girl, traversing a region of country in which a white woman had never before been seen. Their years of labor, mostly in the unhealthful Inhambane country, so impaired Mr. Haley's health as to necessitate their return to the United States in the spring of 1909. They are now in America, but expect to return to the field.

Dr. W. A. Backenstoe was sent out as a medical missionary in November, 1903. His wife accompanied him, though not accepted by the Board as a missionary until after getting on the field. While thoroughly qualified for the practise of medicine in this country, he found that English law, which prevailed in South Africa, would not allow graduates from the medical schools of America to practise without having obtained diplomas directly from some accredited English medical school. He could and did render much gratuitous medical service, and evinced a readiness in adapting himself to the various circumstances and conditions connected with the foreign work. His wife proved to be an efficient helper in the missionary work, and they ingratiated themselves into the good will of both missionaries and the native population. They returned home in 1911, and in the autumn of 1913 they went to Edinburgh, Scotland, where he has since been pursuing a course of study with a view of qualifying to

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practise medicine under English law when they return to the field.

In 1904 Jules Ryff and wife were sent out, and action was taken for the sending of A. E. Haley, Miss Nellie Reed, and Miss Matilda Deyo at an early date. The Ryffs left New York early in February, 1904. He has once been Secretary and several times President of the South Africa Mission Conference, since its organization, and has also served in the office of District Elder. They have made valuable missionaries, and their labors are highly appreciated by the other missionaries, and by those who have no connection with the missionary work.

Miss Reed sailed for the foreign field in January, 1905. The most of her time since she reached Africa has been spent in teaching in the Girls' School and Home at Fair View, in association with Miss Allen. The Junior Missionary work originated in connection with the going of Miss Reed, and she was the first missionary supported by funds which the Juniors had raised. She is at present in America, but expects to return to Africa soon.

In December, 1905, Mr. and Mrs. W. S. Woods were sent to Africa with a view of having them look after the large tract of land connected with the Fair View Mission Station. They offered themselves to the Board in response to a call for such help published in the *Free Methodist*. They proved to be just the persons needed to look after the temporalities of the work there, besides being of much help to the spiritual part of the work.

In 1905 Bishop W. A. Sellew was sent to visit and inspect the missionary work in Africa, India, China and Japan, and was instructed by the Executive Committee to organize the Africa work into a Missionary Conference, if in his judgment it should seem to be ripe for such a move. Accordingly the South Africa Mission Conference was organized at Fair View Mission Station, Natal, October 11, 1905. The preachers in full connection were J. P. Brodhead, J. W. Haley, Jules Ryff, Car-

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roll Smith and A. E. Haley. The lay delegates were F. Grace Allen, Lucy A. Hartman, and Margaret A. Nickel. Jules Ryff was chosen Secretary.

The work was grouped into the Coast, the Inland, the Johannesburg, and the Inhambane Districts, and J. P. Brodhead was placed in the District Eldership of the four. There were ten appointments, besides fourteen stations on the Inhambane District which were supplied by native evangelists. There were thirteen native evangelists reported as connected with the other appointments. Dr. W. A. Backenstoe was received into the Conference on trial.

The Bishop spent nearly fifteen months on these respective fields, the larger amount of it in Africa, about three months in India, and the remainder in China and Japan. The results of this tour were regarded as very favorable by the Board.

Since the formation of the South Africa Conference the work in that country has been chiefly under Conference control, and its management has been quite different from what it was formerly. We give below part of the statistics of the Africa work for 1907 and for 1914, from which the gains and losses for seven years under Conference administration may be seen:

	1907	1914
Total number principal stations.....	7	8
Total number out-stations	72	74
Total number American missionaries.....	24	24
Total members in full connection.....	342	659
Total members on probation.....	223	458
Total membership	565	1,117
Total number adherents.....	585	740
Total number natives regularly receiving instruction	3,045	3,950
Boys (not orphans) supported during year....	115	153
Girls (not orphans) supported during year....	72	98
Total orphans supported	187	249

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	1907	1914
Number Sunday-schools	23	14
Number scholars	1,053	750
Number village and day schools.....	24	51
Number of pupils.....	685	1,115
Amount received by missionaries from all sources	\$2,403	\$500
Number Church buildings owned by stations...	17	37
School buildings belonging to stations.....	3	43
Acres of land belonging to stations.....	4,211	4,184
Value of land.....	\$42,640	\$55,925
Value of buildings and movable property.....	18,550	32,700
Value of all property belonging to stations.....	61,690	88,625

From the foregoing it will be seen that while there has been very perceptible gain in a number of directions under the seven years of Conference administration there have also been some quite material losses, or apparent losses. On the whole, however, there has been more of a steady gain than appears as in several instances the apparent decline, as indicated by the figures, is due to changes on the field that do not necessarily signify decline, but rather economy in administration. The falling off in regard to Sunday-schools has been chiefly due to certain changes in Portuguese laws, and was unavoidable.

Since the Conference was organized eleven more missionaries have been sent to the field. Miss Maggie LaBarr left New York for Africa in December, 1896. She was principally occupied as teacher in the Girls' School at Fair View, and in the Boys' School at Edwaleni. She also did some evangelistic work. She returned to America in September, 1913, where she still remains.

The Rev. Newton Baxter Ghormley and his wife went out in November, 1907. Since their arrival they have had charge of the Training School at Edwaleni, Natal, in which they have labored diligently and efficiently, and a good part of the time under very discouraging circumstances. The particular work of the institution over which they preside is that of training native young men for

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evangelistic work. More recently there has been added a Manual Training department, the Government having made a grant for aiding in that work. They were straitened for a suitable helper in this department of the work until the Board sent out James S. Rice, and his wife, who is a nurse, in November, 1913. Mr. Rice was well qualified for teacher of Manual Training, being a graduate of Mechanics Institute, Rochester, New York. The work has since gone harmoniously and successfully.

Miss Ethel A. Cook was accepted by the Directors of the General Missionary Board in March, 1907, and went to the field the following fall. She labored part of the time she remained on the field in Natal, then spent some time in Pondoland, after which she was stationed at Inhambane, where she continued to labor until, in 1909, because of a complete nervous break-down, she was compelled to return home. She was a faithful missionary, was greatly appreciated by her co-workers on the field, and was much afflicted at having to return to America. Her impaired condition of health continued so long that she sent in her resignation, which was accepted October 13, 1913.

Rev. and Mrs. G. G. Kessel were accepted by the Missionary Board June 18, 1907. They were expected to go out in company with Rev. and Mrs. Ghormley. Mr. Kessel had been pastor and District Elder for some years in the West Kansas and California Conferences before he offered himself to the Board, and both were well educated, and otherwise qualified for the foreign field. Miss Luella Newton and their two children, John and Edward, accompanied them to Africa. They were providentially hindered from going with the Ghormleys, and so did not leave this country until May, 1908. Mr. Kessel has been pastor part of the time he has been in the foreign field, and some of the time has served as District Elder. Considering his age when he went out, he succeeded admirably in mastering the native language, and has been a model of ag-

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gressiveness for many of the younger men. His wife has also been a valuable helpmeet to him in the work. Miss Newton entered the missionary ranks in 1910.

In June, 1907, the Rev. and Mrs. August M. Anderson were accepted for the Africa field, and they and the Kessels went out together. Mrs. Anderson is a daughter of the late Rev. C. M. Damon. They were appointed to Greenville Mission Station, Pondoland, where their labors were very acceptable. They are still in charge of that work. They have been zealous and courageous, and have braved many severe tests.

The missionary force for Africa was further augmented in 1910 by the sending out of Mr. and Mrs. Elbert E. Wells. They were sent to Inhambane, as their field of labor. On reaching Africa, they went first to Fair View, where they spent several weeks with the missionaries at that place. Later they went to Modderfontein, Transvaal, where they remained several months for the study of the language before proceeding to Inhambane. After reaching their final destination they proved themselves faithful to the charge assigned them, but were unable to remain there continuously, and so their labors were divided between Inhambane and Germiston, Transvaal. At last accounts Mrs. Wells' health had so failed that it seemed probable that they would soon return to America.

On the 25th of January, 1913, Miss Ida B. Rice left New York for Africa, going out alone. She reached Durban, March 7th. The South Africa Conference appointed her to Inhambane, on the East Coast, where she has since labored acceptably.

The Free Methodist work in Africa has been very successful, all things considered.

CHAPTER XVII

MISSIONARY INTERESTS—CONTINUED

JAPAN

Free Methodist missionary work was opened in Japan late in the fall of 1895. It was introduced by a native Japanese who had been in America about six years, the last two of which he spent as a student at Greenville College. His native name was Masazi Kakiyara; but he was named Paul by the Rev. F. D. Christie, with whom he lived for a time in Arizona, because of the similarity in some of his experiences to that of St. Paul the Apostle. He ever afterward bore this as his American name.

Paul was a very choice young man, of more than ordinary intelligence, judgment and piety. He was converted under the labors of a Congregational missionary in his own country, and sanctified while clinging to a broken spar in the waters of the sea, and momentarily expecting death, following a shipwreck. Later, in his zeal to get from Arizona to Greenville College, he walked six hundred miles. When he would relate in broken English his varied experiences, large audiences would be moved to tears.

In July, 1895, the General Missionary Board decided to accept him as a missionary to Japan, agreeing to allow him fifteen dollars a month for one year after he should enter on the work. The Church had no work in Japan at the time; but, seeing his great zeal for starting Free Methodist work in his own country, the Board made the foregoing arrangement, and also authorized F. H. Ashcraft and Wilson T. Hogue to assist him in raising money to pay for his outfit and transportation. Something over \$300 was very soon raised for these purposes, and

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so his going as a missionary to his own country was assured.

He did not leave for Japan, however, until December. After reaching his native country he began work on the Island of Awaji. He was instrumental while here in interesting the Rev. Teikichi Kawabe and the Rev. T. Sasao in his work, and they were finally received into the Free Methodist Church. Mr. Kakiyama continued to labor on the Island of Awaji until the latter part of 1898, when he came back to America, and was present at the General Conference in Chicago in October of that year. He returned to Japan soon after the General Conference, and a little later was married to a Japanese woman from the Salvation Army. His continuance in the work under the Missionary Board was of short duration, however, as he was induced to go into the coal business, thinking he could make some money with which to help the missionary work, which was very needy in Japan. He and the two other Japanese who went into the business with him, were not skilful financiers, and as a result they failed in business. In the latter part of 1899 Mr. Kakiyama returned to America, under what seemed to be a favorable business opening, with a view to earning the money wherewith to pay off his indebtedness. All who have visited the Free Methodist work in Japan agree that, notwithstanding these unfortunate occurrences, he was instrumental while in the work of giving it the right kind of representation, and especially of bringing into it two men of genuine Apostolic mold—Teikichi Kawabe and T. Sasao.

Mr. Kawabe was accepted as a missionary, October 23, 1896, and when Mr. Kakiyama left Japan was put in charge of the work, in which capacity he acted until the arrival in that country of the Rev. and Mrs. W. F. Mathewson, American missionaries sent out by the Free Methodist Missionary Board. Mr. Kawabe is a man of excellent repute among his own countrymen, and also with missionaries of other denominations among whom

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he has been styled "the St. Paul of Japan." He proved to be a man of integrity and devotion, a richly evangelical preacher, and in all respects loyal to Free Methodism. Mr. Sasao was likewise a true and godly man, who served for some time as a teacher, with excellent results, and who died in the faith in December, 1914.

In the fall of 1899 the Missionary Secretary, B. Winget, visited the mission work in India, by request of the Board, proceeding from there to Japan, stopping briefly in China. He spent a number of weeks in Japan. While there he formed the acquaintance of Mr. Kawabe, who acted as his guide and interpreter. He was much pleased with the spirit and bearing of the brother, and upon his return gave the Board an account of the condition of the work in Japan, and of what, in Kawabe's judgment, would be expected by himself and the other workers in case the Board should renew appropriations for the work there, which had been discontinued since Mr. Kakiyama's departure to America. The Board then took action approving of sending out missionaries, and renewing appropriations therefor.

In October, 1902, the Rev. and Mrs. W. F. Matthewson were accepted for this field, and January 26, 1903, they sailed from Seattle for Japan. They remained in the work until the latter part of 1898, during which time Mr. Matthewson was Superintendent of the Japanese work. It is generally recognized that he took charge of the Japanese native workers successfully and without friction, which is more difficult than to do the same work in other foreign countries. Notwithstanding these conditions, Mr. Matthewson evidenced superior administrative ability by keeping the confidence and high esteem of his fellow missionaries and of the Japanese workers and people. Both he and his wife had the spirit of true missionaries, and their influence had much to do with giving character and permanency to the work in Japan. His burdens were excessive, however, and told on his some-

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what frail constitution until it became necessary for him to leave the field and return home. He has recovered in part, but not sufficiently to make it wise for him to return. At present he and Mrs. Matthewson are conducting the Seattle Japanese Mission under the auspices of the Washington Conference.

August H. and Anna Millican Youngren embarked with Mr. and Mrs. Matthewson, at Seattle, January 26, 1903, for the Japan field. They had been married shortly before this, and so began their newly wedded life on the foreign field. Both proved to be very acceptable missionaries. Mr. Youngren had quite remarkable success in acquiring the native language, and after Mr. Matthewson's return to America, in 1908, he was appointed by the Missionary Board as Superintendent of the missionary work in Japan. He continued to hold this relation until they were granted a furlough in the summer of 1911, on account of the impaired condition of Mrs. Youngren's health. They returned to the field in the spring of 1913, and are still engaged in the work. They have been noble and successful missionaries.

Two more valuable accessions to the missionary band in Japan were made when the Board sent out Sherman E. and Rose Loomis Cooper. Besides being deeply religious they were educationally well prepared for the work, both having had several years of college work. They were accepted at the annual meeting of the Board in October, 1905, and sailed from Seattle for Kobe, Japan, on the first of the following February. They at once entered heartily into the work, in which they have ever been successful. It was their privilege, according to the rules of the Board, to have a furlough in 1913. In the interest of the work, however, they decided to remain another year, unless Mrs. Cooper should be summoned home on account of her mother's condition, the mother being aged and in such physical condition as to occasion much concern to the family. Because of intelligence that her mother's condi-

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tion had become serious, Mrs. Cooper and their three children started for the home land November 15, 1913. Since their arrival the mother has passed away. Mr. Cooper did not return with his family, but remained at his post of duty, and expected to return home early in the summer of 1915. After Mr. Matthewson's home-going in 1908, Mr. Cooper was made Treasurer of the mission, which position he held for years. In 1911 he was elected Superintendent of the missions in Japan, which position he continued to hold until the fall of 1914, when, in view of his probable return home, August H. Youngren succeeded him.

The next addition to the missionary force in Japan was Miss Minnie K. Hessler, who was sent out in October, 1907, and who also proved to be a loyal daughter of the Church, and a faithful and zealous missionary. Her work has been that of teaching young women in the Training School at Osaka, and also to some extent of laboring as Evangelist. She returned home on a furlough in July, 1913, in company with the Missionary Secretary and his wife, and returned to the field in the latter part of 1914.

The missionary force in Japan was augmented in 1908 by the sending out of the Rev. and Mrs. W. L. Meikle, and by the reception on trial of the Rev. and Mrs. Matthias Klein, who had previously gone to Japan to labor under a certain Holiness movement which had sent out missionaries to Tokyo.

Mr. and Mrs. Meikle made diligent workers in the missionary field. He successfully grappled with the language, and was skilful in acquiring its use. He has taught in a Training School much of the time since he went to Japan, and has also done evangelistic work, and that with good results. Mrs. Meikle has done what she could to assist in the work, considering that her health has been poor and her domestic cares have been many.

Mr. and Mrs. Klein were disappointed on their arrival in Japan in regard to an expected opening for their labors in Tokyo, and so went from there to Choshi, Shimosa,

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where they labored as independent Faith Missionaries, Mr. Klein being chiefly employed as teacher in one of the Middle Schools of the Government, for a year or more. In 1908 they offered themselves to the Free Methodist Missionary Board, were accepted on trial, and later were received as members in full of the Free Methodist missionary force. They labored zealously and acceptably under the direction of the General Missionary Board for several years. Their labors were chiefly at Sumoto and on the Island of Awaji. After his acceptance by the Missionary Board, Mr. Klein connected himself with the Illinois Conference of the Free Methodist Church, of which he is still a member. They lost one of their children while in Japan, and grief over this loss, together with the bad effect of the climate, rendered it impossible for Mrs. Klein to live there, and so they returned to America in the fall of 1912.

The next missionary sent to Japan was Miss Ruth Mylander, of North Platte, Nebraska. She was well qualified for missionary work, having, besides a liberal education, a thorough Christian experience. When it was determined that she should go to the foreign field her father showed his interest in the work of missions by providing the means to send his daughter to Japan and to support her while there. She went in November, 1909. Since her arrival on the field she has been associated with Miss Hessler in the Young Ladies' Training School at Osaka. Her labors have been acceptable.

The last missionaries sent to this field were Mr. and Mrs. Roy Millican, of Seattle, Washington. They sailed in November, 1911. They landed in Kobe, but went from there to Osaka, where they remained for some time studying the native language. At present their field of labor is in Akashi, having succeeded Mr. Cooper when he went elsewhere.

Japan has been a fruitful field for Free Methodist missionary work, as will appear by reference to the statistical tables at the end of this chapter. The figures, of course,

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do not give anything like a complete idea of the fruits of the work done in Japan by the Free Methodist Church; but, so far as they go, they at least present a favorable showing.

CHINA

Free Methodist missionary work was begun in China in 1905. Miss Clara A. Leffingwell, of New York State, who had labored some as an evangelist-pastor, and later had labored seven years in China under the China Inland Mission, was the one to introduce it. She was in every way a superior woman. While under the China Inland Mission she went through the Boxer Movement, in which she had most thrilling experiences, and very narrow escape from death.

After seven years of labor, mostly in the interior of the country, she was granted a furlough, and arrived in America in April, 1903. She originally went out under the auspices of the China Inland Mission because of the Free Methodist Church having no work in China, and not seeing its way clear to open work there at that time. As early as 1899, however, the General Missionary Board of the Free Methodist Church instructed its Missionary Secretary to correspond with Miss Leffingwell regarding the advisability and probable cost of establishing a mission station in China, and to report at the annual meeting of 1900. About that time the attention of certain prominent ministers and others in the Church was turned toward China.

The next action of the Board was June 17, 1903, when it ordered the Secretary to establish a mission in China as soon as convenient, and to send out eight missionaries for this purpose. It was also further voted that Miss Clara A. Leffingwell be authorized to travel throughout the Church under the direction of the Missionary Secretary and hold meetings for the purpose of raising money for the proposed mission in China, the same to be turned

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over to the general Treasurer. She spent about eighteen months in such labors with excellent results. The parties accepted by the Board to go to China with Miss Leffingwell were the Rev. and Mrs. N. S. Honn, Mr. George H. Scofield, and Misses Florence B. Myers, Edith Graves, and Lily M. Peterson.

These parties did not go out together. On Thanksgiving Day, 1904, George H. Scofield and C. Floyd Appleton, the former from New England, and the latter from Canada, left Seattle for Shanghai, China. After a very stormy voyage they reached their destination, December 31, 1904. Arrangements had previously been made by Miss Leffingwell with the China Inland Mission to render these young men needed assistance in getting started in the native language, as also in getting acquainted with the customs of the people. They were under the care and supervision of these noble missionaries for the first seven months of their sojourn in China, and were shown many favors and kindnesses for which not only they, but the entire Free Methodist Church acknowledge themselves greatly indebted.

On the 7th of April, 1905, Miss Leffingwell, accompanied by Misses Myers and Graves, left Seattle for Shanghai, arriving at their destination, May 7. A week later they started for the interior. Their route was via the Yangtse River about four hundred miles to Hankow, thence by rail four hundred miles to Cheng Chow, Honan, at which place they arrived, May 27th.

October 18, 1904, the General Missionary Board had appointed Miss Leffingwell as Superintendent of the China Free Methodist Mission, giving her at the same time power of attorney for that country. It was soon decided to locate the mission at Cheng Chow. For this purpose a compound was rented and occupied by the three women, near the north gate of the city. The buildings of the compound were said to be about two hundred years old. It was in the heat of summer, and the inn where the ladies

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had to live while their compound was being made suitable for living purposes was a very insanitary one. There was much to be done in the way of overseeing the native workmen whom the ladies had employed, besides the work of preaching to the natives, and Misses Myers and Graves, new-comers to the country, being unable to be of much assistance, this burden fell wholly upon Miss Leffingwell. As a result of all these unfavorable conditions she was finally seized with that scourge of Asiatic countries, dysentery, on the fourth of July, and despite all that medical aid and the tender ministrations of her sister missionaries could do, she died on Sunday, the 16th of July. It was an unaccountable providence that took one on whom the Missionary Board and little band of missionaries in China relied so largely for guidance in founding a permanent mission in that country just at the beginning of the enterprise. But disappointing as the event was she had lived to see the Church become actively engaged in the work of founding a mission in her beloved China; and, though her death was an early one, it was in consonance with her oft-expressed wish that she might die and be buried among the people of that country to whose redemption her life was consecrated.

When Miss Leffingwell located the mission at Cheng Chow, Mr. Appleton and Mr. Scofield were located west of there. After her death they went to Cheng Chow and assisted in making necessary preparation for the establishment of the station and in carrying on the mission.

In the spring of 1906 mission property was purchased near the center of Cheng Chow, and evangelistic work was commenced as soon as the workers were able to make themselves understood by the natives. In addition to the Sabbath service, morning and evening prayers were conducted on the compound by one or more of the missionaries, for the benefit of the teachers, servants, and other helpers. Three men were baptized in a pond outside the city during the summer—the first-fruits of Free Methodist missionary

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work in China. At this point a school has been conducted by a native teacher who has received much praise for the thorough training of the boys, not only in secular knowledge, but in Biblical history as well.

During the same summer several Chinese gentlemen regularly attended the Sunday services of the Cheng Chow mission, purchased Bibles and Hymn Books, showed an active interest in the work, and finally invited the missionaries to open a mission in their city, about fifteen miles Northwest of Cheng Chow. They did so later in the season, when a compound was purchased in the city of Jungtse Hsien, and Mr. Scofield was put in charge of the work there. It has since developed into one of the best mission stations of the Free Methodist Church in China. Boys' and Girls' schools have been opened there, believers have been baptized, and a Church has been organized in spite of many adversaries and hindrances of divers kinds.

In 1906 Mr. Scofield was married to Miss Myers, who went out to China in company with Miss Leffingwell. Because of the emergency created on the field by Miss Leffingwell's death the Board waived its rule and consented that they should be married sooner than would otherwise have been allowable. Following their marriage they took the station at Jungtse Hsien and labored zealously and effectively in the work. The first Free Methodist class in China was organized there. While laboring there Mr. Scofield and his little son had typhoid fever, and, because of his own impaired health following the fever, as also because of his wife's health being poor, they were granted a furlough, and returned home with their two children, leaving China, November 22, 1910. Their trip to the home land and the change of climate did much to build up the health of both, so that in September, 1911, they returned to the foreign field, where they have since been doing effective service.

The Rev. and Mrs. N. S. Honn, of California, were

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originally selected to go out with Miss Leffingwell. Their going, however, was necessarily delayed until September 6, 1905. Mr. Honn had for a considerable time labored among the Chinese on the Pacific Coast, and to some extent had learned the Chinese language, before going to China; and his familiarity with the Chinese people and their language and customs gave something of a preparation in advance for the work in which he was to engage. They had six children when they were sent to China, and one was born on the field. They labored nearly seven years on the field, and then returned to the home land, where they are still considered as missionaries, but without salary.

After Miss Leffingwell's death the Missionary Board appointed C. Floyd Appleton to take her place as Superintendent of the mission work in China, a position which he continued to fill until his return home on furlough in May, 1910. He was a diligent worker, and traveled much in the early part of his work in China in order to secure such information as would be of use to him in further developing the missionary work. He was usually accompanied in these journeys by Mr. Scofield.

Miss Laura Millican, of Seattle, was sent to reinforce the missionaries in China in February, 1906. She was well qualified for the work, having, in addition to a good religious experience, the advantages of a college education. From the time of her arrival in China she gave herself unreservedly to the cause, and soon developed into a useful missionary. By special dispensation of the Board she was married to Mr. Appleton in June, 1907. After their marriage she was made the Treasurer of the mission, which position she continued to hold until their return to America. The station where they labored at this time was Kai Feng Fu.

In 1910 Mr. Appleton had a severe attack of typhoid fever, the serious effects of which lingered, threatening to become more serious, and so it was thought best that they

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should return home. The furlough resulted in the decided improvement of his health, and on September 26, 1911, they again set sail from Seattle for China. They returned to Kai Feng Fu, province of Honan, and he was again elected Superintendent of the work in China.

After arriving in China with Misses Leffingwell and Myers, Miss Edith Graves passed through experiences of severe trial. Miss Leffingwell's death was, of course, a great shock to her, as to the other missionaries. Then while helping to establish the mission her health became impaired so that for some time she was unable to pursue her studies successfully. Finally, because of broken health it became necessary for her to leave the field, which she did, returning to America near the end of 1907 or the beginning of 1908. It seemed improbable that she would again be able to take her place on the field, and so in 1910 her relation to the Board was discontinued.

Miss Lily M. Peterson, of Seattle, was appointed to go to China with Miss Leffingwell, in 1905, but her actual going was delayed for a year. Then she went in company with Miss Laura Millican and Mr. and Mrs. S. E. Cooper, the latter two of whom were bound for Japan. She was just the kind of young woman to make a splendid missionary, had her physical constitution been equal to the demands. She labored willingly and joyfully, and was always full of courage. She acquired the native language with ease, and soon became a favorite with the Chinese, who called her "Pehi-ueh-tean" (White precious lily). Her period of missionary service was brief, however, for in about two years signs of tuberculosis developed, and it became necessary for her to return home. She failed rapidly, and at length peacefully fell asleep in Jesus, June 4, 1908.

On October 26, 1907, Mr. and Mrs. Frank R. Millican, of Seattle, Washington, accompanied by Miss Lucy A. Tittlemore, of St. Armand Center, Quebec, and Miss Edith F. Jones, of Jamestown, New York, set sail for China

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under appointment of the Missionary Board. After their arrival on the field Mr. and Mrs. Millican showed excellent adaptability to their appointed work, readily learning the language, and taking up the other duties of foreign missionary work courageously. When C. Floyd Appleton was granted a furlough for the improvement of his health, Mr. Millican was appointed Superintendent of the mission in Mr. Appleton's stead.

Misses Tittmore and Jones made excellent missionaries. The former has enjoyed good health, and has uncomplainingly given her time and strength to the duties of a missionary. Miss Jones has the advantage of being a nurse as well as a missionary, and her skill in this direction has been of much use to the mission in cases where a nurse's services were required. She is also a fine scholar, a graduate of Syracuse University, and being familiar with office work, did excellent service as Treasurer of the mission during the time Mr. Appleton was absent on his furlough. She came home on a furlough in July, 1912, and returned to the field, full of faith and courage, in the spring of 1914.

George D. Schlosser spent some time at Greenville College, and while a student in that institution was accepted by the Board as a missionary and sent to Africa. From the first, however, he felt that China was destined to be his field of labor. Accordingly in 1908, by consent and appointment of the Board, he transferred from Africa to China. In both fields he proved himself a successful missionary. Because of the imperative need of more help at the Orphanage in Tsing Kiang Pu he went to the latter place to assist in the Orphanage work. He was still at that point in the fall of 1914.

Two promising missionaries were sent out in October, 1908. They were the Misses Mattie J. Peterson, of Seattle, Washington, and Mary Ogren, of Jamestown, New York. Both were graduates of Greenville College, and both were noble and consecrated young women. They made the

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journey together. Miss Peterson was a sister of Miss Lily Peterson, referred to in the former part of this chapter. Unlike her sister, Miss Mattie's health has been good, and she has been able to give her undivided time and attention to the missionary work. She has always proved herself a faithful laborer, and very agreeable companion to the other missionaries as well.

On January 13, 1911, Miss Ogren was married to Mr. George D. Schlosser, at the Mission Station in Cheng Chow, Honan. She subsequently entered into the orphanage work in which her husband had been engaged with characteristic enthusiasm.

Mr. and Mrs. Fred J. Fletcher went to China at the time of the famine in 1907. They did not go as Free Methodist missionaries. Mr. Appleton formed their acquaintance when, as Superintendent of the Free Methodist mission in China, he went to the famine district. Later he wrote the Missionary Secretary concerning a proposition made by the *Christian Herald* Famine Committee in regard to different missions accepting the responsibility of caring for orphans rescued by funds sent out by that paper. The proposition included the acceptance by the Free Methodist Board of Mr. and Mrs. Fletcher and giving them charge of the Orphanage under the Superintendent of the mission. The action taken by the Directors was favorable, and Mr. and Mrs. Fletcher were received and appointed to the work. It was for the purpose of helping them in this work that Mr. Schlosser went to Tsing Kiang Pu.

In this particular field the Fletchers have labored assiduously and successfully. They were the special agents in the starting of the Orphanage work there, and since then have probably given more time and had more to do with ministering to the needs of this class of helpless children than any other Free Methodist missionaries in China. In August, 1912, on account of Mrs. Fletcher's broken health, it became necessary for them to return to America.



FIRST FREE METHODIST CHURCH, OSAKA, JAPAN
Erected in 1914

[Plate Sixteen]

MISSIONARY INTERESTS

Their relations to the Board were discontinued, but their names are on the "honor roll" of returned missionaries.

In February, 1911, with consent of the Executive Committee, Bishop Sellew again visited Japan, on his own initiative and at his own expense, the Board, however, agreeing, should he see his way open to visit the work in China while on his trip, to pay his expenses incident to this extension of his journey. He visited both countries, and the visits were productive of much benefit to the cause.

In accordance with the previous action of the Board of Directors in having received her and appointed her to China, but leaving the precise date of her going with the Missionary Secretary, Miss Maud Winifred Edwards was sent to China with Mr. and Mrs. Scofield, on their return to the field in October, 1911. She was from Niagara Falls, New York, a graduate of the A. M. Chesbrough Seminary, a clearly converted and a truly spiritual young woman, giving promise of making an excellent missionary. She was stationed at Jungtseh Hsien, Honan.

Accompanying Miss Jones, on her return trip in the spring of 1914, Miss Grace M. Stewart, originally of Missaukee County, Michigan, and a graduate nurse of St. Luke's Hospital, Spokane, Washington, was also sent to China by the General Missionary Board. A missionary trained nurse was greatly needed for this field, and when Miss Stewart offered herself, it seemed clearly providential. The time has not been long enough since her arrival for her very fully to prove herself, but much is hoped for from her.

In August, 1912, the Free Methodist Missionary Board sent its first medical missionary to China—Dr. A. L. Grinnell. He was accompanied by his wife and little daughter. Dr. Grinnell originally came from Wisconsin, and his wife from Nebraska. They both studied in Willamette University and the Pacific Bible School, and he is a graduate of Hahnemann Medical College, San Francisco. They commended themselves to the Board as thoroughly

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saved and consecrated people, whose chief ambition was to do all the good possible in the world. They are settled at Kai Feng Fu, Honan. By request of the China Inland Mission physicians, who are in charge of a hospital at Kai Feng Fu, Honan, and with consent of the Board, Dr. Grinnell has given a portion of his time to professional work in the hospital, which has been much appreciated.

By authorization of the General Missionary Board the Missionary Secretary again visited the Japan and China work in January, 1913, and returned to this country the following July. His wife and also Miss Letitia Chandler, the latter a newly appointed missionary, accompanied him. All the various interests in these countries were much benefited by this visit, and on some important questions a better understanding between the missionaries and the Board was reached thereby.

DOMINICAN REPUBLIC

The Free Methodist missionary work was pioneered in the Dominican Republic by the late Rev. S. E. Mills and his wife, who went to that field in 1889. At that time they were members of the Free Methodist Church, and for some time after reaching the field they retained this relation, requesting to be listed as missionaries under the Free Methodist Missionary Board, without salary.

Later, however, he entertained some peculiar notions about Church organization such as led him, in 1898, to request that he and his wife be discontinued from their relations to the Missionary Board, inasmuch as they did not feel free to be nominally connected with any Board or any Church. They still held to the main principles of Free Methodism, however, and were much in love with the Free Methodist people.

In 1893 they corresponded with Miss Esther D. Clark, of Mentor, Ohio, whom they had favorably known before they went to the foreign field, calling for her to go to their

MISSIONARY INTERESTS

aid. She responded to their call. By approval of the Missionary Board she left New York for the Dominican Republic, August 1, 1893. Her labor was principally that of teaching in a mission school and doing personal and evangelistic work among the native population. The work was almost wholly among Roman Catholics, who were not readily responsive to their appeals, and yet Mrs. Mills and Miss Clark witnessed some encouraging fruit from these labors.

The Missionary Board allowed Miss Clark \$50.00 toward her out-bound fare. She returned home October 12, 1899, on a furlough made necessary by poor health. She was well enough so that she returned to the field again in 1904. This time the Board paid her fare both ways. In 1907 she wrote the Missionary Secretary, and requested that he and his wife visit the field if possible. With approval of the Board they did so in the summer of 1907. An eight days' Convention was previously arranged for, the first of its kind ever appointed in the interior, and Mr. Winget had charge. He preached (through an interpreter) at the Convention, and in various other places, at one of which he baptized sixteen persons. In 1910 it again became necessary for Miss Clark to return home because of ill health. From the time she went out in 1904 the Board had granted her small annual allowances. She again returned to the field in 1915.

The Rev. J. W. Winans, from Ontario, Canada, went to Honduras, Central America, under a conviction that he had a work to do there. He remained three months in Honduras, and made several trips to the interior, doing a little missionary work among the English-speaking people, and gaining a slight knowledge of the Spanish language. He soon returned to Canada, however, for lack of funds, and in 1902 he united with the West Ontario Conference on trial, where he continued to labor until in June, 1907, he was accepted by the Missionary Board, with a view to being sent to San Domingo as soon as the

HISTORY OF THE FREE METHODIST CHURCH

Missionary Secretary should think best. In October of that year he was informed that the Secretary was ready to send him, and shortly before the annual meeting of the Board he left for San Domingo. The Board allowed him \$50.00 toward his outgoing expenses, but accepted no further financial obligations. They granted him, however, small allowances from time to time toward his living expenses. Since his arrival on the field he has been diligent in studying the language, and in doing such evangelistic work as one can do who has only partly mastered the native tongue. He returned to America in 1911, and labored for a time as a minister in Canada; but at the request of Mr. Mills, made a few months before his death, Mr. Winans returned to the Dominican Republic and assisted Mr. Mills for some months, after which he returned to the home land. He has again returned to the field and the Board makes him a small annual allowance.

In August, 1908, the Rev. and Mrs. Roy E. Nichols, of Portland, Oregon, were sent out to this field by the Missionary Secretary, previous action having been taken by the Board accepting them, and leaving it to the Secretary to send them out at such time as should seem expedient. They entered the work with courage and enthusiasm, but the tropical climate and the responsibility of the work, together with the study of the native language, proved too much for his health, and they were compelled to return in 1910.

Miss Nellie M. Whiffen, of Central New York, has been one of the Church's most effective laborers in the Dominican Republic. She was sent to the field in June, 1908. She had the advantages of a fine education; of being a trained nurse with several years' experience in the practice of her profession; and of some practical work as an Evangelist. She was associated with Miss Clark. When it became necessary for Miss Clark to return home, in the autumn of 1910, it did not seem advisable for Miss Whiffen to remain on the work alone, and so she considered it



REV. E. BALLENGER
 Elected General Conference Evangelist
 1915



FIRST FREE METHODIST CHURCH IN DOMINICAN REPUBLIC
 Located at San Francisco De Macoris, Dedicated February, 1915

[Plate Seventeen]

MISSIONARY INTERESTS

a favorable opportunity to return home and take a special course which would better prepare her for working among the Dominican women. While in the States she took such a course in New York City. Then she traveled throughout the various Conferences, extending her travels to the Pacific Coast, in the interests of the San Domingo work. Her addresses were always timely, able, and inspiring, and did much to awaken interest in her work throughout the Church. She returned to the field in December, 1911, accompanied by her sister, Miss Eva Whiffen, and by the Rev. and Mrs. E. H. Stayt, as helpers. Her work since has been at San Francisco de Macoris, West Indies, where a society has been organized, and a good, substantial Church has been erected.

Miss Eva Whiffen has been doing effective work as teacher, and as superintendent of the Mission Sunday-school. She receives no salary from the Board, but derives some compensation for her services as teacher, from certain persons on the Island who desire their children to receive instruction in English and Music.

Rev. and Mrs. Stayt have proved to be efficient helpers in the work. He was the builder of the Church edifice at San Francisco de Macoris, which has the distinction of being the first Protestant Church in the interior of the Island. It was dedicated by the Missionary Secretary, February 21, 1915, on his visit to the Dominican Republic, made at the request of the Missionary Board.

Another missionary sent to this field was Miss Ethel Flora Newton, of Central New York. She went out in January, 1913, and began her work at San Francisco de Macoris, West Indies, where she has since been rendering acceptable service. The latest missionary sent to San Domingo was Miss Belle Avery, who went out with Miss Clark and the Missionary Secretary.

The building of the Church at San Francisco de Macoris, and the securing of the missionary property, together with the ingathering of so many to the Church, has

HISTORY OF THE FREE METHODIST CHURCH

given Protestantism in the interior of the Island, on the north side, the best representation and the most encouraging prospect it has ever had. San Francisco de Macoris is the central point of the work. There are now societies at San Francisco de Macoris, Santiago, Balmar, Barbaro, and a few members at Sanchez.

The subjoined tables, copied from the Combined Minutes of all the Annual Conferences and Annual Board Meetings of the Church, present the total statistics of the Church's missions in foreign countries for 1914:

FOREIGN MISSIONS

STATISTICAL REPORT OF AFRICA, INDIA, JAPAN, CHINA AND SANTO DOMINGO FOR 1913-1914

COUNTRY	NAME OF MISSION	Number out-stations	American missionaries—Men	American missionaries—Women	Native male catechists, teachers and pastors	Native female helpers	Ordained native pastors	Organized churches	Members in full	Probationers	Total number native communicants	Adherents	Communicants added last year	Natives who receive instruction regularly	Estimated number who receive instruction occasionally during the year	Boys (not orphans) supported during past year	Girls (not orphans) supported during past year	Boy orphans supported the past year	Girl orphans supported the past year	Boy orphans now in orphanages	Girl orphans now in orphanages	Total number children in all Sunday-schools not including Sunday-schools	Sunday-schools	Officers and teachers	
Africa	Unambue Mission, Transvaal, Johannesburg...	27	1	2	20	26		1	304	136	442	146	79	1050	15000	122	82					184	1	6	
Africa	Fair View	7	0	0	10	4		1	70	59	129	75	10	500	10000							1	10		
Africa	Edwaleni	10	0	0	24	2		1	108	109	217	100	20	250	750	28						280	1	10	
Africa	Edwaleni	10	0	0	24	2		1	108	109	217	100	20	250	750	28							280	1	10
Africa	Edwaleni	10	0	0	24	2		1	108	109	217	100	20	250	750	28							280	1	10
Africa	Edwaleni	10	0	0	24	2		1	108	109	217	100	20	250	750	28							280	1	10
Africa	Edwaleni	10	0	0	24	2		1	108	109	217	100	20	250	750	28							280	1	10
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HISTORY OF THE FREE METHODIST CHURCH

STATISTICAL REPORT OF AFRICA, INDIA, JAPAN, CHINA AND SANTO DOMINGO FOR 1913-1914

COUNTRY	NAME OF STATION	Scholars	Scholars converted during past year	Village and day schools	Scholars	Native contributions for all purposes	Amount received by missionaries in donations	Amount from individuals for support of native workers	Amount for support of children	Amount received by missionaries from all sources	Amount received from but rents	Amount received from the sale of produce, etc., from the station	Church buildings belonging to station	Number of buildings rented for religious purposes	Number used both for living and school purposes by natives	Number school buildings belonging to station	Number rented for school purposes	Number buildings belonging to station and occupied by missionaries	Number acres land belonging to station	Value of land	Value of all buildings and movable property belonging to station and out-stations	Total value of all property belonging to station and out-stations	
Africa	Inhambane	65	23	326	154	46		\$ 93	17				17				26		1	60	\$ 125	\$ 2000	\$ 2125
Africa	Unusa, Germiston, Transvaal, Johannesburg	250	7	170	821	00							1				26	1 1/2	26	1 1/2	90000	3000	90000
Africa	Fairview	250	20	250	215	00							1				26	1	26	1	90000	11500	101500
Africa	Easton	100	10	100	100	00							1				26	1	26	1	90000	11500	101500
Africa	Greenville	120	19	101	65	50							1				26	1	26	1	90000	11500	101500
Africa	Crichton	75	15	270	30	18							1				26	1	26	1	90000	11500	101500
Africa	Balemi	20	2	14									1				26	1	26	1	90000	11500	101500
India	Yeston	190	6	110	100	00							1				26	2	28	2	1800	18000	19800
India	Dun.	60	1	12									1				26	1	26	1	1500	15000	16500
India	Umri	25		15									1				26	1	26	1	1500	15000	16500
India	Digra	40											1				26	1	26	1	1500	15000	16500
Japan	Osaka	383	19	4	632	01							1	2	1		2	4	4	1/2	32239	3800	36009
Japan	Sumoto																						
Japan	Akashi																						
China	Cheng Chow																						
China	Jungshai Hsien																						
China	Kai Feng Fu	70	2	30	15	00							1	4	1		2	2	4	3/4	530	2000	2530
China	Ki Hsien												1				2	2	4	3/4	530	2000	2530
China	Tung Kiang Fu																						
Dominican Rep., W.I.		60	2	21	15	07							1				1	1	1	1/4	850	4100	4950
Total		1888	928	1318	677	22	137	69835	451600	006114	85150	00	42	5	46	53	2	351290	351290	351290	351290	351290	351290

a—Used for school purposes also. b—Not yet purchased by the Board. c—Sale of shop-made furniture profit was \$15. d—Used for benevolence, etc., not included in this figure.

a - Used for school purposes also. b - Not yet purchased by the Board. c - Sale of shop-made furniture profit was \$10. d - Used for benevolence, etc., not included in this figure.

CHAPTER XVIII

EDUCATIONAL INSTITUTIONS

THE A. M. CHESBROUGH SEMINARY

The men who were chiefly instrumental in founding the Free Methodist Church were for the most part men who had been trained in colleges or universities. Accordingly they were also men who knew and appreciated the worth of education as an equipment for one's life work, whatever that work might be. They were not the men lightly to esteem intellectual training, or to suppose that, in the founding of His kingdom, God ever places a premium upon ignorance.

Early, therefore, in the history of the denomination steps were taken toward providing for the education of its young people. The first school, known as Chili Seminary, was started in 1866. General Superintendent Roberts took the initiative in this enterprise, and for many years continued to father it. For some years he had known of a farm of nearly 145 acres at North Chili, New York, which he thought would make an ideal site for such a school as he had in mind to build. The place was but ten miles distant from the Court House in Rochester, New York, and yet was far enough removed from the city to be exempt from those peculiar sources of temptation which abound in the centers of population. Besides, at North Chili an excellent Free Methodist society had been formed, which was another advantage. On learning in the spring of 1866, that this farm, formerly belonging to a Mr. Rumsey, was for sale, he decided upon trying to procure it.

HISTORY OF THE FREE METHODIST CHURCH

A mortgage of \$10,000 had to be assumed, which Mr. Roberts continued to carry for nearly twenty years. Numerous other heavy burdens also had to be borne by him and his devoted wife during most of his lifetime—burdens incident to the starting and maintenance of such an enterprise among a people numerically few and of scant means. Later Mr. Roberts purchased enough adjoining land to make the school farm 196 acres.

The school was first opened in Mr. Roberts's own house. Later it was transferred to the ballroom of the old tavern, which he had purchased on his removal to North Chili, and which, since the erection of the Seminary buildings, has been used as a general store. The one object in the purchase of this building appears to have been that of eliminating the only place within the township where intoxicating liquors could be obtained. The township has been almost uninterruptedly without license from that time until the present—a period of about fifty years.

The tavern building provided a home for the infant school until a suitable Seminary building could be erected and furnished. After a long and heroic struggle such a building was dedicated in November, 1869. A capacious addition was erected about nine years later. At the dedication of the original building Martin B. Anderson, D. D., LL. D., president of the University of Rochester, delivered the principal address, which was a great encouragement to the promoters and patrons of the school, and was very greatly appreciated. Turning to Mr. Roberts in the course of his remarks, he said, probably speaking from his own experience of struggle in the upbuilding of the University of Rochester, "You, sir, will find many who are willing to sacrifice you on the altar of Christian education." His prophecy was abundantly fulfilled.

In September, 1890, a fire broke out in the attic of this valuable building, supposed to have been due to the carelessness of steam-fitters, which reduced the entire structure to ruins. The new school year had just opened, and for a

EDUCATIONAL INSTITUTIONS

time it seemed probable that the students would be dispersed and the school entirely broken up. Most of the students were loth to return to their homes, however, and soon it was arranged to take the school exercises into the new Free Methodist Church building; and, by the opening of private homes, provision was made for the boarding of students from abroad, and so the school work went on with a minimum loss of time.

The seriousness of the situation was aggravated by the fact that the insurance which the trustees had been carrying on the school building had expired without renewal not long before the fire occurred. The Treasurer was on a long trip from home at the time, which probably accounted for this apparent neglect. Embarrassing and serious as the situation was, however, the trustees at once decided to rebuild, and in September, 1892, a four-story brick structure, known as Roberts Hall, and a spacious, commodious and beautiful Administration Building, constructed of large cobble-stone and Portland cement, were ready for occupancy, and that without involving the institution in embarrassing indebtedness. The latter fact was due to the general and generous responses of its friends to the appeals that were made for financial aid.

The erection of the Administration Building would have been impossible at the time had not Mr. Edward Cox, of Buffalo, New York, generously contributed \$8,000 for the purpose. He made no such stipulations, but the trustees, recognizing the fitness of so doing, named this building the "Edward P. Cox Memorial Hall."

In 1884 the seminary received from the estate of the late Mr. A. M. Chesbrough, who had lived near Niagara Falls, a legacy of \$30,000.00, with the provision that the farm on which the school was situated be purchased for the institution, and the balance be invested in good securities, the income from farm and investment perpetually to be used for the aid of indigent students in securing such education as the seminary could give them. In recogni-

HISTORY OF THE FREE METHODIST CHURCH

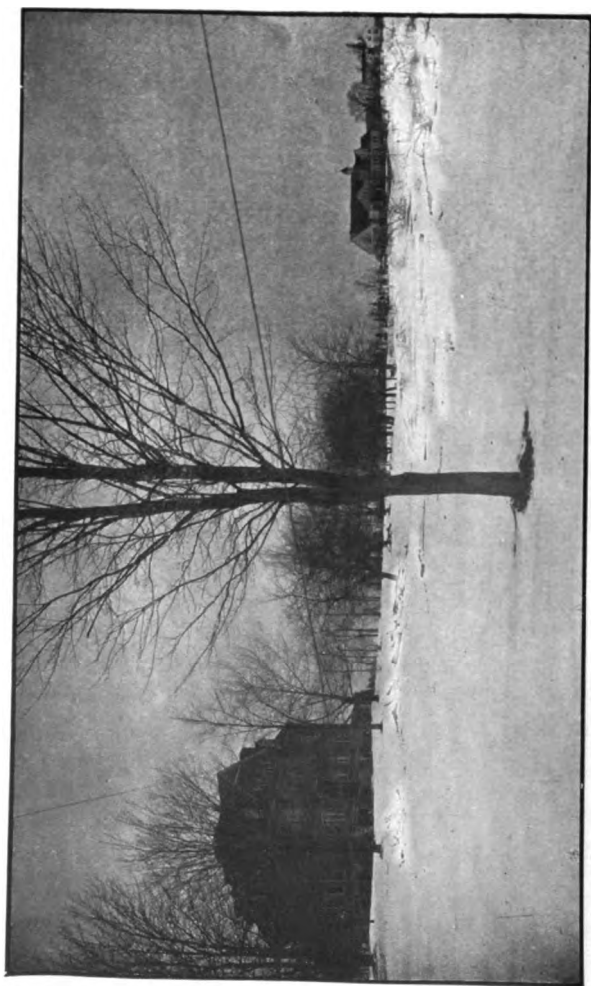
tion and in honor of Mr. Chesbrough's generosity, and by an amendment of its Charter, the name of the school was then changed to that of "The A. M. Chesbrough Seminary."

An addition was later built to the spacious farmhouse, now included in the campus, and this building was also utilized for school purposes. The price paid for the farm was \$22,500.00. The amount placed on investment out of the legacy was \$7,500.00. The school buildings are probably worth \$30,000.00. The farm, being so near the city of Rochester, and of the best of soil, provided with excellent buildings, orchards, etc., is highly valuable.

The Seminary was duly incorporated by the Legislature of the State of New York. By the provisions of its Charter it is subject to the State Board of Regents, which makes it a legal claimant for its due proportion of the educational fund of the State. The amount of annual appropriation is conditioned upon the number of days' attendance of Academic students during the year. Academic students are such as have passed the State examinations in preliminary subjects. State examinations are also held twice a year in all subjects, except some of those belonging to the Christian Workers' course, and State Certificates are issued accordingly to those who pass.

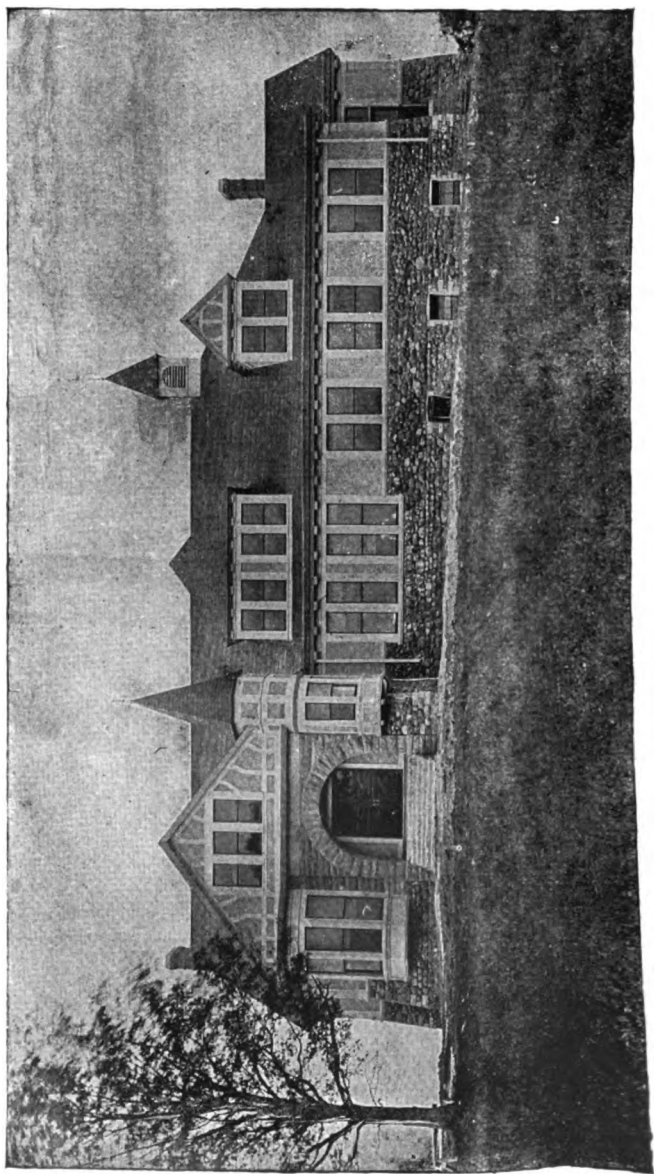
The Seminary has four courses of study—Classical, Academic, and Scientific, each covering four years, and Christian Workers', covering two years. The Board of Trustees have recently added two years of advanced work to the foregoing courses.

For well-nigh half a century this school has been of invaluable service to the Church. From within its halls have gone forth large numbers of consecrated young men and young women into all the various departments of Christian service. The other schools of the Church have reaped a benefit in the way of securing valuable members on their respective faculties from its alumni, while two of them were largely founded by men who took their Preparatory courses under its administration. The Seminary



A. M. CHESBROUGH SEMINARY-ROBERTS' HALL

[Plate Eighteen]



A. M. CHESBROUGH SEMINARY—COX MEMORIAL HALL

[Plate Nineteen]

EDUCATIONAL INSTITUTIONS

has seen its teachers and students to the number of perhaps nearly sixty enter the foreign missionary work. Louisa Ranf, whose tragic death in India after some years of loyal devotion to the work, the Church at large sincerely mourned, and Clara A. Leffingwell, who opened the Free Methodist work in China, after laboring seven years under the auspices of the China Inland Mission, and then was cut off by an untimely death when just beginning to realize the object of her desire and the answer to her prayers, were former students of the A. M. Chesbrough Seminary. Monoramabai, daughter of Pundita Ramabai, and several other young women from India, are among its alumni. Mortimer C. Clarke, for some time Director of the Church's Industrial School in Yeotmal, India; Effie L. Southworth, and Maud Edwards, of the same mission, and Lucy H. Tittlemore, now laboring in China, are also graduates from this school. Of those who have entered the Christian ministry and other distinctive kinds of Christian work the number exceeds two hundred.

This Seminary, like all the other schools of the denomination, was started as a distinctively Christian institution. Its aim has ever been to put a thoroughly Christian mold upon every student, so far as possible. Its principals and other teachers have ever been selected with this end in view. While not sectarian, it is Christian, in the orthodox sense of that term. Moreover, the character of those who have gone forth as graduates from its various courses of study is such in general as to challenge comparison with that of an equal number from any other institution in the country.

The persons who have stood at the head of this institution during its history, and in an educational way have had to do with its making, are deserving of a passing notice.

The prospectus for the first term, which opened September 14, 1868, made the following announcement as to Faculty: "Rev. B. T. Roberts, A. M., Principal; Rev.

HISTORY OF THE FREE METHODIST CHURCH

John Glen, Associate Principal; Miss Delia Jeffres (later Catton), Preceptress; Mrs. Lucy Glen, Teacher; Jesse Murdock, Steward." Concerning Mr. Roberts's fitness for the principalship of the institution there could be no question. He had also in Miss Jeffres a very godly as well as a very competent Preceptress—one who left her impress for good on all who came under her instruction.

Of the next principal, Professor Wright, who served for a brief time, but little information is available. He appears to have been a member of the Methodist Episcopal Church—a good and competent man. The next in order was the Rev. George W. Anderson, A. M., a man of brilliant parts, but possibly better adapted to some other calling than that of school principal. The next to occupy the position, though holding it but temporarily, was a woman—Miss F. F. Clement—whose pure and exalted character, whose self-denial and sacrifice in the interest of the institution, whose culture and refinement, and whose general influence upon the students for good, entitled her to the admiration and love of all. Then followed the administration of Clark Jones, A. M., the godliness of whose life, the strictness of whose discipline, and the thoroughness of whose instruction none will ever forget who attended the school under his principalship. Then for some time General Superintendent Roberts again assumed the principalship, a Miss Johnson and later Miss Maud E. Ullyette being respectively the principal teachers under him. He carried this burden for some time in addition to all his other duties, pending the preparation of some of the Church's young men in college for such positions. It would hardly be allowable to close this paragraph without mentioning the name of Miss Adella P. Carpenter, who has faithfully and heroically stood at her post of duty as teacher in this institution for more than thirty years. To her godly example and to her wisdom in counsel and discipline the school has owed much of its success under the various administrations.

EDUCATIONAL INSTITUTIONS

In 1876 Benson Howard Roberts, son of Superintendent Roberts, and a former student of Oberlin College, but a graduate from Dartmouth, was called to the principalship, which position he held at that time for two years. He was then succeeded by Albert H. Stilwell, a young man of sterling qualities, who had just graduated from the University of Rochester. Professor Stilwell occupied the position for two years only, but has since been almost constantly employed, either as principal or professor, in some of the schools of the denomination. He is at present a professor in Seattle Seminary and College, which position he has held for a number of years.

Following Professor Stilwell's administration Benson Howard Roberts, A. M., and Mrs. Emma Sellev Roberts, A. M., his wife, became joint principals, which position they continued to fill with much ability for twenty-five years. During this period the Seminary won for itself an enviable reputation as a school for developing the loftiest ideals in its students, and for putting a fine finish on their characters.

In 1906 Professor Roberts and his wife relinquished their positions, and the trustees elected the Rev. David S. Warner, A. M., to the principalship. But the General Conference of 1907 elected him to the editorship of the Church's Sunday-school Literature, which finally terminated his relation as principal after he had occupied it but two years. The Rev. R. E. Raycraft, a graduate of Alma College, Michigan, was then called to fill the position, and for three years the school was under his administration. Upon Professor Raycraft's retirement the Rev. Charles W. Bacon, an alumnus of the Seminary in its earlier years, was called to the principalship, which position he held for some time with dignity and success, but finally resigned, when Harold A. Millican, A. B., was called to the position, which he still successfully fills.

HISTORY OF THE FREE METHODIST CHURCH

SPRING ARBOR SEMINARY

The annual session of the Michigan Conference held at Spring Arbor, Michigan, in September, 1871, was made historic by the inauguration of a movement to establish a denominational school within its bounds. At the next annual session the following named persons were appointed a committee, vested with full powers to establish a school of seminary grade and set it in operation: Edward P. Hart, John Ellison, C. S. Gitchell, Charles Mattice, Joseph Jones, E. T. Pettis.

A ten-acre tract of land, with two old college buildings upon it, located within the village of Spring Arbor, and valued at about \$9,000.00, was purchased for the purpose. Necessary repairs were made, and in the summer of 1873 a short term of school was held, with Professor Clark Jones as principal. The dedicatory services were conducted by General Superintendent B. T. Roberts, September 2, 1873. The fall term opened under very encouraging prospects, with some sixty students (mostly boarders) enrolled.

The school was fairly prosperous from the start, and necessitated by its growth, a central, three-story brick building was erected a few years later, which, with its furniture and equipments, greatly added to the efficiency of the institution.

The administration of Professor Jones was succeeded by that of the Rev. Walter A. Sellew, A. M., now one of the Bishops of the Free Methodist Church; and those who succeeded him in the principalship were respectively the following named persons: Albert H. Stilwell, Charles P. Tiffany, David S. Warner, Burton Jones Vincent, Harold A. Millican, H. A. Stewart. Spring Arbor Seminary has been peculiarly fortunate in the selection of its principals. The foregoing list is one of which any religious denomination might justly be proud.

By the untiring efforts of the Rev. H. D. F. Gaffin, then financial agent of the institution, the erection of a new

EDUCATIONAL INSTITUTIONS

Administration Building was made possible in 1905; and on June 11 of that year the new building was dedicated, Bishop Burton R. Jones officiating. Mr. Jones had been for many years President of the Seminary Board of Trustees, and otherwise closely related to the school, serving for some time as one of its teachers in the earlier part of its history. The new Administration Hall added greatly to the facilities of the school for the accomplishment of its work, and following its erection the institution seemed to have taken a new lease of life.

The present valuation of the Seminary property, conservatively estimated, is \$20,000.00. Besides this the institution also has an endowment fund approximating \$15,000.00, a portion of which will not be available, however, until the death of the donors.

The Seminary is on the accredited list of the University of Michigan.

Hundreds of young people of both sexes, under the influences brought to bear upon them in this excellent school, have become experimental Christians, and have developed strong and vigorous Christian characters, with which to go forth wisely and successfully to meet and solve the problems of life, and so to prove a blessing to their generation. Among its alumni are many who have distinguished themselves as ministers, missionaries, teachers, physicians, lawyers, and in various other honorable callings. Such an institution is a valuable asset to the Church, and is worthy of ever increasing growth and prosperity.

EVANSVILLE SEMINARY AND JUNIOR COLLEGE

Evansville Seminary, located in Evansville, Rock County, Wisconsin, was originally conceived in the mind of the Rev. Asa Wood, an itinerant preacher in the Methodist Episcopal Church. It was a number of years in materializing, but finally, in 1855, an organization was effected for the purpose of founding a Seminary. After many and

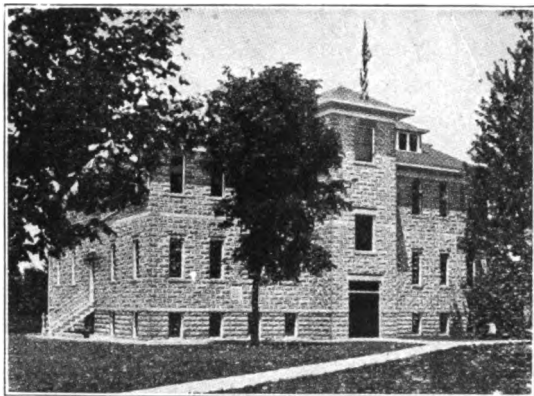
HISTORY OF THE FREE METHODIST CHURCH

grievous obstacles had been overcome such an institution was at length founded, under the auspices of the Methodist Episcopal denomination. When founded, however, its period of struggle had just begun. As a result of adversities it was finally turned over to the Free Will Baptist people, who grappled with the adversities incident to trying to establish such a school in a new and thinly populated region of country until they too were obliged to give up the struggle.

One thing that militated against the success of the school during the period of its struggle and failure was a clause in its Charter which provided that every donor to the amount of twenty-five dollars should be a legal voter in the corporation.

During the year 1879 the Trustees made an offer of the property as a gift to the Free Methodist Church, on condition that the Church would open and conduct a school therein. Sub-committees from the Committees on Education appointed by the Illinois and Wisconsin Conferences met with the Board of Trustees of the Seminary, December 17, 1879, at which time they were requested by the Trustees to suggest such changes in the Charter as would render it satisfactory to the Free Methodist Church. They did this, and the suggested changes were adopted by the Trustees, and later were passed by the State Legislature as amendments to the Charter. The Act was published, March 12, 1880.

On April 7, 1880, the representatives of the Illinois and Wisconsin Conferences met with the Trustees at Evansville, at which time L. Whitney, D. M. Sinclair, W. Holden and C. Webber, of the Wisconsin Conference; Warren Tyler, J. G. Terrill, W. F. Manley, and E. A. Kimball, of the Illinois Conference; and B. T. Roberts, of the Genesee Conference, were elected to fill vacancies in the Board. The Board of Trustees as at that time constituted was composed of nine Free Methodists and four others, three of the old board retaining their seats, and L. T. Pullen, a citizen



SPRING ARBOR SEMINARY



EVANSVILLE SEMINARY AND JUNIOR COLLEGE

[Plate Twenty]

EDUCATIONAL INSTITUTIONS

of Evansville, being elected to fill a vacancy. B. T. Roberts was made President, and I. M. Bennett Vice-President. These Trustees were elected to serve only to the following November, when the patronizing Conferences were to have the right to nominate such Trustees as they should see fit.

A building committee, composed of D. M. Sinclair, C. Webber, J. G. Terrill, E. A. Kimball, and I. M. Bennett, was at that time appointed, to have supervision of making the necessary repairs, and furnishing the students' rooms for occupation. L. Whitney, W. F. Manley, and J. G. Terrill were appointed Financial Agents, with specific instructions as to the outlay of whatever money should be raised before the next regular meeting of the Board. Before leaving the place the building committee had engaged workmen to make the necessary repairs.

The renovation of the building was completed during the summer, and on September 15, the first term of school opened, and the Church actually took possession of the building for school purposes. It was rededicated with appropriate ceremonies, the Rev. J. G. Terrill preaching the dedicatory sermon. J. Emory Coleman, son of G. W. Coleman (later, Bishop), and a graduate of the University of Rochester, was the first principal, Mrs. Lucy Sellew Coleman, his wife, was preceptress, and Miss Belle Edic was their assistant. The school opened with but sixteen students. The next fall the enrolment was seventy-five. In the fall of 1885 the attendance had increased to 132, and the building, which contained both recitation rooms and dormitories for students, became inadequate for longer housing the entire school as formerly. Accordingly, in the spring of 1888, the erection of a new building was begun. This building was to be a brick three-story building, and was to provide a general assembly room, recitation rooms, laboratory, etc. It was completed in 1890, and then the original building was converted wholly into dormitories, dining-room and office.

HISTORY OF THE FREE METHODIST CHURCH

In January, 1889, Mrs. Lucy Sellew Coleman, who had been a source of constant inspiration and a tower of strength, not only to her husband under his heavy burdens, but to all connected with the institution, sickened and died. This was indeed a heavy stroke both for Professor Coleman and for the school. Her capabilities and her deep religious experience admirably fitted her for the position she held in the Seminary. All who knew her loved her, and all sincerely mourned her apparently untimely departure. She died in the full triumphs of a living faith in Jesus.

Professor Coleman continued his relation as Principal of the Seminary, carrying very heavy burdens and devoting himself with great earnestness to the work. On August 19, 1890, he was married to Miss Mary L. Hopkins, who shared with him his devotion to the work of the institution both educationally and religiously, until, in 1894, he felt compelled because of broken health to have a change, and resigned.

The next year he took work in the Wisconsin Conference, of which he was a member, and was made District Elder, a position which he continued to fill with much efficiency for eight years. After this he served as pastor at Evansville one year. Then he moved to Texas, in hope of regaining his health, which was now very much broken. But his hope of regaining health was disappointed. He declined quite rapidly until, on June 12th, 1906, he reached the end of his earthly journey. He died as he had lived—a true Christian, a holy man, and, consequently, victorious over “the last enemy.”

Chancellor N. Bertels, a student of the University of Rochester, and later of Leland Stanford, Jr., University, was elected to succeed Professor Coleman in 1894. He started in the work with a degree of courage and enthusiasm which promised much; but before the first year had passed the Board of Trustees found themselves so embarrassed by the heavy indebtedness incurred in the erec-

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tion of the new building that they saw no other way out but to ask the entire faculty to resign. The faculty resigned as requested; but, inasmuch as there was a class expecting to be graduated, the faculty afterward offered to assume all the financial responsibility for the continuance of the school through the year, if the Board would allow them to continue. The Trustees consented to this proposition, and so the school was continued and the class graduated.

The following year the Rev. A. I. Whitcomb, M. S., a graduate of Lawrence University, and his wife, were engaged to take charge of the Seminary. Mr. Whitcomb was an able scholar, an extraordinary preacher and platform speaker, a good economist, and an excellent disciplinarian; while his wife was a lady admirably adapted to the position to which she had been called. Their administration soon won the confidence and patronage of the people of Evansville and vicinity, and also commended the school to the Free Methodist people generally; and, as a result, the school during the next four years, under their management, was a decided success.

Upon the resignation of Professor Whitcomb, Professor and Mrs. A. H. Stilwell were secured and installed as Principal and Preceptress. Under Professor Stilwell, also a graduate from the University of Rochester, the school attendance reached a higher enrolment than it had ever had before. He served for three years, and was then succeeded by Professor Eldon Grant Burritt, a graduate of the same University. On his accession to the Principalship he found the institution was not on the accredited list at the State University, and began measures to secure such recognition. The courses of study had to be strengthened in order to this, and other changes in the way of lifting the literary standard of the institution had to be effected. Before the year was over, however, the school was placed on the accredited list of the University of Wisconsin. Professor Burritt continued as Principal until June, 1906.

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Following his retirement Chester M. Sanford, A. B., a graduate of Cornell University, acceded to the position. But he found very undesirable conditions financially, by which he was much hindered in the work, and so continued but one year. Then the Rev. Lynn B. Webb, an alumnus of the institution and a member of the Wisconsin Conference, and his wife, Mrs. Grace Jenkyn Webb, conducted the affairs of the school as Principal and Preceptress for three years. They had for years been identified with the Seminary in one way or another, and had devoted their utmost endeavors to promoting its success. Their exertions told seriously on their strength. Mrs. Webb died, June 29, 1914.

Next Miss Anna L. Burton, a graduate of the University of Wisconsin, acted as Principal for two years, Professor A. L. Whitcomb acting as President during the second year of her Principalship.

Since that time Richard R. Blews, Ph. D. (Cornell University), has been President, and Professor Charles A. Stoll, A. M. (University of Wisconsin), Vice-President of the Institution, which added to its curriculum the freshman and sophomore years of college work, and has taken the name Evansville Seminary and Junior College. The first year of college work was advertised in 1910, and the second year was added in 1912. Since the courses were extended to include the first two years of College work fourteen students have completed the Junior College courses. The total number graduated from the Preparatory department since the Seminary came into the hands of the Free Methodists is two hundred and sixteen. With the present administration the institution seems to have taken a new lease of life and prosperity.

The following are some of those who have helped the Seminary most largely since it became a Free Methodist institution: Bishop G. W. Coleman, who gave considerably over \$1,000, William Kitley, Sharon, Wisconsin, \$15,000, Mrs. William Holden, \$3,000, and Mr. William Holden, \$1,000, both of Portage, Wisconsin; Charles Franz,

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Fall River, Hiram Sweet, Marshall, W. A. Gillingham, Richland Center, and Mrs. Grace J. Webb, Evansville, all of Wisconsin, \$1,000 each; Miss Martha Smith, of Marengo, Illinois, property valued at \$1,000; and Mrs. P. D. Fay, of Belvidere, Illinois, \$1,000. The following named persons gave \$500 each: B. D. Fay, A. S. Baker, T. C. Richardson, Mrs. Cecelia Wygatt, Mrs. D. Bennett, Mrs. A. Eager, William Stephens, Mrs. William Gillingham and Mrs. Mary A. Backenstoe, of Emaus, Pennsylvania.

The present cash endowment of the institution is \$13,500.

Arrangements have been made for the erection of a new building, which is to furnish three rooms for the School of Commercial Science, four large science rooms, and a completely equipped gymnasium. About \$5,000 has been secured already toward the new enterprise.

Under the present administration over a thousand carefully selected volumes have been added to the library.

The total estimated value of the property is at present \$55,000.

The records of this magnificent institution would be incomplete were the heroic efforts of the Rev. B. D. Fay, Financial Agent, to be omitted. Through his ceaseless efforts for a number of years past the financial condition of the institution has been so improved that it seems as if the period of "struggle for existence" were at an end. Thousands of dollars of indebtedness has been cancelled; the old Dormitory Building has been remodeled according to modern ideas, and a heating plant sufficient for both buildings installed, at a cost for both of \$15,000; the endowment fund has been mostly secured; and provision has been largely made for a new gymnasium building.

CHAPTER XIX

EDUCATIONAL INSTITUTIONS—CONTINUED

WESSINGTON SPRINGS SEMINARY

Agitation looking toward the establishment of a school in South Dakota began in 1886. Mrs. M. H. Freeland, an experienced teacher, and Miss Densie Slocum (now Mrs. Gaddis), who had been a student at Chili Seminary and knew the value of a Christian education, felt that something should be done for the young people of South Dakota. The two often talked over the matter and made it a subject of earnest prayer.

As a result of their agitation of the question, the matter was brought up at the annual camp-meeting held in June, 1886, which resulted in the appointment of Rev. and Mrs. J. K. Freeland as a committee to prepare a paper on the subject for presentation to the Annual Conference to be held in the fall. The paper met with instant favor. General Superintendent E. P. Hart, who presided at the Conference, was so impressed with the spirit that prevailed that he acknowledged himself fully persuaded that the project was of the Lord. One thousand dollars was subscribed and a committee on location appointed consisting of G. C. Coffee, J. B. Freeland, H. L. Torsey, A. W. Hayes, J. S. Phillips, and Miss Densie Slocum. After considering a number of propositions, the offer of Rev. A. B. Smart, of Wessington Springs, was accepted, and the school was located at that place.

The first Board of Trustees consisted of the following named persons: Rev. J. B. Freeland, President; Rev. G. C. Coffee, Financial Agent and Secretary; A. W. Hayes, Treasurer; W. S. Chamberlain, Rev. A. B. Smart, Rev. I.

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N. Rich, M. D. Lewis. A building 40 x 60 feet was started by constructing the basement ten feet high, which was then roofed over, giving the structure the appearance of a shed. This gave rise to the name by which it still lives in the memory of the first students—"The Sheep Shed."

The basement not being quite ready, school was opened in a vacant store building, November 15, 1887. The faculty consisted of Professor J. K. Freeland, Principal; Mrs. C. R. Freeland, Preceptress; Miss Mary Freeland, assistant, and Mrs. A. B. Smart, Music. Six students were enrolled the first day. Monday, November 28, 1887, is marked on the old register as "moving day." School was adjourned, and the faculty and students moved into the Seminary building. Tuesday, November 29, is called "opening day." It was the formal opening of the Seminary. A large audience assembled, and an elaborate program was rendered, consisting of addresses by representatives of the Free Methodist Church and citizens of Wessington Springs.

The growth of the school soon rendered more room a necessity; hence building operations were resumed during the summer of 1889, when the first story was added, and, a year or two later, the building was finished.

While formal public exercises were held each year from the beginning, the first Commencement proper was held in June, 1892. Rev. B. R. Jones (now Bishop) preached the Commencement sermon. The class numbered three. Since then a class has been graduated each year, and over a hundred are included in its alumni, besides a large number who have completed Music and Business courses.

Superintendent B. T. Roberts wrote as follows in 1891: "To the unremitting labors and unwavering faith of Rev. J. B. Freeland the success of Wessington Springs Seminary is largely due." For many years Mr. Freeland toiled and sacrificed as few men have toiled and sacrificed in the interest of Christian education in order to establish this institution on a firm footing in all respects. Nor did he toil in vain.

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Very much was also due in those early years to the self-sacrifice and earnest toil of the Rev. G. C. Coffee, who accepted the position of Financial Agent and Secretary, removing his family to Wessington Springs for the purpose before there was any Free Methodist society in the place, and devoting himself with all the vigor of his robust manhood and with all the strength of his noble intellect and sound judgment to the work of building up this noble frontier school.

January 18, 1893, diphtheria broke out in the school family. There were sixteen cases, and this affliction practically broke up the school for the rest of the year. One young man, however, finished the academic work with credit to himself and the school. This was N. B. Ghormley, now missionary and principal of a school in South Africa.

The following have served as principals since the founding of the school, in the order named: J. K. Freeland, nine years; J. G. Baird, four years; E. G. Burritt, two years; C. W. Shay and S. E. Cooper, two years together; George Seacord, one year; D. J. Brenneman, three years; S. P. Crouch, two years; G. W. Griffith, the present incumbent, five years.

January 22, 1908, the building and contents were entirely destroyed by fire. Scarcely had the ashes cooled, however, before the citizens called a mass meeting and pledged \$10,000 for a new building. The insurance on the old building was paid promptly, and the following December the new building was occupied. Just a year from the day and hour when the bell was rung as a fire alarm in the old building, the bell in the new building was rung by the same parties, to mark the formal opening of the dedicatory exercises. The Rev. A. Beers, of Seattle, Washington, was to have given the address, but was prevented by snow blockades. In his absence the Revs. J. W. White-side and W. D. McMullen, of the Free Methodist Church, and the Rev. T. C. Reynolds, of the Congregational



WESSINGTON SPRINGS SEMINARY



SEATTLE PACIFIC COLLEGE—MAIN BUILDING

[Plate Twenty-one]

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Church, gave the principal addresses. During the construction of the new building, the old town school building was purchased, moved to the campus and fitted up as a dormitory.

The valuation of the land and the buildings is placed at \$50,000. The value of the equipment is \$2,500. The endowment fund is but \$3,000. There is an indebtedness on the property of \$11,000, \$3,000 of which is unprovided for. Among the largest contributors to the school have been the following: W. N. Vennard, \$2,800; Mr. Baughman, \$2,000; B. Gaddis, \$1,000; John Hetherington, \$1,000; A. M. Slocum, \$900; W. F. Harding, \$600; C. G. Heath, \$500; besides the citizens' bonus of \$10,000. These amounts are generous considering the frontier character of the community.

Wessington Springs Seminary in the course of its history has fully justified the wisdom and foresight of its founders by the invaluable service it has rendered to the Free Methodist Church in particular, and to the cause of God in general, through the character and achievements of the young men and young women it has trained and sent forth to bless the world by lives of devotion to the social and moral uplift and betterment of the race.

SEATTLE SEMINARY AND COLLEGE

A singular train of providences led to the founding of this institution. Mr. H. H. Pease, now of Seattle, Washington, attended Wyoming Seminary, at Kingston, Pa., in his young manhood, and received impressions from its deeply religious character which were strongly promotive of his spiritual growth. In the later years of his life the recollection of the spiritual influences emanating from that institution awakened in him a desire to found a similar school in the city of his Pacific Coast home. In fact, he had been possessed of an ambition to found such a school from as far back as 1860, some thirteen years before his removal to the Northwest.

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At the time of attending Wyoming Seminary Mr. Pease was a member of the Methodist Episcopal Church. Mr. W. B. Bertels, now of Wilkes-Barre, Pa., was a student there at the same time, and was a member of the same denomination. The acquaintance and fellowship formed between these two young men at that time has continued until now. The influence of the institution seems to have been of great religious value, as well as of much educational benefit, to both, who have ever been earnest and aggressive Christian men, and whose benefactions have been a blessing to many public enterprises of a thoroughly evangelical character.

After settling in life, Mr. Pease followed painting for a livelihood, and Mr. Bertels went into the tin and stove business. Mr. Pease's health failed after a time, the business not seeming to agree with him. Then Mr. Bertels took him into the tin and stove business with himself, and, to quote from a letter of Mr. Pease, written to Mr. Bertels, February 15, 1912, from which the facts herein narrated were principally gathered, "you gave me a pair of spring-balanced scales and a couple of grimy old sacks and told me to go from house to house and buy old rags, copper, iron, brass, etc. You bought them of me, and finally the business increased so that you furnished me with a horse and wagon, and I pawned my watch as security to help pay for them; and by and by you took me in as a partner in the tin, stove and rag business."

In the meantime the Free Methodist work had spread into Eastern Pennsylvania, and the Rev. John Glen came from White Haven, Pa., to Wilkes-Barre, at the call of these two men and held a series of meetings, and about that time a Free Methodist Church was organized in the latter place, with which both Mr. Pease and Mr. Bertels became identified.

Their business continued to prosper, and they finally erected a brick store in order to accommodate its steadily increasing volume. But in the early seventies Mr. Pease

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felt a growing inclination to go West, whereupon Mr. Bertels bought his interest in the business, paying him \$13,000 for the same.

Mr. Pease left for Seattle in the spring of 1873, going *via* Panama and San Francisco, and arriving the following June. With the amount received from the sale of his part of the business to Mr. Bertels, Mr. Pease made investments in real estate in Seattle, which increased in value rapidly. As an illustration of how property advanced, Mr. Pease states that he purchased a corner 120 x 120 feet for \$250.00 which he sold thirty-two years later for \$35,000. At the time he went there Seattle had but 4,500 residents. At present (1915) the population is about 300,000. Mr. Pease has always regarded Mr. Bertels's taking him into his business in his early manhood as one of the providential steps toward the founding of Seattle Seminary. It gave him the financial start in life which enabled him to help largely in the building of that institution when the time therefor was ripe.

Being an ardent member of the Free Methodist Church Mr. Pease was naturally very anxious to have its work established in the Northwest, where he had now decided to make his home. The Rev. George Edwards, a Free Methodist preacher, had accompanied him and Mrs. Pease to Seattle, but for some reason, instead of remaining there went soon to Eastern Washington, where he continued to preach the Gospel of full salvation until his health failed and cancer of the mouth terminated his days. Mr. Pease, however, went to work at his trade in Seattle, and in connection therewith lived a consistent life, and devoted such time as he could to exhorting, preaching and doing good in a general way. Finally the desire for the establishment of regular Free Methodist preaching became so great that he and Mrs. Pease returned to Dover, New Jersey, to see the Rev. John Glen, an able and earnest preacher of the New York Conference, with a view to getting him to go to Seattle and open the work there. Mr. Glen's Conference

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was reluctant to part with him, and detained him for a year; but the next year he packed his goods prior to the Conference session, ready to start for the Northwest soon after it closed, which plan he was permitted to carry into execution. Mr. Pease provided for his maintenance by guaranteeing him, besides \$200 for moving expenses, \$40.00 per month and a comfortable house in which to live. Mr. Glen began his work in Seattle in 1885.

At this time the Oregon and Washington Territory Conference had been organized about two years. Soon after Mr. Glen's settlement in Seattle a session of this Conference was held there. General Superintendent B. T. Roberts presided. Mrs. Roberts accompanied him. Mr. Pease, who had been contemplating the matter of starting a school, laid the matter before them. Mr. Roberts, who had learned by experience what such an enterprise meant, assured him that if he undertook to found a school, he would have a heavy load on both hands and heart. He also remarked that "Domestic economy and hygiene ought to be taught in all our schools." Mr. Pease, being an ardent advocate of hygienic living, at once said, "If they will eliminate pork and its products, with tea and coffee, from the bill of fare, and recommend the use of Graham bread and make it, I will give \$2,500 toward the enterprise." Mr. N. B. Peterson, a well-to-do and devoted layman, of Norwegian birth, and a man greatly interested in the cause of Foreign Missions, said he would donate five acres of ground in the city of Seattle if they would make it a missionary school. Ultimately the ideas of these two laymen were substantially embodied in the founding of the school. Mr. Peterson's large family of children were all educated here, two of whom, Lily and Mattie, gave themselves to missionary work in China, the former after a few years returning home to die, and the latter going out to fill the vacancy caused by her death. The considerable number of the Seminary's graduates who have given themselves to foreign missionary work on various fields afforded Mr. Peterson a realiza-

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tion of the hopes he indulged for the institution from the beginning.

Some considerable time went by, however, before matters began to assume definite shape. Then Mr. J. C. Norton, from East of the mountains, settled in Seattle, and that just in time to be of much aid in forwarding the Seminary project. Though now president of the University Bank of Seattle, he had comparatively little means at that time, but had what in some emergencies is better than money—brains and common sense. He went to Mr. Pease's to board, they keeping a sort of Free Methodist hotel and headquarters at that time for members of the Church coming from other parts of the country. After consultation Mr. Norton and Mr. Pease started a subscription in order to see what could be raised for the proposed Seminary. They were soon much encouraged in the work, by securing many valuable pledges of money and labor; and so a building plan was secured, and the contract was let for the erection of an excellent and commodious building, containing chapel, recitation rooms, and dormitories for young men and young women. Unfortunately, however, the contractor proved to be financially irresponsible, failed in business, leaving the building in a partially completed condition, and with a heavy indebtedness against it. Of course this made it necessary to let a new contract, all of which matters made the original building cost very much more than was originally contemplated, and left the institution in an embarrassed condition because of its heavy indebtedness.

It was then decided to send for the Rev. Alexander Beers and his excellent and accomplished wife, of Virginia, former students of the A. M. Chesbrough Seminary, to come and take charge of the school. They accepted the call, took charge of the work, saw the building finally finished, the school started under most favorable prospects, and have continued at its head ever since. The indebtedness at this time was \$16,800. The Herculean task of rais-

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ing this amount was undertaken by Mr. Beers, who was then a young man. The trustees gave him much encouragement, helping by their means and by their prayers as best they could. Mr. and Mrs. Pease gave something over \$8,000 toward relieving the strain, besides the liberal benefactions formerly made to the enterprise. Mr. Beers traveled up and down the Pacific Coast and across the continent and back several times in representing the cause, and always with a manly front and a smiling optimism, accompanied by such manifest tokens of the Divine favor, as made him welcome almost everywhere, and brought generous responses to his call for material aid; and finally, within two or three years, he had raised a sufficient amount to liquidate the indebtedness.

Then began an era of development which has continued until, at present, the institution has a campus of eight acres, beautifully laid out, graded, and shaded, on which are four large buildings with up-to-date furnishings and equipments, besides one or two smaller ones, all in the center of the growing and flourishing city of Seattle. As other property is rated in that city the entire Seminary property is supposed to be worth \$170,000. No doubt it will be worth double that amount within twenty-five to fifty years. Much credit for the success of Seattle Seminary is due to the Rev. C. E. McReynolds, who has served on its board of trustees continuously since the date of its incorporation, and who gave the first subscription toward the enterprise at the time of its founding.

This noble institution has made an illustrious record in sending out young men and young women of culture, piety and whole-hearted consecration to God to bless the Church and the world. Its graduates are filling responsible positions in nearly every part of the country. It has been particularly fruitful in giving to the ministry and to the missionary work of the Free Methodist Church as choice a number of educated and consecrated young people as any denomination could desire.

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Here, as in the other schools of the denomination, the earnest Christian character and devotion of those who have served on its faculty has been among the factors that have contributed to the success of the institution in training young people to noble ideals, ambitions and aspirations. They have been a noble, devoted, earnest, and self-sacrificing class of men and women.

In 1911 the institution, which hitherto had attempted only secondary educational work, regularly installed the Freshman college course, and later it added the Sophomore and Junior courses, making it to rank as a Junior College. Since the foregoing sketch was prepared steps have been taken to convert this Seminary into a collegiate institution, to be named Seattle Pacific College.

GREENVILLE COLLEGE

The first movement toward the founding of an institution for the higher education of young men and young women in the Free Methodist Church was undertaken by the Central Illinois Conference. Strangely the man whose munificence led to the inauguration of this enterprise was a member of the Methodist Episcopal Church—Mr. James T. Grice, of Abingdon, Illinois.

Mr. and Mrs. Grice attended a camp-meeting at Prairie City, Illinois, in July, 1881, which, though not large, was attended by remarkable manifestations of the Holy Spirit's presence and power. They had been for some time identified with the Holiness Movement in Illinois, and had also been generous in the bestowment of their means for the support of a collegiate institution in their own Church and town. But they greatly lamented the decay of spirituality in the Methodism of their time, and had lost faith in the work of the educational institution they had been helping to support. They were profoundly impressed with the character of the camp-meeting, and of the people under whose auspices it was held.

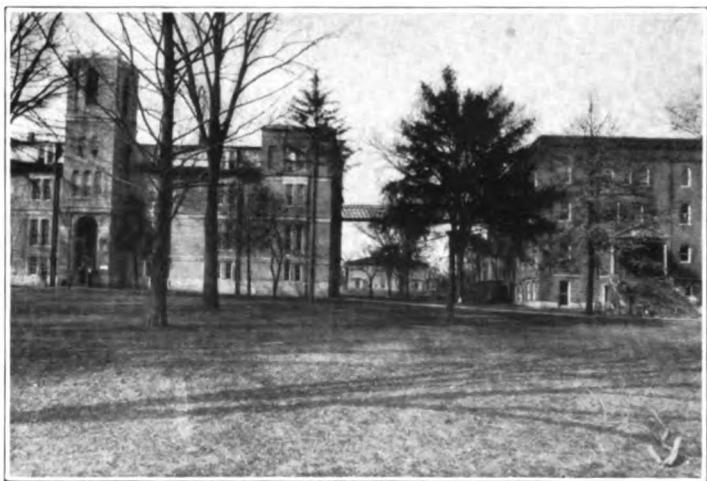
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During its progress Mr. Grice communicated to the Rev. F. H. Ashcraft, Chairman of the District, whom he had favorably known for some time, and in whom he believed, not only as a man of God, but also as a man of business ability and sagacity, that he and his wife were feeling that the Lord would have them devote at least a portion of their remaining property to Christian education in connection with the Holiness Movement. He then made a proposition to turn over \$6,000 from the proceeds of the sale of a farm valued at \$6,600, as soon as it could be sold, toward establishing a College within the Free Methodist Church, an annuity to be guaranteed to him and his wife so long as both or either of them should live, inasmuch as this would be necessary for their support.

Mr. Ashcraft, regarding the matter as from the Lord, agreed to submit the proposition of this venerable couple to the leading ministers and laymen of the Central Illinois Conference, and to the General Superintendents of the denomination, after which he would give them a definite answer to the same. All these parties heartily favored entertaining the proposition, Superintendent Roberts urging the matter at some length, because of its seeming to be a Divine providence. The Central Illinois Conference, held in September of that year, also indorsed it officially, and elected nine trustees, with instruction to take such steps as should seem best in order to put Mr. Grice's proposition into effect, and then proceed with the work of establishing a College as soon as possible.

The chief difficulty in the way of closing a contract with Mr. Grice at once was that the farm was unsold, and real estate was so slow of sale at the time that, though the farm had been some months on the market, a buyer had not yet appeared. It was very desirable to close a contract at once, inasmuch as the advanced age of Mr. and Mrs. Grice rendered life with them precarious.

Finally, in order to consummate the business, Mr. Ashcraft bought the farm on his own account, at \$6,600, giving



GREENVILLE COLLEGE—MAIN BUILDING AND CHAPEL BUILDING



GREENVILLE COLLEGE—PHYSICAL CULTURE BUILDING

[Plate Twenty-two]

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his personal note for \$600, and a second note secured by mortgage on the farm for \$6,000. Then, in April, 1892, the Board of Trustees took this \$6,000 note, secured by mortgage on the farm of Mr. Grice, entering into a contract with Mr. and Mrs. Grice in which they agreed to pay a stipulated annuity, to be paid in semi-annual instalments, so long as they or either of them should live. Mr. Ashcraft carried the farm nearly two years, at the expiration of which time he sold it at a small advance over the price paid for it, and had also realized from rent \$50.00 more than the taxes and interest came to. He then took up the mortgage, paying the Board of Trustees \$6,000, paid off his \$600 note held by Mr. Grice, and turned over the margin received for the sale of the farm above the purchase price, together with the net proceeds realized from rent, to the Board of Trustees, and thus the matter of securing the \$6,000 to the Trustees for College purposes was consummated.

The Trustees elected by the Central Illinois Conference to have charge of the matter of founding a school within their Conference territory were the following: Franklin H. Ashcraft, W. B. M. Colt, Charles A. Fleming, Thomas H. Marsh, Robert W. Sanderson, William T. Branson, James H. Moss, Isaac Kesler, and Walter S. Dann.

For several years Mr. Ashcraft, and others now on the Board of Trustees, had been thinking favorably of trying to secure for school purposes a college property, located at Greenville, Illinois, originally owned by the Baptist people and chartered under the name of Almira College, an institution exclusively for ladies, but which had passed into the hands of a private owner, who had conducted a co-educational school of his own for some years, but who now wished to sell. This property was examined by a number of interested persons belonging to the Conference, and was thought by them to be a desirable property to purchase for Free Methodist school purposes. Accordingly, as soon as the trustees were practically assured of the \$6,000 from Mr. Grice, they began measures for purchasing

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this property; and nearly all the preliminaries of the purchase were completed prior to the actual consummation of the gift; so that, at the time of closing the contract with him, the deal was virtually closed for the purchase of the Almira College property from Mr. James P. Slade, the owner.

The consideration was \$12,200 in cash, for the building, contents and grounds. The property consisted of ten acres of land in the heart of the city; a very substantial brick building of four stories, 44 x 144 feet, located in the center of a beautifully shaded campus; a library of several hundred volumes; several cabinets of geological, mineralogical and zoölogical specimens; a small amount of physical and chemical apparatus; several pianos and organs; and considerable art studio furniture and equipments. As the Trustees had no cash available for the purchase, the only thing left for them to do in completing the purchase was to borrow the money required. This they did, Mr. John Bradford, one of Greenville's bankers, loaning them the full amount, upon a personal note signed by the nine Trustees. On April 5, 1892, the purchase was consummated, Mr. Slade and his wife deeding the Almira College property in fee simple to the nine persons named in the foregoing list of Trustees.

The deed was thus executed to these persons for two reasons, namely: First, though they were elected by the Conference as Trustees, they represented no properly incorporated body, and therefore could not, as a Board, receive a deed which would be effective in law. While the Central Illinois Conference was at that time incorporated, yet the wording of the Certificate of Incorporation was of such a character as, in the judgment of eminent counsel, would prohibit that body from receiving a deed to the property with a view to going into the College business. Second, the Central Illinois Conference had no money to pay for the purchase of the school property. The Grice farm had not yet been sold, and so when the \$6,000 mort-

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gage given Mr. Grice was finally turned over for school purposes, on contract securing to him and his wife an annuity while they should live, it was not assigned to the Conference, but to the persons of the aforementioned Board of Trustees. It seemed but just that, inasmuch as these Trustees had to give a personal note for the purchase of the property, with no other indemnity against personal loss until such time as a proper incorporation could be effected, and the note for \$12,200 lifted, the property should be deeded to them in fee simple. There having been a legal barrier in the way of a deal by the Conference as an incorporated body, individuals assumed the responsibility, in order to meet the demands of the law in the absence of proper legal incorporation.

Later, however, it was thought that it would be more satisfactory to the Conference, and to those who might be solicited for subscriptions toward the College enterprise, for the trustees to execute a deed of the property to the Central Illinois Conference, which was done April 19, 1892. The title remained in this condition until 1895. On May 31, 1893, with the consent of the Conference, an incorporation of the institution itself, in the name of Greenville College, was secured. Finally, on the 29th of May, 1895, the property was duly conveyed to Greenville College, an institution duly incorporated under the laws of the State of Illinois, and whose place of business was Greenville, Illinois. This was the first and only incorporation of Greenville College as such.

It will be noticed that a considerable time elapsed between the incorporation of the college proper and the legal transfer of the property to this new corporation. This is explained by the fact that the corporation had not taken up the note of \$12,200 given to obtain money for the original purchase of the building. At the time the property was conveyed to the corporation known as Greenville College, on May 29, 1895, this indebtedness was entirely liquidated.

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About the middle of July, 1892, the Executive Committee of the Conference board of trustees met to choose a president of the College. Wilson T. Hogue, then pastor of the Virginia Street Free Methodist Church, Buffalo, New York, and Chairman of the Buffalo District, Genesee Conference, was unanimously elected to the position, he having had no intimation that such a move was contemplated.

Accordingly he entered into a contract, July 18, 1892, to undertake the presidency of Greenville College. Nor did he find opportunity for the next twelve years to free himself from the responsibilities of the position, though at various times he would gladly have done so, had there been a providential opening.

Collegiate work was not undertaken the first year, the institution beginning with College Preparatory, Commercial, Music, Art, and Teachers' Review Courses only. It announced, however, from the start, that its purpose was to add to its curriculum full College and Theological Courses, so soon as circumstances would warrant. From the beginning the attendance exceeded the most sanguine expectations, and all the various departments were well patronized. Both the local and the foreign patronage were flattering. The community always took a lively interest in its success, both because of the tender associations that clustered about the institution since before the Civil War, and also because of its new lease of life and usefulness under its present ownership. The Free Methodist Church has likewise exhibited much interest in its welfare, both by way of patronage and support, because of its thoroughly Christian aim, and also because of its having been, up to the present, the only educational institution of full college grade projected within the denomination.

The Annual Register for 1893 announced that two full Collegiate Courses of Study had been adopted, and that the institution was ready to admit students in the Freshman year. Each succeeding year another year's work in

EDUCATIONAL INSTITUTIONS

advance was taken up, until the whole four years' course was being taught, since which time full college courses have been regularly maintained. The new incorporation of the institution in 1895 gave it the right to confer the usual Academic Degrees upon students who should honorably complete its collegiate courses of study. A course leading to the degree of Bachelor of Divinity was then added in the Department of Theology, and one leading to the degree of Bachelor of Commercial Science in the Commercial Department.

The attendance of students pursuing collegiate courses was small at first but gradually increased as the merits of the work done came to be more generally known, until for a goodly number of years it has been sufficiently encouraging to delight those who have been charged with the administration of its affairs, as well as the numerous friends and supporters of the institution. The best advertisement of its work has been the men and women of cultured and stalwart Christian character whom it has sent forth to bless the world.

In the Department of Theology Professor John LaDue has served with untiring devotion and with eminent satisfaction since the fall of 1894; and to him more than to any one else is due the credit for having made it of inexpressible value to the Free Methodist Church.

After the resignation of President Hogue, in 1904, the Rev. A. L. Whitcomb, M. S., was chosen as his successor. Mr. Whitcomb was a man of marked ability, whose piety, scholarship, dignified and spiritual bearing, eloquence in the pulpit and on the platform, energy and tact in matters of discipline, executive skill, and economy in the management of temporal matters, admirably fitted him for administration over such an institution. Under his presidency the school flourished in almost every sense of the word.

In 1905 a new Administration Building was erected on the campus, at a cost of \$20,000, in connection with which

HISTORY OF THE FREE METHODIST CHURCH

a steam-heating system was installed, capable of adequately heating both buildings, and the old building was furnished with toilet rooms, bath rooms, and lavatories, which had long been greatly needed. After occupying the position for three years, however, for reasons which he thought justified his course, President Whitcomb resigned, and returned to the work of the pastorate.

Professor Eldon G. Burritt, A. M., who was Dean at the time of President Whitcomb's resignation, was chosen as his successor. He has been engaged exclusively in educational work for many years, most of the time in various schools of the Free Methodist Church. Under his presidency the College has continued to prosper.

The institution has considerable toward an endowment fund, with a goodly amount subscribed toward increasing it, on a part of which the subscribers are regularly paying interest.

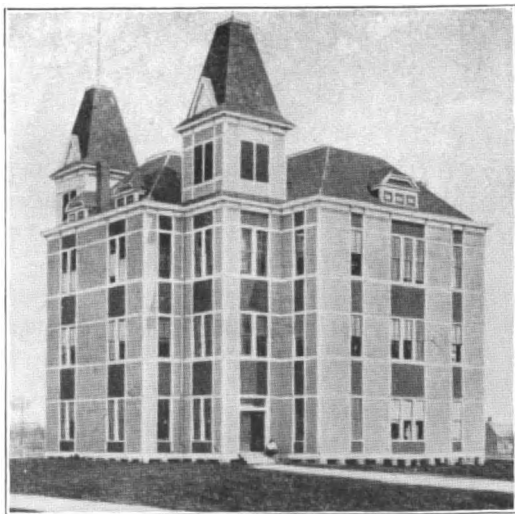
LOS ANGELES FREE METHODIST SEMINARY

The late Rev. C. B. Ebey, more than any other person, was instrumental in the founding of the Los Angeles Free Methodist Seminary, located at Hermon, a suburb of Los Angeles, California. A resolution looking toward the founding of such an institution was adopted by the Southern California Conference at its session held in June, 1902; and in April, 1903, incorporation papers were secured.

Mr. Ralph Rogers donated one hundred building lots, located in Highland Park Addition to Los Angeles, to the corporation. A sufficient number of these were reserved for a campus, and from the proceeds of the sale of the others nearly enough was realized to pay for the erection of the Seminary building. A large and commodious building was erected in 1903-1904, on an elevated and slightly campus, finished without in cement stucco, and the interior of which was finished in a thoroughly up-to-date manner.



LOS ANGELES FREE METHODIST SEMINARY



CAMPBELL FREE METHODIST SEMINARY

[Plate Twenty-three]

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According to the provisions of its Charter the trustees must be elected by the Southern California Conference. Three of them may be nominated by the California Conference, and the others are usually nominated by the trustees in office. A full report of the school, as to its financial and general condition, is made to the Southern California Annual Conference each year. The Seminary at present has an endowment fund of \$20,000, principally in real estate, but which will not be productive until the death of its donors.

The original Board of Trustees was composed of the following named persons: C. B. Ebey, D. G. Shepard, E. Leonardson, F. C. Heil, M. C. Sperow, H. Bush, S. D. Sutton, J. G. Baird, and J. K. Freeland. The Board has recently been enlarged from nine to eleven members. J. G. Baird, a very competent business man, has been its president from the date of its incorporation.

The Seminary began its work in September, 1904, and has continued it without interruption since. The attendance has always been good and the institution is entitled to no small distinction for having given to the Church as noble, intelligent and consecrated a company of young people from year to year as any institution of similar grade within its pale. Its alumni number fifty-one—twenty-four young men and twenty-seven young women (1915).

In 1911 the Freshman year of college work was introduced, with a view to making the institution a Junior College in due time, and in accordance with the provisions of its Charter. The Seminary issues a quarterly Bulletin, one issue of which is the Annual Catalogue. The school is graded to the very best standards in the State, and in its preparatory work qualifies for admission to the best Colleges, and to the Universities of California.

The following named gentlemen have served the Seminary as its principals: Rev. N. J. Davis, 1904-1907, whose relation was terminated by an untimely death; J. G. Baird, who took the position at the death of Professor Davis for

HISTORY OF THE FREE METHODIST CHURCH

one year only; P. O. Cole, whose work began in 1908, and was terminated at the expiration of eighteen months by failing health; J. K. Freeland, who filled out the remainder of the year after Professor Cole's resignation; B. J. Vincent, who has been at the head of the institution since 1910. In 1912, H. K. Biddulph was chosen principal of the Academic department. E. A. Holtwick is the present principal.

CAMPBELL FREE METHODIST SEMINARY

The Campbell Free Methodist Seminary, of Campbell, Texas, originated in an action passed by the Texas Annual Conference in 1909. The great distance of the Texas work from the other denominational schools rendered it impracticable for many living within the bounds to patronize the denominational institutions of learning very generally.

After the matter had been on the minds of a number for several years, the Rev. R. A. Thompson finally introduced a preliminary resolution to the effect that a committee should be appointed to take steps preparatory to the establishment of a Free Methodist school within the bounds of the Conference. The resolution was adopted, and a committee was appointed, of which Mr. Thompson was chairman, with instruction to use their judgment as to determining upon the location of the school, financing the enterprise, purchasing of site, and all other matters necessary to the establishment of a denominational Seminary.

While negotiations were pending for the purchase of a piece of land containing about seventy-five acres, situated on the interurban railway line about midway between Dallas and Fort Worth, and on the very day when the contract was to have been closed, the Grubbs Self-Help and Industrial Institution, located at Campbell, was offered to the committee at a mere nominal figure. This property consisted of three frame school buildings situated on a campus of ten acres. The citizens of Campbell encouraged the project, and used their influence to induce the com-

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mittee to decide in favor of locating the school there. Through their influence the property of the Industrial School was finally offered to the committee for the nominal sum of \$2,000.

The committee was somewhat divided on the question, Mr. Thompson and some others holding that when the property of the Industrial School was obtained it would not be what they wanted, while the other site was an ideal one, and would be a place where all the Free Methodist people who desired to do so could reside, and at the same time have access to the best cities in the State in which to make a living, with transportation service as good, or nearly as good, as ordinary street car service in the cities.

The majority of the committee, however, decided in favor of the Campbell location. Accordingly the deal was consummated, the work of repairing and refurnishing the buildings was begun and pushed to completion, a faculty of instructors was engaged, and, the following September, the school was opened with a very gratifying patronage. The institution is now (1914) in its fourth year, and each year until the present one has witnessed an increased patronage. The teachers have been characterized by deep spirituality, the students have been of an excellent class generally, and excellent revivals of religion have been enjoyed in connection with the school work each year. The Rev. C. E. Harroun is Principal at present.

The Seminary building proper is a three-story building, having eight rooms, the entire upper story being in one room, thus providing an excellent chapel or auditorium. The young men's dormitory is also a three-story structure, and has thirty-six rooms. The young women's dormitory is a building of two and one-half stories, providing seventeen rooms.

When first purchased the school was practically out of debt; but owing to the expense incurred in refitting the buildings and procuring faculty, a considerable amount of

HISTORY OF THE FREE METHODIST CHURCH

indebtedness has been incurred, though not of such an amount as to be immediately embarrassing. The present value of the school property is estimated at from \$12,000 to \$15,000.

Campbell Seminary undertakes to do only secondary educational work, or that of the ordinary High School. So far it has proved a blessing to the people of the Texas Conference, and it is drawing a measure of patronage also from other contiguous conferences.

CENTRAL ACADEMY AND COLLEGE

This institution, located at McPherson, Kansas, is successor to Orleans Seminary of Orleans, Nebraska. The original institution had its origin in the action of the Norton District of the West Kansas Conference. This was in 1884, when the country was comparatively new and undeveloped. The original plan was for the erection of a large sod schoolhouse near Almena, Kansas, on the land claim of the Rev. C. M. Damon, and the starting of a Christian school therein. Later, however, a liberal offer from the people of Orleans, as an inducement to locate the school there, was accepted, and the institution was duly incorporated as Orleans Seminary. Plans were adopted for a three-story brick building 40 x 60, and the work of building was soon begun.

In the fall of 1883 the West Kansas Annual Conference accepted the property and became the incorporating Conference. In 1886 this body authorized the erection of a second building, 40 x 70 with three stories, and the following year the school was newly incorporated as Orleans College. The Rev. C. M. Damon and Rev. E. E. Miller were the principal backers of the enterprise; but many other preachers of the Conference were active in securing funds, and in otherwise promoting the project. Jacob Dixon and his wife and family were also among the most earnest and effective helpers of the enterprise. The Rev. John Ellison,

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of Michigan, was an active leader in the matter of securing the erection of the second building.

The school opened with the Rev. C. M. Damon as President, and Charles P. Tiffany, A. B., as Principal. Professor Tiffany retired at the expiration of the first year. Mr. Damon continued to hold his position until the fall of 1886, and then was succeeded by the Rev. W. H. Davis. When the school was reincorporated, as a College, in 1887, the Rev. Clark Jones was chosen President, which position he held for three years. The institution was conducted under the name of a College until 1893, though doing nothing in advance of college preparatory work. Professor Jones was succeeded in the presidency by Miss Emma Hillmon (now Mrs. Haviland) in 1890, and the Rev. C. E. Harroun, Jr. was called to succeed her in 1891, and continued to occupy the position until 1893, when the institution as a Free Methodist school became defunct.

The property was sold for school purposes to the Methodist Episcopal people in 1893. They held it and made an unsuccessful attempt to conduct a school until 1897. Failing in the matter of payment for the property, they offered to turn it back to the Free Methodist Church, and the Executive Committee of the denomination, after sending a commission to examine the property and to inquire into the terms on which it could be obtained, purchased it, in order to save to the Church the property and what the Free Methodist people had invested in it.

The Executive Committee finally sold it to the Platte River Conference, which had been organized from the West Kansas Conference, and within the territory of which the school was located. The Platte River Conference secured a new incorporation, this time giving it the original name of Orleans Seminary. After 1897 it was conducted as a Seminary. The following named persons have served as principals during this time: Rev. — Bowman the first year; C. E. Anderson, 1898-1900, whose career of usefulness was terminated by a very unexpected death, his

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wife also dying about the same time; Rev. W. W. Bruce, 1900-1902; Rev. N. B. Ghormley, 1902-1905; Rev. A. J. Damon, 1906-1908; Rev. W. W. Loomis, 1908-1909; Rev. J. L. Dodge, 1909-1910; Rev. Ezra P. Whitton, 1910-1911; E. B. Crippen, 1911-1912; and the Rev. L. Glenn Lewis, the latest incumbent.

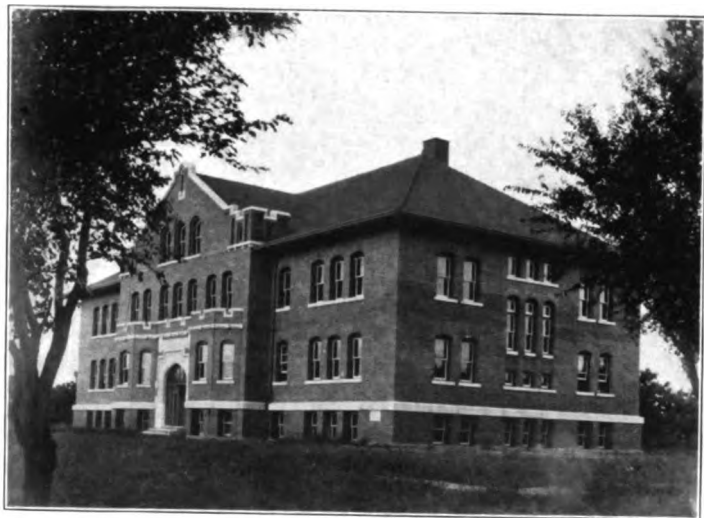
The Seminary buildings were both of brick, and originally cost a large amount. Since then, however, they have deteriorated sadly, and of course are worth very much less. The liabilities of the institution at present (1914) are also quite heavy.

Orleans Seminary has been the most unfortunate of all the educational institutions of the Free Methodist Church. Notwithstanding all its misfortunes, however, it has done a good work, and has given many choice and useful young men and young women to the Church.

More recently a change was made in the location, name, and general character of the school, which gives much promise for its future. The location at Orleans, Nebraska, proved not to be a favorable one for such a school. On this account it had been talked for a number of years that, provided a more central and otherwise suitable location could be obtained at reasonable terms, it would be wise to sell the property at Orleans, and locate the school in a place that would better accommodate the several patronizing Conferences.

On January 20, 1914, this talk began to materialize. A meeting was held at Abilene, Kansas, to consider the matter. Forty prominent representatives from the various patronizing Conferences were present. Committees were appointed on receiving propositions, on ways and means of financing the enterprise, and on selecting an appropriate name for the new school, provided the contemplated change should be made.

After considering propositions from Abilene, Concordia, and McPherson, Kansas, the committee on location recommended the proposition from McPherson, and



**CENTRAL ACADEMY AND COLLEGE
ADMINISTRATION BUILDING**



**CENTRAL ACADEMY AND COLLEGE
LADIES' DORMITORY**

[Plate Twenty-four]

[illegible]

EDUCATIONAL INSTITUTIONS

the committee on naming the new institution recommended that it be known as "Central Academy and College of the Free Methodist Church." After proper deliberation thereon, the reports of these committees were adopted.

The Annual Conference was requested to instruct the Trustees to designate five or more persons who should be authorized to proceed at once to incorporate a school to be known by the before-mentioned name. The incorporation was duly attended to, whereupon an elegant school property, with a considerable tract of vacant land, was deeded to the new corporation by the city.

The "Academy and College" faces Main Street, three-fourths of a mile from the Post Office, affording the advantages of a city, and yet almost independent in its life and interests. The beautiful campus of fifteen acres offers excellent opportunities for athletic exercises. It is surrounded by elm, maple, and evergreen trees.

The Administration Hall is a four-story recitation building, 110 x 150 feet, made of hard brick, with tile roof, modern in every way, large recitation rooms, science rooms, and laboratories, study room, auditorium, library, cloak and toilet rooms, administrative office, and fire-proof vault. It is also equipped with electric lights, steam-heat, ventilating system, fire-hose and fire-escapes. The woodwork on the interior is all of natural finish. The estimated value of the College property is \$70,000, of which \$30,000 was a gift from the city.

Lewis Hall, constructed in 1914-1915, is a beautiful three-story structure, of modern architecture, 60 x 70 feet, built of pressed brick. In this building are commodious and attractive parlors, dining room, etc., on the first floor. The floors above are occupied as ladies' dormitories. This building with its equipment cost \$15,000. The patronage the first year was prophetic of a golden future for the institution.

CHAPTER XX

BENEVOLENT INSTITUTIONS

In the earlier history of the Free Methodist Church the forces were so small, the resources were so limited, and there were so many things demanding immediate attention in the denominational "struggle for existence" that some branches of organized Christian activity were naturally overlooked. Among these things were public benevolences. Not that the Church lacked interest in such matters, but it lacked organization for reducing its interest to a more definite and practical basis. The most of its benevolent work was then done through the coöperation of benevolent individuals with institutions already organized for such work.

In the year 1884, and also the following year, convictions were growing upon a few minds within the Genesee Conference that the time was near when the Church should engage in organized benevolent work; and those convictions finally materialized in the

GERRY ORPHANAGE AND HOME

This institution is situated at Gerry, Chautauqua County, New York, about six miles from the city of Jamestown, on the Dunkirk, Allegany Valley and Pittsburgh railroad, operated as a New York Central Line. From the original published Charter, Constitution and By-Laws the following "Historical Sketch" is borrowed:

Mrs. Ann Chesbrough, wife of Rev. S. K. J. Chesbrough, is entitled to the credit of having been the originator of the Orphanage and Home. The demand for such an institution was the subject of several conversations between the Chesbrough family and

BENEVOLENT INSTITUTIONS

Rev. Henry Hornsby during the conference year of 1884-1885. The conviction that the Church ought, without further delay, to enter upon such a line of Christian work rapidly strengthened. Those concerned in these preliminary interviews felt that God had laid the burden of this work upon their hearts. Some of them, having no children of their own, felt it to be their duty to devote their means and efforts to providing for some of the many helpless children of the land, who were left without parents of their own to care for them.

At the annual session of the Genesee Conference held at Parma Center, New York, in the autumn of 1885, a meeting of those interested in organizing for the establishment of such a work was called. At this meeting, Rev. W. A. Sellew presented the following resolutions, which were adopted:

1. "That we believe the time has arrived for us, as Free Methodists, to take steps looking to the founding of an Orphanage and Home under the control of our church.

2. "That the chairman appoint a nominating committee of three, who shall, at to-morrow's sitting [of the Conference], nominate a permanent committee of three, who shall, with as little delay as possible, secure the legal incorporation of such an institution."

Henry Hornsby, S. K. J. Chesbrough, and W. A. Sellew, were nominated, and elected by the Conference, to serve as committee on securing a Charter.

This committee met at Gerry, Chautauqua County, New York, and drafted a Charter, which was submitted to Hon. E. S. Pitts, of Medina, New York, for correction, who also kindly introduced it in the Senate, and secured its passage by the Legislature of the State of New York.

The first meeting of the trustees was held at Gerry, August 27, 1886, at which the Board was duly organized by the election of Henry Hornsby as president, John T. Michael, vice-president, Samuel K. J. Chesbrough, secretary, and Walter A. Sellew, treasurer.

No suitable location being found, and also for other sufficient reasons, the work was not begun until two years later. At the annual meeting in 1888, Rev. W. A. Sellew made a proposition to the Trustees, concerning the transfer of the Gerry Seminary property, which he then owned, to them for Orphanage and Home purposes. The Seminary property consisted of about eight acres of land, one frame two-story building, 40 x 70 feet, with basement of stone; one wood-shed, 16 x 24 feet; one barn, 24 x 30 feet; one hen-house, 12 x 22 feet; and two finished out-houses. The cost of

HISTORY OF THE FREE METHODIST CHURCH

the whole was about \$7,200, of which the land cost \$1,200. It was proposed to deed the whole of the property to the Trustees for the founding of an Orphanage and Home, on consideration of the payment of \$1,500 to Mrs. Jennie R. Sellew, who had \$2,500 of her own means in the Seminary property. This generous proposition was readily accepted, and steps were immediately taken to provide necessary funds to pay the \$1,500 and to begin the work of reconstructing the school building for Orphanage and Home purposes.

In May, 1889, the work of reconstructing the building was so far completed that it was thought proper to open the institution. The Rev. O. O. Bacon, a long and well-known member of the Genesee Conference, with his excellent wife, was engaged to take charge of the institution. He began his work, May 12, 1889, and received the first inmate on the 3rd day of June following. At the end of the first year the Home family consisted of seven aged people (three men and four women), and ten children, besides the Manager, Matron, and their helpers.

The original Board of Trustees was composed of the following: Walter A. Sellew, Henry Hornsby, Peter D. Miller, John S. MacGeary, Alanson K. Bacon, Jarvis K. Wilson, Wilson T. Hogue, George W. Gurley, Olin M. Owen, Melville C. Burritt, Albert McCoy, Hiram Beardsley, William Manning, John T. Michael, Oscar Partridge.

On May 1, 1890, the Trustees purchased ten acres of land adjoining the Orphanage and Home property, at a cost of \$1,500. The land had a house and barn on it, but they were in poor condition. The land was much needed by the institution, and was a valuable addition to the other property on various accounts. Other small places in close proximity to the institution were also purchased from time to time.

During the first year after the opening of the institution Mr. L. Atwood, a layman living at Rome, New York, remembered the institution in the gift of a bond for \$1,000 as a beginning of an endowment fund. Others gave generously toward the purchasing of land and for



ORPHANAGE, GERRY, NEW YORK



OLD PEOPLE'S HOME, GERRY, NEW YORK

[Plate Twenty-five]

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defraying current expenses. A charge of a few hundred dollars is made for the admission of aged people, and the money thus received is always added to the endowment fund.

About 1905 the Trustees purchased a farm of one hundred twenty acres adjoining the Home, at a cost of \$4,400, from which is grown much of the living of the Home family. Besides what the family consumed, products of the farm were sold during 1914 to the amount of over \$2,100.

In the beginning there were but few old people, and these and the orphan children were all housed in the same building. In 1898, however, a separate building was erected for the aged, at a cost of \$14,000. This was a beautiful, steam-heated building, in a sightly position, with modern, up-to-date improvements, affording each aged person a beautiful and completely furnished room, providing cheery public sitting and reception rooms, dining-room, bath-rooms, toilets, and in fact well-nigh everything that could minister to the comfort and cheer of the inmates. The Old People's Home was designed for the aged of both sexes, and without respect to race, religion, nationality, or any other qualification, except a previous record for respectability, and freedom from contagious disease.

At the end of 1914 the Old People's Home had thirty inmates, and the Orphanage had sixty. The Manager, Matron, teachers, nurses and helpers numbered eighteen, making the total family of the institution 110. The expenses for the year had been about \$1,000 a month. The Treasurer reported a slight indebtedness, incurred largely by the building of an addition to the orphanage. A school is maintained for the children, an isolation hospital is provided for use in case any contagion breaks out, nurses are employed to look after the sick, and all is done that can be done for both the physical and moral welfare of those entrusted to the care of the institution.

Those who made the largest contributions to the

HISTORY OF THE FREE METHODIST CHURCH

Orphanage and Home since it was founded are the following: Henry Hornsby, of West Kendall, New York, gave \$960 in cash and a farm which sold for \$7,500, making a total of \$8,460; W. A. Sellew, of Jamestown, New York, his \$4,700 interest in the Seminary building which was converted into an Orphanage, and has since been very liberal in its support; William Phillips, of Newfane, New York, from proceeds of sale of farm, \$4,000; Mrs. Charlotte Phillips, Newfane, New York, a house and lot, value about \$2,600; Mrs. L. Essex, of Franklinville, New York, \$1,750 cash and a farm which brought about \$2,400, making a total of \$4,150; Thankful Burritt, of Chili, New York, by will, \$2,300; B. E. Strong and Emily Strong, his mother, both of Gerry, each made several gifts of \$500; Mrs. Jennie R. Sellew, \$1,000. Others gave liberal sums, but the foregoing are the names of those who gave \$1,000 or more.

The institution has completed a quarter of a century of its history, and in that time more than 1,000 children have been cared for under its management, and a large number both of aged men and women have found maintenance, shelter, rest, care, comfort, and agreeable associations in which to spend the closing years of life, beneath the roof of the institution. In closing his Annual Report for 1914, Mr. Jarvis K. Wilson, the Superintendent, very appropriately said: "In the providence of God the Gerry Homes are now closing a quarter of a century of their labor and success. Could its promoters, some of whom have passed on before, look back and see the work that has been done in the uplift of the needy and the comfort given to both young and old, they would rejoice with us in the labor and sacrifice given to carry on this branch of God's work."

THE WOODSTOCK HOMES

These consist of The Chicago Industrial Home for Children at Woodstock, Illinois, with office in Chicago,

BENEVOLENT INSTITUTIONS

and The Old People's Rest Home, located at the same place.

The Chicago Industrial Home for Children was formally opened March 4, 1889, at 1722 North Whipple street, Chicago, Illinois. The incorporation dates from September 22 of the previous year. The original incorporators were as follows: James D. Marsh, Thomas B. Arnold, James H. Porter, Rachel A. Bradley, Tressa R. Arnold, Maggie G. Parker, Mary C. Baker, George W. Whittington, Ellen L. Roberts, Morse V. Clute, Sarah Beach, Albert W. Parry, Eliza C. Sanborn.

From the Annual Report of October, 1907, the following information is borrowed respecting the earlier history of this institution:

The owner of the property [Thomas B. Arnold] above mentioned had been taking in children, keeping them for a time and finding homes for them, or boarding them for some father or mother whose home had been broken up. This work had grown until it had become too burdensome to be borne as a private undertaking. Other charitably disposed persons were consulted, and on their advice the above named corporation was formed. The institution was without funds, and the work of arousing public sentiment was slow; but a conviction that the work was much needed, and that the hand of Providence was guiding, gave courage to the promoters of the enterprise. The trials and discouragements were many, but as the work became better known the support became more generous.

For two years the institution was run in the above mentioned house, when to our great joy the property now occupied by the institution at Woodstock, Illinois, came into our hands, and the children were removed to that place. The transfer of the property was on this wise: Mrs. Roxey D. Stevens, a widow without children, desiring that her property should go to some good cause after her decease, upon hearing of our work, gladly deeded the property to the Home, taking a life lease.

A cottage was purchased and refitted for her use, and a liberal annuity was paid her during her life. The acquisition of the property gave the Home a good foundation on which to build. The old brick building, though substantially built, needed many repairs. These were made, the building was enlarged, a commodious barn was erected, and a building which accommodated a

HISTORY OF THE FREE METHODIST CHURCH

steam laundry in the basement, and a gymnasium for the boys on the first floor, and a dormitory for the older boys and the farmer, was erected. With these enlargements and additions the institution can accommodate fifty children very comfortably.

The farm, comprising about forty-three acres, enables the institution to raise its own vegetables, feed cows enough to supply the Home with good, fresh milk, chickens enough to supply fresh eggs, and grain and hay to keep the horses necessary to work the place.

The objects of the institution as set forth in its Charter are "to provide a home for the homeless, orphaned, deserted, destitute, wayward and dependent children; to educate and to instruct them in industrial pursuits; also to aid such children in obtaining suitable Christian homes."

The scope of the work has been described under three heads, as follows: "*Home-finding, home-saving, home-providing.*" For such children as are surrendered to the institution it undertakes to find homes in good, Christian families. No child is placed in a home without a previous thorough investigation of the character of the applicants, and their ability properly to educate the child. Wherever it is possible, as it is in many cases, to save a home from being broken up by keeping children temporarily, this is done. A mother may be left either by the death or desertion of a husband with a family of children. On account of failing health, or of other unfavorable circumstances, she may be unable to care for them for a time, but when the disability is removed, she may be able to take them under her own care, and thereby the home is preserved. Then there are also cases where a father or a mother, as the case may be, would be able, were a home and care provided for their children, to earn not only their own support but enough to contribute in part at least to the maintenance of the children. In such cases the institution undertakes to provide the home and care for the little ones, believing "it is better for parents, where circumstances will permit, to contribute something toward

BENEVOLENT INSTITUTIONS

the care of their children than to be entirely relieved of the burden."

The institution has the indorsement of the Illinois State Board of Administration, whose Certificate it bears; also the indorsement of the Subscriptions Investigating Committee of the Chicago Association of Commerce. The State of Michigan has likewise recognized the institution, and authorized it to "carry on business in the State for the purpose of placing dependent children in selected Christian homes, supervising them until they are of age, or until they are self-supporting, and indenturing them or procuring their legal adoption."

From the first Thomas B. Arnold was Superintendent until 1913, with the exception of perhaps one year when J. D. Kelsey held the position, and two years when W. P. Ferries held it. In the fall of 1912 Mr. Ferries was elected Superintendent, discontinued work in the pastorate to give the work of the Home his undivided attention, and has since filled the office efficiently and acceptably.

For many years the Home has published a monthly periodical called *The Children's Friend*, which officially represents it, and which is a sprightly little sheet full of good things for young and old alike. Mrs. Emma L. Hogue has been its Editor from the start. It was recently converted into a magazine in form. This periodical has done much to give the institution a worthy representation wherever it has circulated.

During 1911 and 1912 the Home was practically rebuilt, being made in the full sense of the term a modern building, well adapted to and equipped for the purposes of a Children's Industrial Home. The cost of thus rebuilding the institution was about \$10,000.

The Chicago Industrial Home for Children has done much excellent work along the several lines for which it was founded during the years of its history. From 1,000 to 1,200 children have found within its enclosure tender care, comfortable sustenance, good educational advan-

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tages, excellent training, wholesome moral and religious instruction, and thereby have been saved from becoming victims of those evil circumstances which are almost sure to result in viciousness of character and criminality of life.

THE OLD PEOPLE'S REST HOME

This institution, occupying a site adjoining the grounds of the Chicago Industrial Home for Children, at Woodstock, Illinois, was incorporated and opened in 1903. The Incorporators were as follows: Samuel K. J. Cheshbrough, Burton R. Jones, James D. Marsh, Thomas B. Arnold, John D. Kelsey, William P. Ferries, John E. Coleman, Esmond E. Hall, William E. Bardell, Freeborn D. Brooke.

The objects of this institution are to provide and maintain a Home for aged people of both sexes, who are in a measure dependent, where they may have the advantages of good accommodations, agreeable associations, pleasant surroundings, comfortable sustenance and tender ministrations when needed, amid which to spend the closing years of life. Certainly its objects are both philanthropic and Christian, and as such can but appeal to the sympathies and to the aid of generous people everywhere.

The doors of the Rest Home are ever open to aged people, who need such a place of rest and care, without respect of nationality, race, creed, or religion. Many have already found shelter, care, and comfort in their last years within its enclosure, and the managers are only sorry that their limited room does not admit of their taking in many more. The Home inmates usually number in the neighborhood of twenty, which, with the Matron and the other helpers, make quite a family to maintain. The capacity of the Home provides for about twenty-four inmates.

The following are the persons who have filled the chief offices of the institution since it was founded: President,

BENEVOLENT INSTITUTIONS

T. B. Arnold, 1903-1913; W. P. Ferries, 1913-1915. Secretary, F. D. Brooke, 1903-1915. Treasurer, W. B. Olmstead, 1903-1906; F. D. Brooke, 1906-1915. Superintendent, W. P. Ferries, 1903-1906; J. D. Kelsey, 1906-1915.

The first inmates of the Rest Home were Mrs. Anna Jacobson and Mr. and Mrs. James Keyt. Mrs. Jacobson and Mr. Keyt are still living, both past eighty years of age. For twelve years they have been made comfortable in the Old People's Rest Home. These are only samples of the good work which the institution has accomplished during its brief existence.

In one respect at least the impulse to inaugurate the work of caring for the helpless resembles the movement which culminated in the formation of the Free Methodist Church. The inspiration came to the East and to the West at the same time. What was called the "Nazarite" movement in Western New York had its counterpart in Northern Illinois in what was called "Redfieldism." Those who were gathered around the standard of holiness in Dr. Redfield's revivals in Northern Illinois were termed in derision "Redfieldites," just as those who espoused the cause of holiness in the Genesee Conference were termed in derision "Nazarites." As the movements were well-nigh simultaneous in the beginning, so were the movements for inaugurating benevolent enterprises aimed at caring for the helpless about twenty-five years later. None who has known the history of these later movements can doubt that they were prompted by the Spirit of God as certainly as were the original revivals which culminated in the formation of the Free Methodist Church.

CHAPTER XXI

INFLUENCE OF THE FREE METHODIST CHURCH BEYOND THE PALE OF ITS OWN COMMUNION

The success achieved by the Free Methodist Church is to be measured not merely by its own statistical showing, material equipment and spiritual development, but also by the good it has accomplished, incidentally and otherwise, outside the pale of the organization itself. It would be impossible for any one to gather up all the historic facts necessary to show the full extent of that influence, and if they could be gathered, it would require much more space to set them forth than is at the author's disposal.

The most that can here be attempted, therefore, is the presentation of a few typical instances in illustration of the subject, and a few general observations regarding the scope of the Church's influence beyond the limits of her own communion during the half century and over of its denominational existence.

1. The influence of the Free Methodist Church as an evangelizing agency has been decidedly marked in relation to the general "Holiness Movement" of the country. It was the first distinctively Holiness Church organized in the United States. Holiness, or entire sanctification as a second work of grace attainable in this life and obligatory upon all believers, was the real issue in the old Genesee Conference troubles which finally led to the expulsion of Roberts, McCreery, Stiles, and others prominent in the formation of the Free Methodist Church; and, a little later, to the wholesale exclusion of lay members by the "reading-them-out" process. Had Methodism remained true to her standards and to her original profes-



CHICAGO INDUSTRIAL HOME FOR CHILDREN, WOODSTOCK, ILLINOIS



OLD PEOPLE'S REST HOME, WOODSTOCK, ILLINOIS

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sion, such excommunications for such a cause would have been impossible. Had a majority of her representatives in the General Conference of 1860 been in sympathy with the work of holiness as defined in the foregoing, and as taught by John Wesley, it cannot be reasonably doubted that they would have entertained the appeals, and granted the redress which more than fifteen hundred intelligent and spiritual laymen of the Methodist Episcopal Church petitioned for. In that case there would have been no demand for the new organization, and the Free Methodist Church would not have come into existence.

When the new Church became a necessity in order that those excluded from the mother Church and those who were finally constrained to withdraw therefrom for conscience' sake might have a congenial Church home, and also in order to preserve Methodism in its original simplicity and purity, those who were instrumental in effecting it took good heed to see that a doctrinal statement on the subject of entire sanctification, embodying the teachings of John Wesley and formulated in most explicit terms, found its place among the Articles of Faith. So far as the author has been able to learn this was the first organized body of Christians on the continent thus explicitly to declare itself in its creed on the subject.

With its attitude thus definitely expressed, and with its object declared to be that of spreading Scriptural Holiness over the land, it also required that candidates for full membership should either be in the enjoyment of that perfect love that casteth out fear or promise to seek diligently until they obtain it. These things show that holiness was *the central and dominating idea* in the founding of the organization. This was long before any of the now numerous "Holiness Associations" came into existence—seven years prior to the organization of the National Holiness Association, which is oldest of them all—and many years before the founding of any of the "Holiness" Churches of to-day.

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Moreover, at the time when the Free Methodist Church was organized the *Earnest Christian*, edited and published by B. T. Roberts, was the only publication in this country devoted explicitly to promoting the work of holiness save one, the *Guide to Holiness*. Until 1909, when its publication was discontinued, it continued faithfully to bear testimony to the doctrine and experience of full salvation, and that effectively, too, as thousands on earth and in heaven can bear witness.

From the very first of Free Methodist history its preachers have all been pledged to labor to their utmost for the promotion of holiness, in the distinctively technical sense of that term, and the ordinary Church services, as also all its more general evangelistic gatherings, have made the work of full salvation as prominent.

In view of the foregoing facts it must be evident to any unprejudiced mind that the Free Methodist Church was a pioneer of the now widely-spread Holiness Movement of the country, and a parent of that movement in its manifold developments.

But another respect in which its influence relative to the work of holiness has been manifest, although indirectly, is in its reaction upon the Methodist Episcopal Church. At a Free Methodist camp-meeting in Rahway, New Jersey, some years ago, the Rev. William B. Osborne, of the Methodist Episcopal Church, and for many years prominent in connection with its missionary work in India, was present in the Sabbath morning love-feast, and in testifying said: "I have come fifty miles to attend this meeting that I might thank the Free Methodists for the privilege I have of preaching holiness in the Methodist Episcopal Church. I want you Free Methodists to keep right on as you are doing, even should you never see one soul converted directly as a result of your labors; for you are doing a great work in our Church, and in other Churches also. You make it possible for us to take a stand for God and righteousness we could not otherwise

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do." That brother, speaking his honest convictions, uttered a great truth illustrative of the influence of the Free Methodists as a people beyond the limits of their own communion.

2. The influence of the Free Methodist Church as a witnessing body and as an evangelizing agency has also been marked in its relation to the spirituality of the other Churches generally. The latter part of the testimony of the Rev. Mr. Osborne, as given in the foregoing, is also to the point here. "You are doing a great work * * * in other Churches also." The spirituality of the Free Methodist people generally, as also their uncompromising and radical stand for righteousness of every kind, is remarked by the fair-minded of other Churches in all parts of the country where they are known, and usually in terms of approval and in acknowledgement of the beneficent influence of their work. Even where, as is still the case in some instances, other Churches disfellowship and oppose them, the very ground and character of their opposition are a testimony to their influence in the direction of disturbing formalism and making it generally uncomfortable for false and superficial professors of religion.

A worthy Presbyterian minister made substantially the following statement to the Rev. William Manning, of the Genesee Conference, some years ago: "Mr. Manning, your people must not measure the extent of the good they are doing by the results seen in their own denomination. You are exerting a most wholesome influence upon the other Churches with which you come in contact. I represent a Church generally looked upon as quite decidedly unlike your people, and yet I am sure that the influence of the Free Methodist Church has done much to quicken spirituality in the Presbyterian Church wherever the two bodies have come in touch with each other."

Sentiments such as are instanced in the foregoing paragraphs frequently have been expressed by representatives of other denominations who are competent to judge, and

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of whose honesty in these statements there can be no reasonable doubt.

3. Again, the influence of the Free Methodist Church may be traced beyond the bounds of its own communion in respect to certain other evangelistic movements which have blessed our own and other countries. It is a historic fact that the late Dwight L. Moody was instructed regarding the baptism with the Holy Spirit by two Free Methodist women of Chicago, and under their direction was led to seek and obtain the experience. He was laboring in the Y. M. C. A. work of the city with great earnestness, but with no such marked results as attended his efforts subsequently. Women were welcomed to their Yoke Fellow meetings, temperance services, noon-day meetings, etc. Among those who attended were "Auntie Cooke," as she has long been familiarly called, and Mrs. Hawxhurst. They felt a deep interest in Moody, and used to tarry after the service to speak with him regarding matters of experience, and particularly to urge upon him the importance of seeking the baptism with the Spirit. They also experienced great travail of soul in praying for him to the end that he might receive his Pentecost; and the author sat by his side in Buffalo, and heard him tell to thousands of how he searched the Scriptures on the subject which those "plainly-dressed and shining-faced women" had been urging upon him until, fully convinced that the doctrine was Scriptural, and that the baptism was for him, he went on his knees in his room in New York resolved never to rise until he should receive the promised Comforter. In concluding the statement he said, in substance, "Whatever success has attended my evangelistic labors has been due to the baptism with the Spirit I then received."

It is also true, though not generally known, that Jerry McAuley and his great work in Water Street Mission were largely the products of Free Methodism. The Rev. J. S. Bradbrook, of Binghamton, New York, who used to be the editor of McAuley's paper published in the inter-

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est of the mission, was probably as well informed as any one in the country respecting the facts of McAuley's religious experience, and also regarding the Water Street Mission under his supervision.

He has given an interesting account of the conversion of Jerry McAuley through the instrumentality of Samuel Irwin; of his reclamation through the efforts of "Brother Little," another Free Methodist; of the conversion of Samuel H. Hadley, and of the work of the latter. It appears, too, from what he has written that through their association with the work of Water Street Mission the Free Methodists were indirectly influential to some extent in giving spiritual character to the organization of the Salvation Army.

The following is Mr. Bradbrook's version regarding these things:

Just about the time Brother Sam. Irwin joined us he went with "Awful" (Orville) Gardner to Sing Sing prison to talk with the prisoners. Orville had recently been converted at a little town above New York City, where he went to meet his wife, he having just served a sentence in Blackwell's Island for breaking a man's jaw with his fist.

Jerry McAuley was present in line, serving a fifteen-year sentence for river piracy, and was converted immediately after their visit, as a result of their talk. (Authority: Jerry, Sam, and "Awful" Gardner himself, while my guests at Dover for a few months).

Jerry joined the Norfolk Street Methodist Episcopal Church after having been released from Sing Sing, but was so disgusted with what he saw there that he gave up everything and returned to his drink and river piracy as before.

A man by the name of Little—a Free Methodist, Brother Irwin and others informed me—was working as a slum missionary and had a little mission of his own. He got after Jerry night and day, following him into saloons, on the streets, etc. Jerry would run from him when he could. Finally, by advice of his associates one night, full of whisky, he went after Little, and securing entrance to the mission room after meeting hours, proceeded to "put a head" on him, and forever stop further interference on Little's part with his own reckless rush to ruin. The plan was all right, and might have worked to perfection but for one thing,

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viz: Little was the better man, and after a few moments, with the loss of a few splintered wooden benches, Jerry was pinned to the floor; and when Little asked, "Now, Jerry, will you be still?" Jerry very reluctantly replied, "Pwhat else can I do, Little? Sure, yez have me quiet now."

Little took him up stairs, fed him, put him into a good bed and was so kind to him that he broke down and started again—to stay. Jerry himself was my informant as to this; and always called Little "that Free Methodist missionary."

Jerry started his Water Street mission, but in the meantime had been encouraged and helped by a number of Free Methodists of New York. He had for his first helpers Brother and Sister Frank Smith, of the Brockport, New York, Free Methodist class, and they gave him valliant help, and actually formed and fashioned the sturdiness of Christian rule and character that afterward made him the success he became.

During his mission life the New York pilgrims [Free Methodists] * * * made a large part of his active workers in the mission meetings. The Brooklyn pilgrims [Free Methodists] and our German Free Methodists were regular helpers, and their prayers, testimonies and thoroughness gave tone and depth to the meetings, overbalancing the superficial work to be expected from worldly professors who were attracted to the mission and participated in the exercises.

Sister [Jane] Dunning's girls helped very much there, and two of them became very closely identified with that work, viz: Sisters Pangborn and Sherwood, the latter being "Mother Sherwood," who was Hadley's main stay, and was buried from the Water Street Mission with great mourning and quite a public funeral. [Portraits of these women, with tributes to their memory, may be found in Hadley's, "Down in Water Street."]

Brother Joseph Mackey and Brother Irwin actually had as much (if not more) to do with Samuel H. Hadley's conversion and continuance in the Christian life as Jerry himself; for Jerry was openly opposed to him, and refused for a while to permit him to speak in the public services, even after Hadley had appealed to the trustees of the Cremorne Mission * * * for indorsement. Mackey and Irwin for years attended Jerry's services, especially in Cremorne Mission, rarely missing a service; and Mackey put in a great many dollars.

I was editor of the Jerry McAuley newspaper from the first number, and remained such until the second year, attending every meeting there, and helping otherwise—a Free Methodist also.

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In reference to the influence of the Free Methodists in giving spiritual character to the organization of the Salvation Army, Mr. Bradbrook writes:

Mr. John B. Gough told me he came from his London tour with Mr. William Noble, a coworker of marked ability and prominence in England on temperance lines. Noble was so taken up with the clear testimonies of those reclaimed men and women (in Water Street Mission) and the devotedness of Brother and Sister Smith that he declared to Mr. John B. Gough, "I will never lecture on temperance again while I live. We don't go far enough. I shall go immediately back to London, and, securing the great Music Hall, will open just such meetings as these and keep it up till I die."

He did so, and was very successful. To this point my information was verified, as Jerry also mentioned the same thing to me frequently. Mr. Gough gave a lecture or two at the mission for the benefit of the work, and I reported his talk and had several conversations while submitting the press proofs to him; and it was on one of these occasions he spoke of the matter. The matter, if true, is of much importance, as it actually makes the work done for Jerry and with him by Free Methodists the means of the Salvation Army taking the trend and line of work that has since astonished the world. This is Jerry's statement:

"The meetings in the great Music Hall held by Mr. Noble attracted much attention from religious workers in London, and throughout England also. Among others drawn to hear and see the new movement for the redemption of the 'submerged classes' were William and Catherine Booth, then engaged in Christian work among the poor of London. They caught the inspiration there, as Noble caught the infection at Jerry's mission, and the Booths declared, as Noble did, before them, "This is the line. This is just what we were looking for," or words to that effect; and the present Salvation Army line of work and organization followed right along Free Methodist lines, as taught Jerry by them at first, then Noble by Jerry, then the Booths by Noble."

Another fact in illustration of this part of our subject: Years ago the author attended a Free Methodist camp-meeting at Ridgeville, Ohio, and on the afternoon of the second Sabbath preached on "The Second Coming of Christ." The attendance was very large, and much freedom was enjoyed in delivering the message. The atten-

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tion was well-nigh perfect, and at the conclusion great blessing rested upon the people of God. The camp-meeting closed, and the writer went to his home in New York State, unconscious that any particular fruit had been borne by his labors.

A number of years passed, and one day a stranger called at his door and inquired, "Does the Rev. Mr. H—live here?" On being answered in the affirmative, he said in substance: "You don't know me, but I know you. My name is Fuller. I was formerly a Congregational clergyman in the State of Ohio. A number of years ago I heard you preach a sermon on 'The Lord's Coming' one Sabbath afternoon at a camp-meeting in Ridgeville, Ohio. It was the first discourse I ever heard on that subject. It set me to thinking and studying, led me to new views of Scripture, and resulted in the renewal of my consecration to God, and in my call to the foreign missionary work; and for the past six years my wife and myself have been laboring in India under the auspices of the Christian Alliance. I am returning to my home on a furlough, and have stopped off here to thank you for the preaching of that sermon at the Ridgeville camp-meeting."

That man was the Rev. M. B. Fuller, who has for many years been one of the chief representative men of the Christian Alliance in connection with their India work, and whose first wife, of precious memory, wrote the book entitled, "The Wrongs of Indian Womanhood." Mr. Fuller is now editor of the *India Alliance*.

Another philanthropic and evangelistic work which was largely aided and influenced by Free Methodist workers was known as Providence Mission, New York City. This institution, which was organized chiefly for ministrations among the sick and the poor, was under the supervision of Dr. Sabine, a Christian medical man of philanthropic disposition, who gave largely for its maintenance and devoted himself personally to the work for many years. His foremost workers were chosen from the Free

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Methodist Church, as he alleged, because of their superior spirituality and efficiency. Mrs. Jane Dunning was for a long time his chief dependence, and Lida Dunning Lamont and Jennie Pierce were also among his most trusted and valued helpers. The work of this mission became quite famous, and its character and effectiveness were acknowledged to be largely due to the influence of the workers chosen from among the Free Methodist people.

4. In its attitude toward reforms the Free Methodist Church has also made its influence prominently felt beyond the limits of its own communion. It has ever stood in the foremost ranks of the reform forces. Organized at a time when the anti-slavery reform was reaching its culmination, among its General Rules was one forbidding "the buying, selling, or holding of a human being as a slave." From that day forward Free Methodism was ever aggressively devoted to the abolition of slavery until the doom of that "sum of all villainies" was forever sealed.

In relation to temperance reform and the prohibition of the liquor traffic its attitude has ever been equally radical and aggressive. The foremost champions of this reform, from the platform, through the press, and in their private utterances, with one consent declare that wherever they find a Free Methodist they are sure of finding a helpful friend of the cause, and acknowledge that the attitude of that people as an organization is a powerful aid to the work in which they are engaged. The influence of their women in connection with the Woman's Christian Temperance Union is worthy of particular mention under this head. They are devoted, uncompromising and faithful to the very best of their ability, and the wholesome character of their influence is generally acknowledged.

The anti-secrecy reformers have also found in this people strong and reliable allies wherever they have met them. In fact, they are pioneers in this reform, so far as relates to the Church's attitude on the subject; and, so far as the author knows, they are about the only people

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that have not compromised or receded from their original position on the subject in some degree.

Then, the attitude of the Free Methodists respecting free seats in the Churches, congregational singing, simplicity and plainness of attire, and their constant and universal agitation on these subjects, have been among the forces that have effected remarkable changes around us in these several respects. The agitation has not always been with wisdom, it is admitted; and what work of reform, or even of religious revival, ever was carried on with no breach of the law of wisdom and propriety? But, notwithstanding all the mistakes made by over-zealous and poorly-balanced men and women, the influence of the Church as a whole has been extensive and beneficent relative to these things. The rented pew system and the monopolizing of the song services in the Churches by their choirs, which were the well-nigh universal rule fifty years ago, have largely gone out of date, while modesty and simplicity of attire, particularly among Christian workers and representatives of the Holiness cause, have become very much more common. It is but reasonable to suppose that the attitude and example of this people have been among the influences that have effected these changes.

5. Finally, the Free Methodist Church has exerted in no inconsiderable degree beneficent influences beyond its own denominational bounds through the work done in its various schools. Through no other single agency does a Church's influence become more cosmopolitan than through its educational institutions. While these schools are denominational as to their ownership and administration, they are, with all their benefits, open to and attended by the representatives of all denominations.

In Greenville College, while the author was President, there were among the students, and as boarders in the college family, Methodists, Baptists, Presbyterians, Disciples, Mennonites, Episcopalians, and Roman Catholics, besides many that were from families of no particu-

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lar religious persuasion. These students were regular in attendance at family worship, chapel services, and at the Sabbath morning service in the Free Methodist Church. No effort was spared to make stalwart Christians of them all, although the matter of their various denominational affiliations was not interfered with. Some of them ultimately became Free Methodists, but many of them did not. Of those who did not many were greatly benefited in various ways, and went forth under the inspiration of the ideals received at the College to labor in various fields for the uplift of humanity.

Similar conditions have prevailed in all the schools of the Church. As a result there are ministers of the Gospel, missionaries, teachers, and men and women engaged in numerous other kinds of philanthropic work, in nearly every part of the world who received their educational equipment, and most if not all of their spiritual qualifications, in some one or more of these various schools. In India, Africa, China, Japan, Persia, Ceylon, Santo Domingo, and in fact in nearly every country on the globe, the influence of these educational institutions is constantly pulsating through the labors of such of their alumni as are not members of the Free Methodist Church, in religious, educational and philanthropic lines. Who can estimate the influence of the Church beyond the limits of its own communion exerted through this agency alone?

The Church ought to have exerted a much wider and more powerful influence upon the nation and the world than it has; yet, when we remember the smallness of its beginning, the limited character of its resources, the zealous and often unrighteous competition it has had to meet, and the well-nigh universal opposition it encountered for many years, and which is by no means at an end yet—when we look at what has been achieved in the light of these things, we surely have reason to exclaim: "What hath God wrought?"

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APPENDIX A

REVIEW OF THE REV. F. W. CONABLE'S HISTORY OF THE GENESEE CONFERENCE OF THE METHODIST EPISCOPAL CHURCH (FROM "WHY ANOTHER SECT?").

Perhaps we should say nothing of this book, because of the little notice that has been taken of it by the public. But as it has been indorsed by the Genesee Conference, and ordered to be placed in its archives for reference, it becomes possessed of an importance as a historical record, which, in itself, it does not possess. Of its literary pretensions we will not speak.

It is in its article on "Naziritism" that we are more particularly interested. It is proper to say, in general terms, that its statements, both original and borrowed, under the head of "Naziritism," are wholly incorrect. We will notice in detail, a few of its false statements:

"Naziritism in fact, if not in name, originated with a few ministers of the Genesee Conference—J. H. Wallace, B. T. Roberts, J. McCreery, Jr., and others" (Page 628).

This is incorrect both in form and fact. * * * * * That by "Naziritism" he means what in other Conferences is called "Holiness," is evident from his associating the name of John H. Wallace with it. John H. Wallace had no relation with those expelled from the Genesee Conference, under the cry of their being "Nazarites," only, as before their day, he was a specially able advocate of the doctrine of holiness. Mr. Conable shows that he removed to Michigan before the difficulties in the Genesee Conference began. He also bears witness to his great ability and usefulness. But John H. Wallace fell, as other good men have fallen. So, to bring reproach upon the Free Methodist Church, Mr. Conable tries to associate John H. Wallace with its origin. John H. Wallace had no more relation to it than other men had who preached holiness before it was thought of. This, Mr. Conable well knows.

Mr. Conable says:

"That Roberts and McCreery and two Presiding Elders were led on from motives of envy, jealousy and unchristian ambition in the endeavor to secure for themselves the 'chief patronage' of the Conference."

Does this man claim Divine attributes that he is able to read men's motives? This is not only false, but malignant, and foolish. Did not the two Presiding Elders already occupy the highest position

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in the Conference? They were placed there without any effort or desire of their own.

As to my humble self, no man can truthfully say that I ever, in any way, sought position in the M. E. Church. I never asked, directly or indirectly, for any appointment. Mr. Conable never even heard that I did, I will venture to say. The whole statement is utterly baseless! If I had then felt any ambition in that direction, it could have been easily gratified. After the leaders of the holiness movement were sent off—Rev. E. Thomas to California, and Messrs. Stiles and Kingsley to Ohio—I was offered, if I would leave the persecuted, holiness people, better appointments than the Genesee Conference had to give. Though Mr. Conable seems ignorant of it, there is such a thing as standing by the right from no other motive than a desire to do right, and obey God.

In speaking of the Estes pamphlet, Mr. Conable says:

"The printer refused to testify as to the authorship, and we have no law to oblige attendance at an ecclesiastical court." (Page 646.)

Mr. Conable, and all of his indorsers who were at the Perry Conference, know that this is not true. The most unscrupulous, unless rendered desperate, seldom venture upon a falsehood so glaring. The printer of the Estes pamphlet was present at my trial! One of the preachers opposed to me, took him there and back, about seventy miles across the country in a carriage. They did not call upon him to testify.

Mr. H. N. Beach, editor of the "Brockport Republic," the gentleman referred to, in a note to us, says:

"Rev. E. M. Buck got me to go to Perry in the case, at the time of the Conference; but I was not called to testify, because, I suppose, my evidence was not what was wanted."

Thus Mr. Conable crowds two known, great falsehoods into one short sentence: 1st. The printer did attend the Court, 2d. He did not refuse to testify! And such statements are voted into the archives of the Genesee Conference as history, by men who know that there is not one word of truth in them!

In speaking of my trial, Mr. Conable says:

"The chief effort of Mr. Roberts in his protracted defense, was to convince the public—not that he had not written and circulated such allegations as were charged against him, but that the allegations were really true" (Page 647).

For this assertion Mr. Conable has no apology. He and his indorsers well know it is false. That I did not write the Estes pamphlet, I proved to the Conference in the most conclusive way that a man can prove he did not write any document,—by the testimony of the real, avowed author, that he himself wrote it.

George Estes testified to the Conference: "Brother Roberts had nothing to do with the writing of the part that bears my name."

Again, Mr. Conable says that the defendant had been,

"According to his own public admission, granted every possible

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appliance for his aid, and defense, consistent with the Discipline of the Church" (Page 648).

This man seems utterly incapable of telling the truth about these matters! He knows that nearly two whole sessions were employed in my trying to obtain, and my opposers trying to prevent me from obtaining, either a change of venue, or a trial by a committee! He knows that I was refused the aid of the counsel I asked for!

In my closing plea, I thanked Bishop Janes for the able and impartial manner in which he had presided, and for the kind spirit he had manifested; but that does not warrant the above assertion. Yet it is all he has to make it out of.

Again, Mr. Conable says:

"The charges and specifications were voted sustained, by not far from two to one" (Page 648).

The minutes and Conference roll for that year show that there were one hundred and sixteen preachers in full connection in the Conference, at that time. Of these, fifty-four voted against me, and thirty-four for me, leaving a clear majority who did not vote to sustain the charges.

Some were terrified to that degree they did not dare to vote for me—and they had too much conscience left to vote against me.

Mr. Conable says:

"Strange and fraudulent methods were employed to deprive Presiding Elders and regular pastors of their support" (Page 650).

What he means by this accusation, I cannot imagine. Many refused to pay "Presiding Elders and regular pastors," who had participated in the wicked acts of the majority. But in this there was nothing "strange or fraudulent." The "strange" part was that any honest man would help support any of them.

Mr. Conable, in apologizing for those he calls "loyal preachers," says:

"A few of them in their zeal in opposition to Naziritism, and in order to the preservation of Church order, overstepped the lines of administrative propriety a little, if not more, for which they suffered arrest and correction at the Conference" (Page 655).

The "arrest and correction" part is a piece of news, and we strongly suspect, a fabrication.

Again he says:

"One or more preachers in charge had illegally declared several members, Nazarites, withdrawn. This being reported to Conference by the parties deeming themselves injured, made some work" (Page 655).

What work? The members were kept out, and the preachers were passed all right.

Mr. Conable says:

"Charges, in some instances of a gross character, were preferred against one or more of the Presiding Elders and some other preachers at Conference, which could not be sustained!" (Page 655).

Why could not these charges of "a gross character" be sus-

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tained? It was not for want of proof, abundant, clear, conclusive, and of the highest order. It was for want of a disposition to do right, on the part of the majority. So they would not entertain most of these charges, or even hear a statement of the several cases, but promptly voted to lay the whole matter on the table. For the nature of some of these grave charges see pages 143-146 of this book.*

Mr. Conable says:

"Roberts and Stiles united their fortunes in the secession movement, leading to the organization of "The Free Methodist Church" (Page 660).

What! drive men out of a Church, after their most earnest efforts to stay in, and then call it a "secession movement!" Does this man take it for granted that his readers have not common sense?

Again he says, same page:

"Which should be the greatest was a question, but the career of Stiles was short, as, early after building their Church at Albion, and effecting a permanent Church organization, he was called away by death. Roberts became "General Superintendent" of the Free Church, as such, of course, claiming ordaining authority."

There never was any question "which should be the greatest." None more gratefully and cordially than B. T. Roberts acknowledged the correctness of the popular verdict, that Loren Stiles was one of the greatest preachers in Western New York.

Mr. Stiles nominated Rev. B. T. Roberts for General Superintendent of the Free Methodist Church, the first time he was elected to that office, and the vote for it was quite unanimous. The Superintendent did not "claim ordaining authority," whatever that may mean. The Discipline made it his duty to ordain those elected by an Annual Conference.

Conable says: "As to J. A. Wells, he lost confidence in B. T. Roberts" (Page 660). Where did Mr. Conable get his information? A man may join another denomination for other reasons than a loss of confidence. Mr. Wells, in a letter before us, says he "did not lose confidence in B. T. Roberts."

Of the Bergen Camp Ground, Mr. Conable says:

"The Bergen Camp Ground Charter was changed by application to the Legislature, and the clause which gave the Methodist Episcopal Church any control or supervision over the grounds, or meetings held there, was stricken out. This arrangement, however, to secure the Camp Ground to "Nazarite" uses, did not hold very long, as in due time, under the sanction of the Conference, measures were instituted which were successful in securing the same, according to the forms of law, to the Genesee Camp Ground Association, for the ownership and use of the Methodist Episcopal Church, in harmony with disciplinary provisions and Church usage."

*Reference is to "Why Another Sect?"

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We will show what these "successful measures" were, and in so doing will give a brief history of this Camp Ground.

1. I made a bargain for the ground—twenty-five acres, intending to use it for a camp ground, if we could raise the money to pay for it. Meeting with encouragement, B. T. Roberts and Loren Stiles took a contract for the land, May 8th, 1856. On the 11th of July, 1856, it was deeded, by absolute conveyance, to Asa Abell, Benjamin T. Roberts, and Asa Allis.

2. The following winter I drew up the Charter of "The Genesee Camp Ground Association," went to Albany, and got it passed by the Legislature. To this Association, we deeded the ground in trust.

3. After they began to expel the camp-meeting people, we got the Charter amended.

4. The so-called Regency party, held a camp-meeting on that ground after they had turned us out of the Church. The trustees, all of whom but one became Free Methodists, made no opposition, but hoped it would do them good. But they assumed judicial powers and declared that those trustees who were not members of the M. E. Church were not legal trustees. Yet the law made no such qualifications for trustees. After declaring a vacancy they went on to elect themselves to the vacancy.

5. Having thus gained possession, they threatened us with a law-suit if we went on the ground to hold any more meetings. We appointed no meetings for a few years hoping fairly to settle the matter. We made them the following offers:

(1) We would hold the ground and let them hold camp-meetings there whenever they wished, free of charge.

(2) Or they might hold the ground, and let us hold meetings when we wished.

(3) Or we would sell the ground and divide the proceeds among the two Churches, in the proportion we had paid. Those who became Free Methodists had paid about two-thirds of the price of the ground.

All these offers they rejected.

6. To keep possession, they held sham camp-meetings for the election of trustees. At one time they had but one tent,—a canvas thrown over a pole. Preachers, from the stand, preached to an audience seated in the stand.

7. We appointed a camp-meeting to be held there in June, 1867. They got out an injunction. We heard of it, and went to another ground with the meeting. The third day of the meeting, the Sheriff served the writ of injunction upon "B. T. Roberts, and all associated with him." The Sheriff was doubtless instructed to delay serving the writ in order to break up the meeting. The injunction was tried and we beat them. They then set men to work cutting wood on the camp-ground, to sell, to pay the costs.

8. The deed conveyed the land to the trustees, in trust, that they "shall not cut down or destroy, or cause, or permit, or allow to be cut down or destroyed, the woods or trees, or any part thereof upon

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said piece or lot of land, except as may be necessary for the fencing of said lot, or the better fitting of it, for the purpose of holding camp-meetings." We therefore got out an injunction restraining them from cutting down the timber.

9. On the trial, the so-called Regency trustees, among whom were three Conference preachers, swore that "all the trees and timber cut upon said camp-ground referred to" in the complaint, "were either lying upon the ground, or dead, unsound, and more or less decayed." "That said trees were old," "that no sound trees have been cut upon said ground;" "that the cutting and removal of said trees" "have not only benefited and improved it for the purpose of said Association, but was indispensable for the safety of those who might attend religious meetings upon said ground."

We could only swear to the stumps and wood. We found eighty-seven green, sound, stumps—the wood was also sound and green. They beat us of course.

It is scarcely necessary to add, after thus "improving" the ground, they ceased to hold camp-meetings there, and very soon after sold the ground.

One of the best lawyers in the state said, after thoroughly examining the case, "They have no right to that land, either in law, or in equity." But we have neither time nor taste for litigation, even were it an easy matter to obtain justice in our Courts, against a power as great as that of the M. E. Church, aided by such secret society influence as it could control.

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EXTRACTS FROM A REVIEW OF BISHOP SIMPSON'S ARTICLE ON "THE FREE METHODISTS" IN HIS "CYCLO- PEDIA OF METHODISM."

The Bishop says that the Free Methodists do not admit any members, even on probation, "without a confession of saving faith in Christ," and adds, "The reason alleged by them is, that much of the defection in other Churches is due to the fact that multitudes who have joined the Church as inquirers, have failed to pursue a strictly spiritual life."

Where do the Free Methodists assign any such reason for such action? They do not in their Discipline. They never have in any Conference action. I never heard any individual among them assign any such reason. The reason they give is, that there is no warrant in the New Testament for admitting a person into the Church, even on probation, except on profession of saving faith in Christ.

Again we quote from the same author: "In its early history some of its leaders encouraged a spirit of wild fanaticism, claiming the power of healing by the laying on of hands."

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Here are two untrue statements. The first, of encouraging "wild fanaticism," we have met in the preceding pages (of "Why Another Sect?"). We have shown that such men as Dr. Reddy and Ives considered what the Bishop calls "wild fanaticism," as the proper manifestations of spiritual life.

As to "some of its leaders claiming the power of healing," this is also a mistake. None of them ever made any such claim. We acknowledge, with becoming gratitude and humility, that in answer to prayer there have been among us some remarkable cases of healing—but nothing more than has taken place among true Christians in all ages.

The most prominent person who has ever been among us, that we are aware of, who "claimed the power of healing by the laying on of hands," or any thing like it, was then, and is still, we suppose, a member of the Methodist Episcopal Church! He was never a Free Methodist—much less a leader!

We notice a few statements of the Bishop, which, though in a sense true, are misleading:

(a) "Became dissatisfied with the workings of its government."

We never had any special dissatisfaction with the "government" of the M. E. Church. We learned by experience that it was capable of great abuse. We were dissatisfied with the administration—first of the Genesee Conference, and then of the General Conference, in expelling the innocent and screening the guilty.

(b) "They professed themselves to be moved by the Holy Spirit." No more so than Methodist preachers generally.

(c) "In Church polity the name of Bishop was abandoned, and a General Superintendency substituted."

Not merely the name, but the ordination and the life tenure were abandoned. The General Superintendents are simply officers of the General Conference elected every four years.

(d) "The Conference organizations were retained as in the M. E. Church, and laymen in numbers equal to the ministers were admitted to each of these bodies."

In the Free Methodist Church the lay delegates are not admitted to the Conferences—they, with the preachers, compose the Conferences. The lay delegates are elected directly by the members, and not indirectly by the preacher, through a Quarterly Conference, which, in part, is of his own creation. We are not afraid to trust our people.

(e) "The name of Presiding Elder was changed to that of District Chairman."

But the District Chairman may have a circuit the same as other preachers. Presiding Elders do not.

(f) "They also require their members to be exceedingly plain in their dress."

No more so than the Discipline of the M. E. Church requires its members.

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NAZARITE DOCUMENTS: COMPRISING THE OBLIGATIONS, PRACTICAL PROPOSITIONS, LAMENTATIONS, RECOMMENDATIONS, ETC., OF THE NAZARITE UNION OF THE GENESEE CONFERENCE OF THE M. E. CHURCH [A FICTION].

**EXTRACTS FROM THE MINUTES
OF A PRIMARY CONSULTATION OF SEVERAL PREACHERS
IN FAVOR OF OLD LINE METHODISM**

Brother R. stated that, in his opinion, it had become necessary to have a closer union among ourselves in respect to the observance of the Rules and Customs of the Church. Especially as in certain quarters there seemed a set purpose to ignore the Discipline and to bring in innovations upon the time-honored customs of the Fathers. The evil results of this were everywhere manifest. Isolated and individual effort in resistance had been tried, but with little success. The invading flood of innovation was too strong to be resisted by isolated individual effort. Either a vigorous and united effort at resistance must be made, or it were as well to give up at once, and let the current of events keep on its "progress."

Brother W. stated that he had for years been aware of the "progressive" tendency of things, and had endeavored, as in conscience bound, and as bound also by his ordination vows, to "mind everything in the Discipline, both great and small;" and that in doing so he had several times found himself in a "fix" among a portion of the people, besides being several times also transfixed by his brethren in the ministry as a troubler in Israel. His own personal experience would corroborate the truth of the statement made by Brother R., that little if anything remedial could be hoped for from separate effort. He was aware of difficulties and obstacles far deeper and higher than were palpable to the view of younger men, and his opinion of late years had become entirely doubtful as to the possibility of maintaining even what little of distinctive Methodist usages were left us. Still he would not discourage younger brethren. It would do them no harm to learn for themselves, as he had for himself, by experience, the difficulty, and the danger also, of any real and conscientious efforts to conform to the Discipline and usages of the Church. He would consent to be considered as a false prophet if they did not urge themselves into an experimental conviction that the days of proscription and persecution were not exclusively allotted to the earlier dispensations of Christianity. Nevertheless, though certain of the failure to accomplish the good proposed, and equally certain of the proscription incurred by the laudable attempt, he was willing to stand, as ever, alone, or with others who dare, in the old paths. It was early enough

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to say, "A lion is in the way," when we could prove the fact by showing the scars of his teeth and claws.

Brother H. stated that he had ever been of the mind of the last speaker, and probably always should be. He had known him long and well, and where he had failed in the fight for God and Methodism it was the merest presumption in others to attempt to stand and stem the tide. It is dangerous in these days to be even suspected of strong and decided Methodistic attachments. Whoever experiences such attachment becomes a kind of "stump candidate" for Tunianquant, or some like stumpy circuit. The hue and cry of "old foggy" is "progressed" after him. The whole kennel open their bay upon him, and he is hunted like the last uncouth Mastodon, out of the world of modern and civilized Methodism. There may be some hope in the minds of some, from union and a combination of strength: but I can hardly believe its success. It will only enlarge the hunt and make it the more zealous.

Brother R.—But we shall stand at bay.

Brother H.—So much the worse. A steadier mark for the sporting gentry. But leaving this allusion: I am with the Discipline, and with the usages, and with the simplicity and spiritual power of old-line Methodism, and with those brethren here, and the world over, who go in for this earnest Christianity—this baptism of the washing of regeneration, which gets into the soul and washes it out clean. This I am in favor of: and opposed with all my soul to this sham religion—this nominal religion, giving only the name into the Church—which exhibits its clerical professors in Odd-Fellow regalia, "shawled to the nose and bearded to the eyes," reading foolscap sermons one day, and praying to open secret Lodges the next;—pipe-laying and managing in the Conference to oust out some, and hoist in others—and its lay professors rigged out in brass and feathers, and imitation posies, together with all its artifices to entice the world to love and support the Church: such as its sham donations, post-offices, lotteries, grab-bags, and oyster suppers for God. All these I am opposed to, and would do them away if I could. Against all these abominations I have warred a good warfare, I have fought a good fight, and have kept the faith I took upon me at my ordination, and I shall keep it to the end, which is not far off. I mean to go up to the General Conference and Assembly in the New Jerusalem above with clean hands in this matter. I am a disabled soldier; I can only hobble along in the ranks, leaning upon the sword of the Spirit as the staff of my feeble decline. I shall soon fall,—till then I am with you for God and Methodism, to hold a stake, or clinch a cord, as I may be able,—to help to strengthen the one and lengthen the other. And when I fall some of you will be by me. You will pray for me by my bedside, while I am wrestling with strong Death. One of you will preach my funeral sermon, and will tell the people that Brother H. has gone to heaven,—a sinner saved alone by grace.

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After the singing of two verses of the hymn—

“And let this feeble body fail,”

Brother M. stated that the closing remarks of the preceding speaker had carried his thoughts almost beyond the present concerns. And it was well. The thoughts came back from the confines of that higher life, with a sweeter and sterner purpose to act well our part in this. And it will be well if all our thoughts and deeds here shall be in spiritual character and sympathy accordant with the spirit of that high and heavenly life to which we hope to come. But there are passage duties along the path of our pilgrimage. The perpetual obligation of vigilance and endurance is upon us. This not for ourselves alone, but for others also, lest we and they, seduced from the narrow way, fail of coming in at the end. There always has been a demand for such vigilance and endurance, and there always will be. This is the spiritual fitness of things. Nothing is impossible that is in harmony with God. Impossibility is a word that has no right in the Christian's vocabulary. Then let the idea of impossibility, in this matter, be discarded at once. But let us look the difficulties in the face. They are made to be overcome. We cannot croak them away. Some have tried that and have failed. We must do them away; and the more calmly and pleasantly the better. In the return to old-line Methodism there are two prominent difficulties among our people. One is the introduction into the Church—in late years—of many who never knew anything about the earlier customs and spirit of Methodism; to whom its restitution would seem a novelty—a new kind of religion. This class may possibly include some preachers. This is a difficulty. Another is, the discouraged state of the older of the membership among us, growing out of our variant administration. One administrator practises according to the Book of Discipline, and another according to the patent inventions of the day; and the people, like an invalid under the treatment of two discordant doctors, in despair refuse the prescriptions of either, and ask only to be let alone to die in peace. This state of things is the main difficulty with our people. Patent doctors and their nostrums undo the health of the daughter of our people faster than disciplinary treatment can restore it. Hence this fatal discouragement. Croaking will not allay this. Audacious hope is useful here.

But the chief difficulties in the way of return to old-line Methodism will be found from our brethren in the ministry. First from a lack of courage to observe and enforce the Discipline. This is the great obstacle. This obstacle looms up here in this consultation. It fills the whole horizon around, and is piled in clouds of discouragement to the zenith above. Doubtless many of the brethren would be glad to have both Church and ministry live up to the Discipline, and observe the customs of the Church—but there is a lion in the way—or, in other words, the world, or that portion of it incorporated in the Church, is in the way. The Discipline always was an eye-sore to worldliness, either in the Church or out. And the

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strong temptation is to be at peace with the world by ignoring the Discipline.

Furthermore, there are progressive men among us who have found out an easier way to get along in than the old, uncompromising disciplining one. They look upon the world as having progressed wonderfully since their entrance into it; and Methodism must be progressed accordingly. That instead of conforming the world to God, it must conform itself to the world in order to lead the world more readily to God. All distinct spirituality must be purged away from the Church, as distasteful to the world, and the Church thus purged of the spiritual element so disgusting to the world, is to do wonders toward its conversion. This dogma is the Alma Mater of all our worldly conformities in the face of the Discipline. This is the mother of all our abominations, from the written sermons in the pulpit up to the screeching fiddle in the orchestra, away to the midnight conclave in the Lodge, and down to the "sham post-offices, lotteries, grab-bags, and oyster suppers for God" in the basement or parsonage. All these things must be gone into to enlist the interests of the world in favor of an enlightened, liberal and progressive Christianity, and to aid in spreading Scriptural holiness over these lands by sweetening it with worldly alloy so entirely that the devil himself would swallow it without a qualm. This worldly conformity is of course contrary to the Discipline of the Church; and we may expect the most strenuous opposition in any disciplinary course, from these members and preachers who have unfortunately fallen into this way of doing things. Not that they will boldly in word ignore the Discipline, but their conduct in the case will be by implication impugned by a contrary example. We shall be charged with creating a division because we get some to observe the Discipline and customs of the Church, while others will not do it, nor suffer others to do it without raising a fuss about it. But we ought to bear in mind that the Discipline is the Rule of our conduct as preachers. The obligation is upon us to adhere to it; and if others see fit to rage and revile, and proscribe because we purpose to adhere to it, we are not responsible for that. That is not our business. But nothing can be done alone. There must be a union of purpose and conduct in the case. We must renew our ordination vows with special emphasis, to keep them whether the world is willing or not. For one I am ready to do so, let what will come. I am ready to stand anywhere I am put in this behalf.

Brother K. stated that not only the formal Rules and customs of the Church were much neglected among us; such as attendance on the more spiritual means of grace, and the prohibition of metallic and feathery, and other artificial ornamentals, or regimentals as they might be called; but there was serious danger that the distinctive doctrines of Methodism, by these leading strings of the old Enemy be led away also. The doctrine of Christian perfection had already come to be so mystified, as to be the subject of newspaper quarrels, notwithstanding what Wesley, Fletcher, Clarke, and other of the

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fathers had so clearly and explicitly written. The departure from the Rules of the Church he conceived to be the open door out of which its doctrines would depart, unless the door was closed. He believed the original Wesleyan Church was declared to be a company "having the form and seeking the power of godliness." They were united together in this form and in this purpose. He conceived the Methodist Episcopal Church in all its membership and ministry included in the original bond to this. Whatever others might do, he wished it clearly understood that he "belongs to this band, Hallelujah!"

Brother E. stated that he was a quiet man, and had never had any trouble in enforcing the Discipline; for the reason he supposed, that he had never enforced it. He tried to preach the Gospel and persuade saints and sinners to get religion, and had been somewhat successful, but not as much so as he ought to have been. He had probably showed more respect to the Discipline than some, for he had not inveighed against it; and not so much as some for he had never enforced it. In this respect he believed he stood with a respectable number if not a majority of his brethren. For himself he was not a forcible man; especially in disciplinary administration. He wished to be with his brethren in the matter, and would neither go ahead nor lag behind. He apprehended no great difficulty in the case, provided all would concur to keep the Rules, as they had promised to do. But the difficulty was, some tried to be a little close, and others let everything run loose, and the people knew not what to do. After several years of neglect it was a sort of a hardship to them to be straightened up, ever so little, to the Rules of the Church; and possibly the next year or two to fall back into the same neglect. It discouraged those who were seeking for "the old paths." He thought as long as we had Rules it was best to be governed by them—a little, at least. The great want in the case was uniformity; and he was ready to uniform, and hoped all the others would also; and make a general and united business of it. He had noticed that the work of the Lord had prospered most where the Rules were most closely kept. He was in favor of a general conspiracy to resuscitate old-line Methodism. He thought nobody could have any objection to that.

The above extracts are deemed a sufficient Preface to the "Nazarite Roll," as it was called at the last Conference, which follows. It was read before the Conference, in accordance with a resolution of that body calling for the reading of all papers relating to the (so-called) "Nazaries." Several private and confidential letters to different preachers, relating to the matter were also procured and read in connection with the "Roll." They are omitted out of respect to the feelings of those to whom they were addressed; and also for the further reason that some of them involve personalities. The Nazarite matter at the last Conference created quite a sensation—probably more than was necessary—and was variously represented and misrepresented. The "Roll" will speak for itself; and is the only authorized exponent of the principles of the old-line Metho-

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dists of the Genesee Conference, who have been proclaimed abroad as "Nazarites," by the publishers of the Minutes of the Conference, and by the "Buffalo Advocate." Those papers are responsible for the publication of the name. It is supposed to be intended to describe those who are "sticklers for trifles"—such as the more stringent and severe Rules of the Church. One of the preachers of the Conference, as the writer of the "Roll," and of the correspondence pertaining to it, has been charged with "crimes sufficient to exclude a person from the Kingdom of Grace and Glory," stated in thirty-nine specifications—"forty stripes save one"—founded on statements in the "Roll" and its relative correspondence, and also three "falsehoods." So the work of proscription is commenced and will doubtless continue till it ends—itself.

A certain pamphlet published in New York, has represented the "Nazarites" as a secret society devoted to the propagation of doctrinal tenets. It is enough to say that its author has been imposed upon by his zealous correspondent; both as to the fact and purpose of the "Nazarites." It is only as yet a mere proposal to return to "the old paths."

NAZARITE UNION HISTORIC CIRCULAR

Brethren:—The notion of a united and orderly effort to return more fully, as ministers, to the observance and enforcement of the Discipline of the Church, and to the religious customs of early Methodism has been in the minds of several for two years past. Some were decided for immediate action;—but some hesitated, dreading the imputation of partisanship in the Conference. They dreaded also the inevitable hostility to the measure from a certain quarter, as it was foreseen to be necessary to disturb the feelings and plans of a very enterprising, unscrupulous and vindictive fraternity in our midst, which held the ear of the Episcopacy, and by secret and adroit management wielded, for the time being, the chief patronage of the Conference. At length, however, the number concurring being about twelve, it was resolved to form the Union, and solicit the coöperation of all those preachers in the Conference whose antecedents and sympathies were judged to be in favor of a return to "the old paths"—"the paths our fathers trod."

Although the obligation proposed enjoins no secrecy, it is nevertheless advisable that, till the matter shall be thoroughly spread before those indicated, a discreet silence be observed; both to avoid noise and confusion, which in religious matters above all others ought to be avoided, and also to prevent a premature outcry from frightening some of our less resolute brethren from a coöperation before they fully understand the matter. Thus far the Union has been accomplished through the agency of District consultations: it being of course impossible to get many of the preachers together.

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Thus far, by tacit refusal, no Odd-Fellow has been solicited; and by common consent, thus far, none will be admitted except on convincing proof satisfactory to all that he holds his obligations to the Church superior to his obligations to the Lodge, and will not, by obligation or sympathy, act with them in their management of Conference or Church affairs. No Presiding Elder is solicited or admitted, because of his official position, which might be thought to be embarrassed thereby.

A simple and Scriptural device, the hint of which was taken from the Tenth chapter of Nehemiah, was formed, both as a token of union, and as a defense provided any one chose to keep it secret, against Odd-Fellow vengeance; in anticipation of such being threatened and attempted to be executed. At first it was proposed to have three divisions; and some circulars were issued with this view: but on more general consultation this was abandoned as unnecessary and liable to excite prejudice. All the traveling preachers subscribing the Obligation, with the limitation above recited, are acknowledged members, and of equal rights, privileges and powers in the Union. The general officers annually to be appointed by the whole body, are a President, a Recorder, a Chief Scribe, and one Scribe and one Counselor in each District. These constitute the Executive Committee of the Union, to circulate the Obligation and Documents: to encourage the brethren in the several Districts in the good work, and to give them such advice and counsel in all things pertaining to the objects of the Union, as the exigencies of circumstances may demand, in respect to the manner of its execution. It is not designed to spread any organization among the people. The aim is to return gradually and surely to "the old paths," without strife or divisions, other than that which will necessarily arise from the spontaneous conflict of sentiment between persons of adverse views in respect to the general propriety of the general object proposed.

This is all the Order, Organization, Society or Band, contemplated by the "Nazarites" of the Genesee Conference. We hold such a Society to be no more improper than a "Preachers' Aid Society"—or a "Preachers' Anti-Slavery Society." This Nazarite Union might appropriately be styled a "Preachers' Come-back-to-the-Discipline Society," for it is that and nothing else.

NAZARITE OBLIGATION

- 1.—I will observe and enforce the Rules of the Methodist Episcopal Church to the best of my ability, and under all practicable circumstances.
- 2.—I will steadfastly resist all departures from them, or from the religious customs derived therefrom.
- 3.—I will steadfastly oppose the introduction or continuance among us of any religious practise or custom or of any institution foreign to or at variance with the Discipline of the Church.
- 4.—And I will encourage and sustain, in the disciplinary execution

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of the above purpose, in preference to all others, those covenanting together in this obligation.

PRACTICAL PROPOSITIONS

- 1.—To restore the observance of the Rules requiring attendance on Class.
- 2.—To restore the observance of the Rules requiring family prayer.
- 3.—To restore the observance of the Rules requiring quarterly fasts.
- 4.—To restore the observance of the Rules requiring singing by the congregation.
- 5.—To restore the custom, in part, of free seats in our houses of worship.
- 6.—To restore the custom of attendance from abroad upon our love-feasts.
- 7.—To restore the custom of camp-meetings more fully among us.
- 8.—To restore, generally, simplicity and spirituality in our worship.

The above is a true copy of the Obligation and Practical Propositions of the Nazarite Union of the Genesee Conference, as revised and approved in the last general consultation.

J. McCREERY, JR.,
Chief Scribe.

THE GENERAL ARGUMENT

Dear Brethren:—Come and let us reason together. Let us speak of the state of Methodism among us. Let us do so calmly, truthfully, earnestly. Let us not be afraid to think, to see, to speak; and to act also, as the great occasion may demand. There is a patriotism above that which has respect to our native land—our civil inheritance; a patriotism whose sleepless hopes and fears walk their perpetual rounds about Mount Zion, the city of our inheritance, spiritual, and watch intently the safety of her bulwarks, as the defense of her flaming altars. If these fall, those are extinguished.

Methodism has been the great religious power of the century past, and it remains so still when compared with other religious denominations. The religious sentiment of Methodism is the religious sentiment of the million masses. They believe her doctrines. They sympathize with all her feelings and movements. They hail her as the great religious instrumentality of the age. They love her, for she speaks to them in their mother tongue of the wonderful works of God. Other denominations cause them to listen; she causes them to hear. They, in learned phrase, whisper to the ear; she, in thunder tones of simple yet wondrous power, rolls her glorious message right through the living heart of the mighty people. This power is her heritage from Him "whose is the kingdom and the power." "Holiness unto the Lord," written in light upon her spotless garments, and engraved upon her frontlets, is the significant motto of her mission to spread Scriptural holiness through these lands.

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These were the benediction words of her inauguration and the commandment for her administration. Commissioned thus by Almighty God Himself, and commanded to overcome every obstacle, she was expected to be invincible and victorious; and the hopes of heaven and of earth, gathered upon her, that not till the final accomplishment of this mission, and in full view of the chariot of her translation would she drop the mystic mantle of her prophetic power, and turn aside from or grow weary in the work which was given her to do. But, alas, her pathway of destiny lay along the enchanted ground of "modern progress," and there, fallen asleep from her mighty work, she has lost the roll from her bosom. Her Discipline is gone. Shall she return and find it? Or shall she endeavor to make progress without it? Shall it be recovered and carried with her; or, leaving it behind as burdensome, or as antiquated and useless, or as irrecoverably lost, shall she endeavor to go up and prosper without it? This is the question.

It is a melancholy pleasure to look back from the uncertain present upon the stern and glorious past of our beloved Methodism, and note her triumphant progress throughout the first century of her mission. "Beauty and Bands"—purity of heart, and strict discipline of life—were the two staves of her strength through all her way of spiritual conquest. They never dropped from her hands for a moment. They were held fast with all the tenacity of life, with all the rigidity of death. And well might they be; for they were the implements not of her power only, but of her safety also. From her first advent upon American soil, already preoccupied with adverse and bigoted doctrines and sentiments, it required strong and uncompromising men to lead the van of her array. And she found such men. No flinching from controversy—no craven spirit of compromise—no dread of perils and starvation in the wilderness—no fears of popular commotions—no yielding to finical and artificial godliness—no vibrating between God and Mammon; right onward they drove the chariot of this salvation through all the land.

"There were giants in those days;" for the times required gigantic men—spiritual Titans—to unpile the mountain obstacles rising in the way of truth and righteousness. And the best of all was, God was with them; for they were with God. In all their trials and labors, the unseen Power—the King immortal, invisible, eternal, was their support. Right behind them, ever sounding after them, that serene and awful voice, "Lo, I am with you," came with its mighty impulse, and urged them on to the victorious strife. In the midst of all this success it is on record that those early fathers of Methodism were strict disciplinarians. They observed and enforced the Discipline for conscience' sake. Their vows to do so were not lightly taken, as a kind of formal rubric necessary to ordination, to be violated according to convenience or inclination; but with a bona fide intention to observe and keep them. They were true men; not in word only, but in deed also. And the spiritual quality of the membership revealed the faithfulness of the ministry in this

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respect. The dead, as soon as they were decently cold, were buried out of sight, and not left in the midst of the living, to breed pestilence and death: and thus the health of the daughter of our people was preserved. No undisciplinatory innovations were allowed—no exempt cases—they were nipped in the bud, before a rank and luxuriant growth had rendered them unmanageable. Everywhere, and under all circumstances, justification by faith, sanctification by the Spirit, and conformity of life to the Discipline, were exhorted as the privilege, and demanded as the duty of every member of the Church. Such were the men—the early grandees of the realm of Methodism—who maintained its glory by maintaining its integrity; who gained its victories by disciplining its legions. But they are gone; and with them the first century of Methodism;—an hundred years of unparalleled progress and prosperity; which, during the century to come, must necessarily be infinitely augmented or diminished as we shall either follow or repudiate their example.

Notwithstanding the croakings of veteran backsliders, who, chiefly because they are backslidden, imagine the Church to have become, since their early days, hopelessly apostate; and notwithstanding, on the other hand, the hopeful eulogies and anticipations of some less observing and more enthusiastic, it is the sober and solemn conviction of many among us, especially of those whose antecedents reach along the line of earlier Methodism into the past, that there are some just reasons for alarms as respects the present, and of forebodings for the future. Those reasons are palpable, and certainly sufficient in interest to attract attention, and demand appropriate action. In the southern and western Conferences, for obvious reasons, growing out of social circumstances, and the maintenance practically as well as nominally of its itineracy, Methodism yet retains nearly or quite its original status and complexion. But it is undeniable that in this Conference it has been for several years past assuming a kind of hybrid form—and is still in a sort of transition state, vibrating between original principles and those transcendental and anomalous innovations, which are a striking characteristic of the age through which we are passing. "Vanity Fair" is outspread all around us; and many of us, preachers and people, are exchanging our pilgrim garb, and our titles to the inheritance of the saints in light, in barter for the empty baubles offered to our purchase.

All that is left of the Discipline among us, are here and there a few feeble and uncertain attempts to observe some of its most general prescriptions; and those the least calculated to annoy worldly-minded professors. The Rules respecting class-meetings are hardly ever enforced, except against such as have become too dead to feel indignant at their application. The Rules respecting family prayer, quarterly fasts, singing in the congregation, pewed churches, and the manner of our love-feasts, have gradually, by neglect or enforcement, fallen into disuse. Some of the ministry speak openly of the legislative abrogation of the whole, and seem determined to prepare the way therefor, by ignoring them altogether in their administration. The

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Discipline is virtually dead and buried, and its sepulchre is among us at this day, while the few feeble and desultory efforts to restore it is the stone upon its mouth. Such is the general hopelessness of its restitution among those in the ministry and membership, who would be glad to see it restored, that they are tempted to yield up in despair to its total abandonment, as a calamity compelled by the evil force of irresistible circumstances. Even the strong men among us—the fathers—as if in dread of the ready charge of being sticklers for trifles; or the charge of superstitious fondness for obsolete antiquities, have given way to the tide of ridicule against it and them, and leave the Discipline to its fate by merely exhorting its observance, and conniving at its neglect by those in the ministry under their supervision. Meanwhile we have turned every way to find a substitute. Thus far we have signally failed. We have improved our financial plans,—we have increased in number and convenience our Church edifices,—we have labored successfully to elevate the standard of ministerial education;—in fine, we have done everything we could do, besides attempting many things we could not do, to regain our former power. Thus far in vain. If there be a substitute for the Discipline it remains yet to be found.

Let us more particularly cast our attention upon the condition of the Church as superinduced by this fatal neglect of Discipline. During the seven years past the increase of membership in this Conference has been less than one per cent per annum. It is also obvious to a strict observer of the condition of things, that there has been a gradual decay in the spirit of vital and active godliness. This is strikingly apparent in our larger stations, more exposed to worldly associations, and more contemptuous of disciplinary obligations. While our secular concerns as a Church have been receiving the temporary impulses of extraordinary efforts in behalf of their prosperity, the great fundamental principle of spirituality has languished more and more. In some of the charges above referred to, any manifestations of spiritual influence have become so strange and uncommon as to be mistaken for fanaticism;—even those spiritual exercises so common among us in our earlier history as a denomination. Not even a decent form of godliness remains, much less its power. The old, reliable, working, praying, singing, shouting fathers and mothers are gone;—some to sing and shout in heaven;—some have removed to other lands,—some have laid down in the dust, discouraged, to croak and die. A few yet remain, thank God, in our midst, the real strength of our Zion. But the proportional number of such has gradually decreased from year to year, and our ranks have been filled up by such as, for the most part, have been merely imagined into the Church; not, as formerly, converted weepingly, prayingly, shoutingly, triumphantly, decidedly:—but, at the best, faintly converted, sickly and silent from the birth, and ever retaining that same original, hereditary silence and feebleness.

Our periodicals teem with grandiloquent notices of revivals of this sort generally with a superadded notice ingeniously interwoven

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of preachers, elders, wandering evangelists, and other fine and powerful things instrumental in the great and glorious work. The names of the converts are recorded on the class books. For a few weeks, or possibly a few months, they attend the class- and prayer-meetings, and then gradually fade away and die from whatever little of spiritual life they may have once possessed. They remain, still, nominal members of the Church. They count as such in our Annual Conference reports. Adorned in artificial, if not in costly, array, they "sit in beauty side by side," in our galleries, and in the rear of our congregations. But their voice is never heard in our love-feasts, our class-meetings, or our prayer-meetings. The only religious service in which they ever deign to engage is that of singing the praises of God for us, whenever their fancy or pride prompts them to do so; provided, furthermore, they are allowed the exclusive monopoly of this service. Any effort to save or restore their spiritual life, by bringing them to even a common observance of our healthful and life-preserving disciplinary rules is usually unavailing, from the desultory efforts and adverse views of the several administrators of the same. Any attempt at excommunication is shunned by us as endangering our reputation as "fine" ministers among the people, and as "safe" men in the cabinet;—the last appellation being generally, the honorable title, well earned among us, of such as have the common prudence, never seriously to assault the world, the flesh, or the devil. Instances have been known among us, where rich fathers, veteran members of the Church, have threatened to withdraw in case their backslidden children were molested by the application of the Discipline; and the shameful record is required by the truth that such threats are generally, if not always, successful to prevent its application. The Japanese teach their children to trample upon the Cross; we allow ours to trample upon the Discipline. Thus is slowly and securely accumulating upon us a membership educated for rebellion and insubordination, which will render a return to the Discipline more and more difficult, if not positively impossible as time advances.

In some of our chief charges, by some of our chief ministers, the Discipline is not read in the congregation or the society, according to its express prescription in the case. The quarterly fasts are never mentioned, and of course never observed. Societies counted by hundreds of members, furnish less than a score in the class-meetings; and fewer still in the prayer-meetings. Many members live without family prayer, or even the religious decency of asking a blessing at table. Officers in the Church, on grounds of secular economy, or from favoritism to exotic fraternities, are appointed of men never found in the exercise of religious worship other than a mere silent attendance on preaching. The singing, together with the selection of the final hymn,—if hymn it can be called—is politely delivered over to the control and "performance" of half a dozen young backsliders, to the exclusion of the right and prescribed duty of the membership to join in this service. A few members, of some wealth it may be, or of some superannuated religious reputation,

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or of some secular order fraternal with the pastor, and aided more or less by his encouragement or connivance, succeed in ruling the membership into their own views of worldly policy, and as far as possible into their own spirit. A cold and dry formality without even the redeeming quality of aristocratic dignity, so pervades the entire worship that those yet retaining any sense of the life and power of religion, feel that they can enjoy it anywhere else better than in the house of God.

One after another of the old members crawl off, disheartened, to die; thus diminishing unit by unit the little sum of spirituality left. Add to all this the manifold dissensions between the various leading worldly-minded members, originating in their pride of opinion, and adverse fancies in respect to their several schemes to glorify the Church and themselves, and we have before us, as far as it goes, a true description of many of our chief societies—societies which, from being considered the preëminences of our Zion, exert, by their fatal example, a controlling influence throughout the Conference at large. It is a fearful truth and cannot be disguised, that many of our principal sanctuaries within our bounds, are at this hour like the Pyramids of Egypt, each at once a temple and a tomb, filled with spiritual mummies, embalmed in the odor of a lifeless sanctity, awaiting in silence the vain hope of a resurrection they shall never see; while the preacher's voice, compelled by the power of association and the craven fear of offense, is smoothed and softened and lessened down to a reptile's whimper in these habitations of the dead.

And why is it thus? Is the arm of the Lord shortened that He cannot save? Do not the essential principles of Methodism remain the same? Have we not still the Ark of the Covenant with our tribe in the Commonwealth of Israel, and is there not the living fire in its glorious Urim still? Is not the Gospel still, as ever, the power of God unto salvation? And has not our number in the ministry largely increased in proportion to our membership, thus giving us the ability to bestow the more labor upon our work? Why, then, do we labor for nought? Nay, why for less than nought? Brethren! we know the reason. "The stone wall thereof is broken down," and all our labor in the vineyard of the Lord is left defenseless to the ravages of the destroyer. And many among us, who from position should be master workmen in rebuilding it, not only shun the laborious and unpopular task themselves, but ridicule and discourage it in others,—discourage it as a vain and impossible attempt to resist the rush of modern progress,—ridicule it as insane and superstitious adherence to principles and customs, essentially obsolete forever, because adapted only to the past. They have other Masonic duties than building the walls of Jerusalem; other tents to pitch than the goodly tents of Jacob. After a century of triumphant test, it has at length been discovered by some of our leading ministers that the Discipline of our Church is a failure; that it is an antique incompatibility—incompetent to meet the exigencies of these more redundant

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times. And it is lamentable to know, and shameful to record, that the most efficient opponents to the Discipline in our midst are those very men who have been solemnly constituted its guardians,—who in the presence of God and the Conference have publicly and voluntarily taken upon them special vows of adherence to it. These are the men whom the finical and worldly-minded in the Church and its outside hangers-on ever find to be zealous and powerful coadjutors in every effort to void, or resist, or override the long-tried customs of the Church, and the spirit and letter of its recognized ecclesiastical law;—and he who, beholding the living membership piled with heaps of the dead—imbedded and inslimed in the mass of pestilential putridity—has the courage and the commanding sense of disciplinary duty to seek and extricate and separate them that they may live;—is sure, while engaged in this work, to be cloven down from behind by the unseen hands of such in the ministry. So that it has passed into a proverb among us, that “He who attempts the enforcement of the Discipline within the bounds of the Genesee Conference, is starved in his circuit, and damned in the Conference.”

Indeed, the chief difficulty in the way of our return to the old paths is found at this point. The ministry have educated the people to neglect the Discipline by introducing or suffering practises contrary to it, and when the people of any charge thus educated experience a change of administration in which the Discipline is somewhat recognized, preachers have been known to excite the people to rebellion against it, both as an apology for their past neglect of its administration, and as a plea for neglecting it in future, on the pretense that the people will not endure it in these enlightened days of modern progress. By searching closely, the “hand of Joab” is found in almost all commotions among the people, growing out of disciplinary administration among us.

In this connection, brethren, we deem it our duty to ourselves and to the cause of God, to be fully aware that by a strange coincidence, hardly accidental, and yet possibly so, rather than from any intrinsic pravity in the institution itself, most of those among us thus occupying position adverse to the Discipline, have the accompanying misfortune to be connected together in a secret secular association, whose oaths are unknown to the Discipline, and whose various obligations are generally held to be supreme as against any merely ecclesiastical obligation whatever. The leading spirits in this fraternity have for several years been observed as the leaders in the path of retrogression from the Discipline and usages of the Church, and as having arrayed almost its entire strength in the same adverse attitude. We apprehend it may not be so in other Conferences; and there are a few honorable exceptions in this, of men who hold their vows made unto God and the Church, superior in obligation to vows plighted in darkness to a fellowship which, to say the best, is not purely “the fellowship of saints.” When all these things are known to be so, who, especially among our younger preachers, will dare SINGLY to attempt his duty in the case? Who that has attempted

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the fulfilment of his ordination vows, during the past five years, has escaped proscription, and the ruin of his ministerial reputation? What hope from variant and scattered efforts in the face of these formidable obstacles? None whatever. As soon might the Temperance reform have been accomplished by isolated effort. As soon might a few straggling Jews have rebuilt the walls of Jerusalem in the face of Sanballat, the Horonite. There must be a union of steadfast purpose and persistent effort among the preachers to return to the observance of the rules and customs of the Church, or we shall never return. Let no man flatter himself to the contrary. Such a union we propose, and nothing else.

N. B.—Those brethren to whom this paper may come, will closely observe the accompanying Documents, and from time to time give such counsel as they may deem proper, which may be rendered either to the Recorder or the Chief Scribe of the Union. The Documents alluded to above will be issued from the Recorder.

LAMENTATIONS AND RECOMMENDATIONS

PRACTICAL PROPOSITION No. 1

“To restore the observance of the Rules requiring attendance on Class-meetings.”

LAMENTATION:—Alas for the general neglect of class-meetings! It has been gradually increasing upon us for the last seven years. In some of our charges societies counted by hundreds of members furnish only a score or less who attend Class with any degree of punctuality. In many charges attendance is considered a mere matter of convenience or inclination. The ancient sense of privilege or duty in the case has subsided from the minds of our people. Leaders have become discouraged and have ceased to mark their books. Doubtless four-fifths of the class books in the Conference are not regularly marked from year to year. Preachers have scolded over this neglect of class-meetings. Bishops have lamented over it in their addresses to the Conferences. District Associations and Quarterly Conferences have complained and resolved. Still the evil grows steadily upon us. A fearful accumulation of lifeless membership has gathered upon the surface of the Church from this fatal neglect. What is still more lamentable than all, those converted under the ministry of the Word among us, not being held as in former years to this exercise, soon fade away and die spiritually.

What shall be done to remedy this evil? There are difficulties in the way. No other evil among us is so enormous as this. It is more general than any other. Neglect of class-meetings has made backsliders numerous; and they in return render it extremely difficult to enforce attendance on class. They hate the class-room. Many of them would sooner leave the Church than attend Class once a quarter. Some of them are rich; some are respectable; some are

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men of secular ability, available to the Church financially; some are officers in the Church,—stewards or trustees. Charges are small and weak; financial embarrassments render every available help necessary. We carry on a heavy stroke of business. Our extensive co-partnership with the world has rendered rich men necessary to us. The valedictory, as foreboded by Wesley, has been spoken. "Farewell to Methodist Discipline, if not to Methodist doctrine also." Our bread is in our mouth, as preachers. It will not do to offend the rich. They will starve us if we do. If we insist on their attendance they will be offended and we starved. But if we suffer them to neglect Class we must suffer all; we must be impartial in the matter. Thus the rich are a shield to the poor in transgressing the Rules with impunity. Besides this we dread disturbance in societies; we fear the imputation of being troublers in Israel; we dread the ready charge of rashness, obstinacy, radicalism, ultraism, etc., etc., which is sure to be elicited by any attempt seriously to remedy the evil. We love bread and the praise of men; while hundreds are annually perishing from the way of life through our neglect of enforcing the Discipline in the case. A strong central tower of our Zion has fallen in the dust, who will arise and build? This is our lamentation.

RECOMMENDATION:—Let all the class books be revised immediately after Conference. Let the leaders be kindly and closely reasoned with, and encouraged and required to mark their books regularly. Let the preacher, once a quarter immediately preceding the Quarterly Meeting, read before the Class, society, or congregation, the number of times each member has attended Class during the quarter; and at the same time inquire of the Leader, formally, the cause of any noticeable absence. Let the class books be laid upon the table of the Quarterly Meeting Conference, that the Presiding Elder may examine them. This will show the Leaders and members that some notice is taken of their conduct in respect to this duty. This will have its influence; for duties with appropriate and palpable accountability, are not apt to be neglected. Let the Discipline in the case be read before the congregation once a quarter. Before the congregation; otherwise many members might not hear it as read before the Class, or Society. Let the reading precede the second hymn. It will occupy but little time. At the same time let the preacher inform the membership that he is bound by his ordination vows to enforce the Discipline, however repugnant it may be to his personal feelings. At the first, such is the general and habitual neglect of this duty, and such our exceeding laxity of past administration in the case, let him insist on the attendance of each member at least one-third of the time. This without any intimation of license to refrain at all; but as a show and fact of moderation and to avoid all reasonable grounds of charge of undue strictness in administration. Let all cases of sickness, distance, and other providential hindrances be taken benignly into consideration, and then if there be not a coming up, in any one quarter, to the one-third attendance above specified, let the Discipline take its course—

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in every case—against rich and poor, great and small. “Be very mild but very firm.”

In some charges the Sunday-school is appointed at the regular hour most convenient for the class-meetings. Here is a dilemma to be avoided if possible. One department of our work ought not to interfere with another. It will not do to rob the Sunday-school in behalf of the class-meeting, nor the class-meeting in behalf of the Sunday-school. Our younger members, most in need of this means of grace, are usually connected with the Sunday-school. Some, growing more or less backslidden, soon learn to prefer the Sunday-school, as a refuge from the distasteful obligations and exercises of the class-room. Thus, while we acknowledge the Sunday-school to be the nursery of the Church, it is to be feared that in the way above indicated, by being placed in competition, as to time, with the class-meeting, it may have robbed the Church of many a goodly plant of larger growth. This is a delicate and doubtful point,—a point in which the right and utility must be determined by contingent circumstances. Our conclusion is that the class-meeting is first—first in the Discipline—first in power for spiritual utility. The officers and children of our Sunday-schools, being members, ought not to be deprived of it. There is no Discipline to absolve them from attendance. And on the other hand, our faithful, class-loving membership ought not to be deprived of working in the Sunday-school, or attending the Bible Class, by the simultaneous class-meeting. Then let the Sabbath-school be in the morning, if otherwise it interferes with the Sabbath noon class-meetings. It will gain more than it will lose from the increased attendance and interest in it of the adult membership. This especially if the officers, teachers, and children cannot conveniently attend other than the Sabbath noon classes. Let all our Sunday-school children be encouraged to attend class-meeting, as members *ex officio* of the Church. We venture this liberal construction of the Discipline in their behalf. This is our recommendation.

PRACTICAL PROPOSITION No. 2

“To restore the observance of the Rules requiring Family Prayer.”

LAMENTATION:—Alas for the neglect of family prayer among us! This neglect is the usual accompaniment of the neglect of other religious duties. Very many of our members are guilty of it. In some of our charges, even Stewards, to the great scandal of the Church, live without family prayer, and thus cast the shadow of their evil example over the private membership. What a fatal example before children also! What avails Sunday-school instruction against home example? How few of those children converted in our meetings, long survive the fatal atmosphere of a prayerless home! We have been at fault in this matter. We are not bold to reprove and exhort. We have failed to encourage leaders to examine their members on this duty. We have not pressed it with sufficient earnest-

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ness upon all heads of families converted among us. Alas! we have feared to do our duty to prayerless members. Some are rich; oppressed with worldly cares, and absorbed in worldly labors. We fear to offend them. They give us our daily bread; and we eat it, winking at their delinquencies in this duty. The Rule has become practically obsolete as against every offender. In addition to this, many of our members are without even the common religious decency of asking a blessing at table. A traveler stopping over night with them, would not even suspect them of making a profession of religion. We have many such among us. This is our lamentation.

RECOMMENDATION:—Exhort every head of a family, who may be converted among us, to the discharge of this duty. Encourage him to it. Insist upon it. Receive none into full connection who falls in this. Acknowledge no backslider, in the Church or out of it, as reclaimed, till he take to the discharge of this duty. No man, however rich or respectable, is worth retaining who neglects. The more influential he is, the more fatal his example. In leading the Classes inquire of every member. Let none escape. Report in the Quarterly Conference before the Presiding Elder all official members who are delinquent. Nominate no steward, on any plea whatsoever who is delinquent. Here is occasion for the strictest adherence to the charge, "Be diligent." What is Sunday religion without religion at home? This is not a small matter. Let us see to it. This is our recommendation.

PRACTICAL PROPOSITION No. 3

"To restore the observance of the Rules requiring Quarterly Fasts."

LAMENTATION:—Alas for the neglect of fasting or abstinence among us! It was once our regular and prevalent custom. We were noted for it. We were benefited by it as a people. It helped our religious meditations. It made a breach in the train of our worldly thoughts. It drew our hearts from the world. Its tendency was to prepare our minds for the solemn Quarterly Meeting exercises. This custom is now almost totally abandoned by us. The preachers themselves generally neglect it. Many of them consider it an antiquated and superstitious custom. It is not observed in their families, either when they are at home or absent. It is forgotten. It is rarely proclaimed from the pulpit. It has ceased to be observed among us, except by a few of the more aged ministers and members, who remember the former days. Possibly we have not wilfully neglected; but we have at least carelessly neglected this duty. This is our lamentation.

RECOMMENDATION:—Let us announce each Quarterly Fast in the congregation boldly—as though we were not ashamed of it, even before a polite and worldly assembly. Let us repeat the announcement in the Classes, and call on all who will return to the custom to manifest it by a rising vote. Let us thus commit the people to its observance: a recommitment to the observance of the Discipline in

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the case. Above all, let us observe it ourselves as an example to them. Let all the members of our families observe it—children and all. In these days of deplorable laxity let us set a rigid example. Let not the Moslem and heathen rebuke us by their superior religious devotion in this duty. Let us by all possible means show our earnest interest in this matter. It is no trifling custom of the Church. There is more in it than appears at first view. The Bible enjoins it. The Discipline commands it. Let it be observed. This is our recommendation.

PRACTICAL PROPOSITION No. 4

“To restore the observance of the Rules requiring Singing by the Congregation.”

LAMENTATION:—Alas for the silence that has come over us! Our harps are hung upon the willows. The inhabitants of the rock have ceased to sing; and at the same time they have ceased to shout from the tops of the mountains. It was not so in our earlier days. Beyond all other people, the powerful gift of sacred song was once ours. A stream of living melody, outpoured from the souls of the Wesleys, flowed over and into the myriad hearts of those whom God gave them as seals to their ministry. Wherever the early fathers of Methodism moved, the desert and solitary place was glad for them, and the land broke forth into singing as they passed. But we have wasted this holy heritage. We have sold our ancient birthright of song for the fictitious and soulless canticles of the modern orchestra. Not now as of old do the songs of Zion ring through our habitations at morn and at even-tide, and enliven our daily toil. Not as of old are they heard in our social religious gatherings. Our class-meetings and prayer-meetings feel the empty void they have left. We have ceased almost at once to sing and to live. We have been beguiled of this our treasure, by a barter of trash;—and the bill of this profitless trade has been sanctioned more or less by the princes of our Israel.

The prescriptions of the Discipline in the case are positive and unmistakable. The whole matter and manner of singing is undeniably left under the hand of the preacher. The prescribed obligation rests on him alone. He may not surrender it into the hand of others without a palpable breach of trust. But we have in many cases surrendered it to the exclusive control of the vain and frivolous among us—to those for the most part whose voice is never heard in our prayer-meetings, our class-meetings, our love-feasts; whose only religious service in which they ever deign to engage is that of performing in solemn burlesque the praises of God for us, whenever their fancy or pride prompts them to do so. This departure from our Rule on singing has had a great tendency not only to impair the spirituality of our worship, by banishing from it a vital element, but it has also ever been a prolific source of petty strife, small pride, formality and various congenial and ever attendant confusions. It is

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a common thing for a choir to die and revive several times a year. A petty jealousy among its members, then a pout, then a roar, then a dissolution, then a reconciliation; to be followed by successive pouts, roars, and dissolutions;—meanwhile the solemn worship of God in this vital department is left subject to all the disgusting and scandalous influences of these orchestral vicissitudes. And the worst feature of the case is, if the choir see fit to become defunct at any time, or to be absent, we are left blankly at their mercy, from our having lost the general habit of singing. We have neglected to improve this gift, having surrendered all occasion and opportunity for its exercise. We have buried this talent—hid it in the butterfly's nest in the gallery of the temple. We have, as a people, neglected to furnish ourselves with "Our Hymn Book," having voided our privilege to use it for its appropriate purpose. From the stately temple in our chief cities to the veriest outside schoolhouse appointment in our farthest circuit, we must needs have a choir to spoil our worship, and to drive, by its unearthly screechings, the Spirit of God from our assemblies. So much for the repudiation of our disciplinary law in the case. It has "improved" our singing from a hundred voices down to ten. It has "improved" it from the lusty, spiritual outgushing melody of a hundred living hearts, "full of glory and of God," down to the dry, mechanical, artistic squeal of a dozen lifeless souls full of pride and the devil.

Also an accompanying evil to lament is the influence this kind of singing has to cast into disuse the more spiritual of our hymns, as least adapted to the taste of those who execute the praises of God for us, and to bring into vogue those less spiritual. This style of singing also threatens to operate injuriously upon our collection of hymns, by demanding in the future, more and more, as it has procured in the past, the exclusion of some of the best of Wesley's Hymns, and the substitution of those of a lighter character. We have nothing like our Hymn Book. The Discipline is not fully explicit on those doctrines most intimately connected with religious experience. Wesley's Sermons are not in the hands of our multitudes. The Hymn Book is the manual of religious doctrine and experience to our people. It is to us what the Book of Common Prayer is to the Church of England—the sheet anchor of our doctrinal faith and spiritual practise. We have nothing that can supply its place. It is the great bulwark of defense against an indefinite speculative faith on the one hand, and a vagrant fanaticism, misnamed spirituality on the other. Its province is to melt away the iciness of the one extreme, and to shine away with light that may be felt the ignis fatuus of the other. The English Methodists are noted for an intimate acquaintance with Wesley's Hymns. Many can repeat hundreds of them memoriter. To this we may largely attribute the correctness of their views on the great distinctive doctrines of Methodism, and the purity of their correspondent spiritual experience. Few among them come short of the true theory of salvation, and fewer still overleap it into the abyss of experimental fanaticism. In con-

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trast with us they have no foolish controversies on the subject of holiness. They have Wesley's hymns in their hearts, and are settled in the doctrines they teach. They have no occasion for controversy in respect to those doctrines.

And we too must have the Hymns. Not only must we prevent their being driven from our possession as a book, but we must prevent their being beguiled from our use as practical songs. We must urge them upon our people—upon all our people—children and all. And in no other way can we give them into their hands than by giving them the liberty to sing in our assemblies. Without this they will not have them. They are largely without them now. This is our lamentation.

RECOMMENDATION:—What can be done to restore what is lost? How shall we return to Zion with singing? There are difficulties in the way of no trifling amount. We can endure or overcome hardness as good soldiers, but this impalpable softness, what weapon can penetrate it? Let any attempt be made to correct this evil, by conforming to the Discipline, and instantly all the fathers and mothers, and other relatives of the singers, possibly some of them officers in the Church, are in a rage. Parental pride loves to behold, and to have others behold, its offspring in a conspicuous place engaged in so commendable and religious performances. The lullabies of the children sing the common sense of the parents to sleep, and the voice of the Discipline is silenced by the quavers of a solo. The least show of dissatisfaction with the performances by the preacher is resented with proper indignation. He will instantly, for his temerity, have about his ears "the noise of those who do sing," besides the still more alarming noise of those who do not sing. The size and respectability of the congregation, indeed all the interests of the Church, temporal, spiritual, eternal, are held, or professed to be held, as intimately and mysteriously dependent on the choir; while all other things are of secondary importance, and one general outcry of ruin and dismay meets the first attempt to assuage this evil. The fathers threaten to starve out the preacher, and the children warblers threaten to find a perch in some other gallery, whose superstitious preachers and antiquated Disciplines will not disturb the musical rookery. These threats usually bring the audacious preacher to terms, and frequently he is constrained thereafter to atone for past indiscretions by supple and extraordinary efforts in behalf of the "improvement" in this musical department of worship.

Another obstacle is found in the undisciplined public connivance at the evil by those in high authority in the Church. We often see accounts in our Church papers, of anniversaries, dedications, foundations laid, missionary and other concerts, with exultant notices of separate choral or instrumental music as a part of those most public religious exercises in which Bishops, Editors, and Secretaries take part; while those officers never dream, perhaps, that by so doing they impose the barrier of their high example before the inferior clergy in their sincere and humble efforts to keep and not to mend

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our rules governing the manner of our singing. And in view of their high example, the question meets us, "Why should a preacher in a circuit be more fastidious in the matter than those far superior in worth and dignity?" Such, indeed, are the obstacles in the way of the restitution of the observance of the Rules in the case that "whoso is fearful and afraid let him return and depart,"—but to those steadfast in the covenant to observe and enforce the rules of the Church, the Plan and List accompanying this Recommendation is proposed.

The Plan has received the sanction of one of the Bishops to whom it was referred in the case of a choral fluctuation in one of our charges. Let the Plan be discreetly explained to the official members, severally, for their approval and coöperation. Then to the chorister. If this be done in the right manner and spirit, and the choir are not remarkably sensitive, or their relatives sensitive in their behalf, doubtless the thing can be accomplished peaceably, without strife or confusion. The only difficulty will be to hold the choir to the Plan. For before long there will come over them a strong temptation to fall back upon tunes unknown to the congregation, in which they cannot readily join, and then having thus provided the argument, they will labor to discredit the equality or superiority of congregational singing. A sensitive and irreligious choir will not long endure the contrast which will be the result of a strict adhesion to the Plan. After a little they will be contrasted to death;—at which point it is of the nicest importance that they die an easy and peaceful death, with the careful administration of "extreme unction" of the most oleaginous kind. The only thing is for the preacher to hold them immutably to the Plan; and if necessary to this, let him himself give out the name of the last tune. All depends upon it, and success invariably results. If the choir have a religious complexion, and especially if the chorister have a common share of religious and of common sense, they will readily concur in the Plan, and harmonious congregational singing, led by competent singers, as contemplated by the Discipline, will be regained.

The chief advantages of this Plan are: It proposes no overt attack on the choir, to awaken indignation in them or their friends. It is reasonable in demand, asking only one-third of the disciplinary rights of the congregation, without robbing the choir of any. It is undeniably disciplinary as far as it goes. It is free from any show and fact of strictness and rigidity of administration. Let one-third of the singing be gained, and executed in a good, free, lusty manner, and soon the other two-thirds will be gained also. The congregation will inevitably sing a finical choir into unison with them or into—nothing. Amen.

PLAN FOR CONGREGATIONAL SINGING.—"The Discipline provides for both choir and congregational singing in connection with each other. It nowhere recognizes exclusive choir singing. It nowhere recognizes instrumental music. It admits of no monopoly of singing, any more than it does of speaking in Class, or praying in prayer-meeting. On the contrary it expressly forbids the use of

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tunes which, from difficulty of execution, are unsuited to the general capacity of the congregation. It even prohibits the introduction of new tunes, except under certain conditions, having respect to the congregation as singers of the same. The exhortation to all the people to sing, and not one in ten only, is solemn mockery by any other construction of the Discipline than the aforesaid.

"This inseparable union of both choir and congregational singing is wisely recognized in the Discipline, to guard against the possible excesses of each, respectively, to wit: To guard on the one hand, against the entire abandonment of singing by the congregation, and the substitution therefor, of an artificial style of singing, foreign to our essential economy as a denomination, and in some cases incompatible with the sentiment and spirit of many of our best and most common hymns; and also, on the other hand, to guard against the irregularity and general vagrancy into which uneducated congregational singing is liable to degenerate. An adherence to the requirements of the Discipline will effectually prevent both of these extremes.

"In order therefore to conform more fully to the wise prescriptions of the Discipline, to guard against formality in singing, and to insure its exercise with the spirit and with the understanding also; the choir, or, as they are termed in the Discipline, the singers, are hereby authorized, exhorted and commanded, to sing the first two hymns of each service in tunes of their own selection, and style, conforming as far as practicable to the provisions of the Discipline, and the congregation are exhorted to join with them as far as they can. This concession is made out of respect to the acknowledged sensitiveness of choirs in general, yet with grave doubts as to its strict accordance with the spirit of the Discipline in the case.

"And, whereas, the ever-varying style of Church music, originating in the diversity of text-books of the same, the introduction therein of new tunes, and the alteration of old ones, together with the variable manner of its execution by the several music teachers and professors of the science have heretofore generally operated to prevent the coöperation of the congregation, especially of children and aged people, thus virtually depriving them of their privilege in this part of Divine worship; therefore, it is furthermore authorized and demanded that the last hymn of each service invariably be given out by the preacher, and the doxology when used be sung in a tune familiar to the congregation, and in a congregational style of singing, without the use of the tune book, without orchestral precision, display, or formality, and in all other possible respects so as to admit of and encourage the most full and easy coöperation of the congregation in the exercise.

"And the preacher possesses and may not relinquish without a palpable breach of disciplinary trust, the right to appoint at any time one or more to lead the singing; to indicate tunes appropriate to be sung, and to make such suggestions as in his judgment shall tend to secure most effectually the objects herein above designed."

MISCELLANEOUS OBSERVATIONS.—We need not so much

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to sing scientifically, as to sing. Some choirs are ever learning, and never able to do this. Some choristers, even, are unable to start a familiar hymn in class- or prayer-meeting. The pitch-pipe and the long book are absent; and the chorister's reputation as a musician will not allow him to run the risk of any attempts at singing, without these to him necessary implements. Others are shy of attempting in his august presence, and thus silence reigns. Like every other department of religion, singing is more dependent on practical experience than on scientific theory for excellence. Yet the science is a help to the practise, provided it is managed to be put into practise instead of preventing it.

The "American Vocalist" is hereby recommended as the best music text-book adapted to the wants of our denomination. Some tunes, excellent to the ear of masters of the science, are impracticable to the common people. They will never learn them. They will never sing them. It is folly to expect it. But there are many tunes, old yet immortal, which the people easily learn, and love to sing. Let such be used; and as fast as a new one is born of the same favorable sort, let it be adopted. Let all ditties be discarded at once and forever. They are almost, not quite, as bad as the scientific canticles of modern choirs. Methodist singing ought to be one mighty chorus; a full song, "fortissimo," of the whole people, and uttered lustily. Some of our hymns are peculiar in meter; they might be termed "Methodist meter." No tunes have yet been found entirely adapted to our hymns, peculiarly Wesleyan, in six lines, eight syllables. We have found as yet but two adapted to general taste, and at the same time to this meter, and the latter only by repeating the last two lines of each verse.

Away with all Boston Singing Books. They seem of set purpose to ignore the spirit and style of Methodist Hymns. Let us ignore them forthwith. By singing the old songs in the old tunes, our people will more readily find, and more joyously walk in the old paths. Let us return to Zion with singing.

PRACTICAL PROPOSITION No. 5

"To restore the custom of attendance from abroad upon our Love-Feasts."

LAMENTATION:—Alas for our love-feasts. How sadly are they neglected! Once they were the chief of our solemn assemblies. The people came up to them from far and near to present themselves before God. They had a wonderful attraction and drew the people to them. Notwithstanding closed doors and stringent conditions of admission, they were always well attended. Divine manifestations of power and glory were always expected, and almost always realized. But it has ceased to be so now. In most of our charges, now, a love-feast is little or nothing more, either in numbers or religious interest, than a General Class Meeting—a General Class Meeting breaded and watered—nothing more. In some of our cities

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and villages, as if unfit, in their emaciated state, to be seen by daylight, our love-feasts are crowded away into basement rooms, on Saturday nights. This on the plea that they will be more quiet and not interfered with, or be interfered with by the regular and more respectable services of the Sabbath. This object is doubtless secured. Quiet enough they are. Some of our preachers, out of respect to the example of other enlightened denominations, and to the improved civilization of Methodism, are desirous to abandon them altogether as a religious anomaly of the age.

The ticket system is already obsolete. Preachers and Leaders are too much occupied with other duties to distribute the tickets regularly. Open doors have made empty houses. An inevitable consequence also of open doors, except the love-feast be hid in some basement room, is that it is always annoyed by the ingress of persons coming to the more public performances. The solemn banqueting room is made the vestibule thoroughfare to the rear boxes and the galleries of the sacred theater. Presiding Elders cast all the responsibility of this on the preachers; while in return the preachers disclaim all the responsibility, and insist that the love-feast is the Presiding Elder's meeting. So between them both there is no order about the thing. Some preachers have attempted to conduct them in conformity with the Discipline; and thereby have raised a tempest against themselves in the charge, and complaints of harshness and rigidity in the Conference. Dilatory members, or dignified owners of pews, arriving too late, after rattling and banging the doors awhile, go away mortally insulted and abused by this observance of the Discipline. The Presiding Elder, always a safe and conservative man, thinks the preacher lacking in discretion and prudence; not of course because the door was closed according to the Discipline, but because somebody got offended by being shut out; and so represents the case in the Bishop's Council; and as the reward of his conscientious effort to fulfil his solemn ordination vows in the case, the preacher, as a troubler in Israel, is sent to some backwoods circuit, where there are no meeting-houses, and consequently no love-feast doors to give him, or anybody else any trouble. So that in these days, in this Conference, no preacher dare restore the ticket system, or attempt closed doors, for fear of rebellion in his charge, scandal in the Conference and representations of injudiciousness in the Cabinet.

"If the foundations be destroyed, what can the righteous do?" When those among us occupying chief offices, and others occupying chief charges, totally ignore the Discipline in respect to love-feasts, what can be done by inferior preachers? The despairing answer from each is, "If others would observe the Discipline, I would too; but what is the use of trying it alone?" This is the ready apology for every breach of disciplinary duty. Many of us would be glad to fulfil our ordination vows to observe the Rules of the Church, but dare not attempt it alone. Hence the reason for this (so-called) Nazarite Union. Our bread is in our mouth, and our reputation and appointments are swayed by the breath of good men, to be

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sure, but of men exceedingly sensitive to the unsafeness of such as offend any in their charge by the enforcement of the Discipline. This is known to us, and the legitimate result of such knowledge is to induce in us a tacit determination not to weary and expose ourselves in a hopeless strife to recover the lost supremacy of the Discipline over our love-feasts. There it rests at present. There, for the present, we propose to let it rest. We might get along with the people in the matter, for most of them are with us on this point,—but there is no resisting superior ministerial influence and example. “Shall the potsherd strive with him who made it?” All that we can recommend at present is merely remedial. A radical restitution is impracticable under the adverse circumstances above indicated. This is our lamentation.

RECOMMENDATION:—Our charges are generally small in extent and convenient for intercommunication. Nevertheless we have become segregated, not only literally by dislocation, but in our spiritual sympathies. The social religious sentiment always expires with the decease of our practical itineracy. Both are virtually extinct in most charges in this Conference. And we fear the most we can do in respect to this Practical Proposition may be but a kind of temporary tonic, hopelessly, yet kindly administered, to awaken into something like life, the social religious principle from that lethargy which is the fatal token of approaching death. Yet by united and persistent effort a sensible alleviation may be accomplished, which, in the end, by the favor of God, may grow up into a ground of hope for the restitution of our love-feasts to something like their early condition. This object, hopeless as it may now seem, is worth the experiment of all the means within our power. Let us make our love-feasts as valuable as we can; and such increased value, appreciated as it will be, may encourage preachers and people to replace around them those ancient guards, which at present they are hardly worth possessing.

Therefore, with exceeding shame at the smallness of the recommendation, it is recommended that we violently extol the institution before the people; that we publicly notify in our congregations the Quarterly Meetings on adjoining charges convenient, and exhort our people to attend the same: and that we invite publicly and privately the membership of contiguous charges to attend ours; providing for their entertainment after the manner of former years. Let the Saturday evening Quarterly Meeting prayer-meeting be invariably maintained against the intrusion of all other religious services. Even if a Bishop be present, let him pray, but not preach. Among other incidental advantages resulting from the prevalence of this recommendation, that of increased quarterly collections will be one. Meanwhile we commend to your consideration, as a further and future measure, the propriety and practicability of closed doors; and ultimately the ticket system. This is our recommendation.

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PRACTICAL PROPOSITION No. 6

"To restore more fully the custom of Camp-meetings among us."

LAMENTATION:—Alas for the incubus which rests upon us! A dry formality has come gradually over us, pervading our entire worship. Our assemblies in many of our sanctuaries feel the constraints of the place and can enjoy religion anywhere else better than in the house of God. A cold and respectable solemnity, like the atmosphere of an Egyptian night, dry, but felt, chills the fervor of devotion. Religious feelings must be restrained within the bounds of modern decency and order. Spiritual emotion may exhibit itself, if it must, in the class room, and in the prayer-meeting, where the elite of the church and congregation never enter; but it must not manifest itself in the chief room of the temple. There it must be still and known that Satan is God. There to kneel is vulgar, to say "Amen!" is sacrilege, and to shout is the ne plus ultra of fanatical madness. We have become shorn of our strength, and like unto the nations around about us.

Other denominations can worship quite agreeably under bonds, for they were born with bands upon them. But not so we. We were free born. Ours is a free salvation or none. And our worship must be free or none. The bands of this formality are upon the neck of the daughter of our people. All she can do is to sit in stony silence and feel nothing—but the constraint that is upon her. The thunder of the captains, and the shoutings, "the noise in the house of the Lord, as in the day of a solemn feast," is hushed as in a charnel. There they sit side by side, the skeleton dead of the daughter of our people, embalmed, not, to be sure, in frankincense and myrrh, and ancient dust, but bandaged instead in costly broadcloth, and silk and satin, and emitting as the odor of their lifeless sanctity, the fragrance of lavender and pomatum. Many of our sanctuaries have come to be but sacred theaters for the regular and decent performance of the drama of Christian worship. The preacher reads or recites his allotted part, the orchestra furnishes the interlude performances, the sexton collects the coppers to foot the bill of incidental expenses, and the solemn play is ended with the Apostolic benediction. All, however sincere and well intended, is merely intellectual, respectable, artistic,—without a soul, and without a sign of spiritual life and power. Let an effort be made by the preacher for a revival, and it meets this fatal obstacle,—this spiritual nothingness. Some may become serious in the prayer-meetings, or at their homes, but let them enter the audience room of the sanctuary and all feeling is gone in a moment. God is not there,—He never frequents the theater. And where He is not salvation is not,—for salvation is of the Lord. Not that in most places, as yet, or in all points above recited, is this the lamentable condition of our worship, but more or less this condition of things is prevalent and increasing among us. It is already frequent, and threatens to become general. This is our lamentation.

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RECOMMENDATION:—Since, as lamented, the people cannot find God in His sanctuaries, at least some of them, where shall they go to find Him? Since the half-living membership—living dead men—languish and perish in the God-forsaken gates of Zion, where shall they go to breathe a freer atmosphere, haply to bring their fainting souls back from the shades of spiritual death? “The groves were God’s first temples,” and He has never forsaken them. In them, when not elsewhere, there is “freedom to worship God.” It is a strange contrast of opposite causes producing the same result that the want of houses of worship in early days, and the possession of houses of worship in modern days, controlled and conditioned as they are, drove us to the use of camp-meetings then, and compels us to the same resort now. It is nevertheless true. The Jews had their annual Feast of Tabernacles, even after the temple was built. The new structure did not abrogate the ancient custom. The pious from all parts of the land gathered to this feast. The social religious sentiment of the people was kept alive, and nourished by it, until Jeroboam made Israel to sin by segregating the people apart in their worship.

Brethren, there must be general gatherings of our people together. It must be, or we perish from before the Lord. By the work being cut up into small circuits and stations, the connectional principle in our economy is violated and almost destroyed. The watchmen can hardly see eye to eye, and our people can hardly see one another at all. This has been laying the axe to the root of the tree of Methodism. The virtual abrogation of the itineracy is the virtual abrogation of Methodism. Its substantial unity is hewn down in this Conference, and as a denomination we shall yet learn that it is easier and quicker work to fell a goodly tree than to replace it again, by nursing into growth a shoot from its roots. We repeat, the connectional principle is nearly extinct among us. Our love-feasts are not, as formerly, general gatherings of our people. They are little more than voluntary general class-meetings for the society where they are held. They do not serve as occasions to draw the people together in numbers adequate to maintain and perpetuate the manifested fellowship of saints. The camp-meeting is our only resort to supply this want. And the result has justified the experiment. The spiritual condition of those charges among us most largely in attendance on those lately held, is an unanswerable vindication of their utility for good. To charges where for years a lamentable deadness had prevailed, those attending the camp-meeting, accompanied by those there converted, have returned carrying with them the sacred flame to spread like fire in a dry stubble. This is the general happy result. In some cases, however, where merely formal godliness had entrenched itself with extraordinary strength it has been able, aided by ministerial and official support, to resist the gracious invasion, and extinguish the kindling fires of spiritual devotion with showers of obloquy, descending in epithets of “wild-fire,” “delusion,” “fanaticism,” and such like opprobrious names, appropriate from such sources to all manifestations of religious zeal and power.

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There is another consideration of special import:—every camp-meeting conducted in the true “old-line Methodist” manner and spirit is a mighty stride of the people back toward the old paths. It affords such a signal contrast between freedom and simplicity of worship on the one hand, and the constraint and deadness of artificial worship on the other, as is nowhere else to be seen;—a demonstration as vital to the former as fatal to the latter. It is therefore recommended to extol camp-meetings everywhere, especially before those preachers opposed to them; to resist boldly to the face all who oppose and ridicule them; and to do this with exceeding zeal and audacity; to exhort and encourage our people to attend them; to labor discreetly in our district associations that they may be held under the most favorable auspices as to time, place and circumstances; to attend ourselves not merely to preach a sermon, but to be active and abundant in our respective society tents, in all the exercises of the occasion; and to avail ourselves instantly and decisively in the cause of God, of any good influence that may return with our people from them. This is our recommendation.

CAUTION:—Inasmuch as in these days of pseudo religious respectability, the charge of extravagance and fanaticism as it ever has been in certain quarters, will continue to be urged against those who have religion enough to feel it and speak of it earnestly, it behooves us to give no just occasion for the charge aforesaid. Let us be aware and assured, that the least extravagance, however innocent, will be greedily caught at and outcried through all the length and breadth of the land, for the sake of casting a stigma upon camp-meetings in general, but more particularly upon us, brethren, who are known to be their chief advocates and supporters in the Conference. Let us not be surprised, or unsettled in our purpose, if these charges come, not from infidels and scoffers, as might be expected, but from members of our own Church and ministry. And when we hear it from this source, let us restrain all indignation, remembering that prejudices derived from circumstances and foreign associations, rather than any wilful and malicious pravity, ought to be their apology in the case. Let us therefore guard ourselves and the people against any extravagance of manner, or censoriousness of speech; that no real offense may be given. Let us keep them in their expressions of experience, as far as possible, to that form of sound words maintained by the Bible, the Discipline, the Hymn Book, and Wesley's Sermons. This to avoid misapprehension and whatever of religious scandal may be consequent therefrom. Yet all this in such a way as in no wise to restrain the proper and true exercise of that spiritual freedom which is the heritage of those “whom the Son makes free.” For ourselves, brethren, as is our right, and our bounden duty, let us not so dread any imputation of fanaticism, or any other opprobrious charge, as to shun declaring the whole counsel of God, and testifying with exceeding boldness against whatever exalteth itself against the Cross of Christ. This is our caution.

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PRACTICAL PROPOSITION No. 7

"To restore the custom in part of Free Seats in our Houses of Worship."

LAMENTATION:—Alas, "Our houses are turned to aliens!" Judas sold the Son of God; we do a little better; we sell only the house of God. The sale of pews, growing prevalent among us, formerly against the Discipline, and always against the general custom of the Church, is the most fatal of all our evils, and the most impracticable to eradicate. It cannot be rectified in a day. Freedom is the natural birthright of the sanctuary in which a free salvation is proclaimed; and when sold "for a mess of pottage," it is gone forever. Repentance is in vain. We have bound ourselves with legal obligations which we cannot shake off at pleasure; even after we have become convinced of the ruinous mistake we have made. While other denominations are retracing their course, and freeing their houses as fast as possible, we are greedily enslaving ours, heedless of the caution furnished by the past experience of others.

Among us as a denomination, the selling of pews has been evil and only evil continually. It is an evil root that branches out its bitterness in every direction. It has made empty houses; in general those purchasing pews are those most rarely in the house of God. Frequently owners of pews remove from the charge; or unable to hear the truth faithfully administered (provided such faithfulness were allowable in such houses) they leave in anger; and for a long time their pews remain an unsightly vacancy in the house of God; or they sell them at discount to such as rarely attend worship. This emptiness is almost always observable by contrast in a house where part of the pews are sold, and part free. The free part is always full, while in the other part, here and there a solemn nabob sits and sleeps.

The selling of pews also interferes with the free exercise of some parts of our worship. We always, virtually, accompany our deed of sale of pews with the addition of a bond and mortgage upon our freedom to worship God. The fact of sold pews is more or less incompatible with the free exercise of our worship, as prescribed by the Discipline, and commended by the usages of our Church. This "saving clause" in the deed of sale is a mere form. Our worship is enslaved nevertheless. A prayer-meeting is in a constrained and awkward position in such a house. The members are scattered here and there. The most spiritual and efficient are frequently crowded far into the rear, or driven into corners; while the whole membership is interspersed with the proud and ungodly proprietors of pews, too unmannerly to kneel, too self-sufficient to pray; the cash-constituted overseers of the flock, who literally watch over it in all its exercises of devotion. Who ever knew a lively and spiritual prayer-meeting in such a house, and under such circumstances? The thing is impossible in the fitness of things.

Pew-selling also interferes with singing. Those who should in some manner sit together and lead the singing, are scattered apart,

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and find therein an apology for getting up into the gallery, usually above the atmosphere of grace, to "perform" the singing there.

Pew-selling is also a breach of the Gospel equality of believers. It robs a poor saint of his equal rights, to accommodate the pride of a rich sinner. It places money before grace. It crowds the poor into inferior places, or out of the house altogether. It virtually prohibits our preaching the Gospel to the poor. They will not come to our assemblies as notorious paupers, crawling into some corner to hear, or to be graciously taken in by some pompous pew-owner, as an ostentatious act of condescension. The poor not members of our Church, never come to such houses. They have no right there. It is private property. God has no right there; we have sold Him out of house and home; and have driven His poor, whom He gave to have always with us, into the streets on the Sabbath; into the dens of intemperance and infamy, or to glean haply a little Gospel truth, uttered by street preachers, under the defense of police, bludgeons and revolvers.

Pew-selling also ignores our ancient and decent custom, once disciplinary, of the sitting of men and women apart in our congregations. We can without any trouble enforce this custom in school houses, court houses, barns, private dwellings, at camp-meetings—anywhere but in houses of worship ostensibly owned by the Methodist Episcopal Church. This decent custom, everywhere approved spontaneously by the common sense of all decent people, is prevalent in all congregations of people civilized and savage, except in circuses, theaters and Churches.

We hold that no arguments, however specious, are valid against the above array of evils. All such arguments originate in pride and sham aristocracy, or in a mean and craven desire to please the rich and purchase the honor of their attendance on our worship, at the expense of the equal rights of others. The selling of pews is a great evil, and has slowly and surely rooted out Methodism wherever it has prevailed; it is one of the chief causes of the decrease of membership, and the decay of piety in many of the principal stations among us. This is our Lamentation.

RECOMMENDATION:—Such is the present mania for stock Churches, and for the selling and renting of pews among us, that it is advisable in all cases to oppose a legal barrier to it as soon as possible; but in attempting this, great caution must be used, and no false motions made. It will not do to trust to any past indefinite understanding or agreements not to sell; these have been found of little amount as obstacles to sale or rent, when the preacher, seconded by aristocratic members and outside influence, sets himself to violate the Discipline and custom of the Church in the case. It will not do to trust the verbal promises of Trustees not to sell. Such promises may not be held as binding by their successors in office. Corporations are forgetful, and the only sure faith to be kept with them is that which is signed, sealed, delivered, acknowledged and recorded.

Some preachers have a wonderful faculty of getting houses built

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or repaired, or some finical fixtures added, and then, to liquidate the expense, propose and urge the sale of the pews, and all who follow on the charge, find the fatal embarrassments herein above lamented. An irrevocable curse is laid upon the house thereby; it is mortgaged, to the world, the flesh and the devil, beyond the power of redemption. "Christ, Belial & Co." would be altogether too religious in signification, to be an appropriate inscription over its portals; every house thus sold is a mausoleum "to Methodist Discipline, if not to Methodist Doctrine also."

The people are sometimes frivolous, and easily brought to favor the innovation of selling pews; the pride of some prompts in the same direction; the parsimoniousness of some prompts them to sell rather than contribute for a free house. In some of our charges Trustees are men of lax Methodistic principles, and care nothing for Church discipline or custom, when they happen to contravene their notions; but after all, the ministry are the most responsible for the prevalence of this evil, it is an exotic upas of their engrafting upon the tree of Methodism.

Never lift a finger to build, purchase or repair a house, unless an equal part of it be free, and such freedom adequately secured by legal obligations on record. Never give a dollar to redeem one from under the sheriff's hammer, except on the above condition. Let it be sold, it is not God's house. Suffer no contributions to be taken in your charge, unless every subscription be conditioned on this point. Let not moving appeals move from this fixed position; it is a cruel mercy that would be pitiful here—with as much reason you might pity "a house of merchandise," or "a den of thieves."

It is worse to sell than to rent, for in the latter case there is some chance, though small probability of reclaiming the freedom of the house, when we shall have reclaimed our senses. As a choice of evils the renting may produce an annual revenue for repairs or other purposes. When applied to the preacher's salary, it has never in the long run, proved as sure and profitable as the usual way of raising the same by apportionment or subscription. Let no preacher's opinion be deceived and bought by this specious bribe. Liberal contributions for the support of the Gospel, and for benevolent purposes, are never fostered by this kind of traffic in sanctuary rights and privileges.

Let this evil be ended; at least, let it spread no further; we can stop it—as one man let us do it, or it will stop Methodism. Accompanying this Document is a Deed of the freedom of the side seats of any house of worship. The deed has been examined and pronounced valid by competent lawyers. It secures to all named in it severally, the indiscriminate right to occupy any of the seats deeded. This precludes all subsequent trustees from renting or selling the same exclusively to others. Let each of us discreetly sound the several Trustees of the houses in our respective charges, as to their willingness to acknowledge the Deed. If a majority refuse, let the thing pass quietly by, and in the meantime let us discreetly use

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our influence to have those elected who will agree to the measure. Let us all begin instantly, and persevere till the thing is accomplished everywhere; let there be a concert in this, if it cannot be done this year, it may be done hereafter; let it be done as soon as possible; in three years every house in the Conference, now free, ought to be secured inviolate forever. Such is the furor among some in the ministry to enslave our houses of worship, that their freedom is in jeopardy every hour. It will soon be too late, extraordinary caution and precision will be necessary; let us make no false motions; let us make no delay.

A true copy of the Deed can always be had of our Recorder. It is of prime importance that the names of the three members of Conference be inserted; this, so that in case all the others should be persuaded to relinquish their right and title under the Deed, these will hold on, and retain the freedom. Scribes will give all necessary instruction as to the manner of the thing. Let all Deeds, acknowledged and recorded, be transmitted to our Recorder, for custody and future reference. Ultimately, at the pleasure of the Conference, they can be placed in the Conference trunk as in some sense Conference Documents.

CAUTION:—It is obvious that extraordinary discretion is advisable in respect to this Document, both because of the paramount importance of the thing, and also in respect to the anticipated obstacles, which interested persons, if cognizant of the purpose, might interpose against the accomplishment of the object proposed. Acts 23: 22.

DEED

THIS INDENTURE, made this first day of June, in the year of our Lord one thousand eight hundred and fifty-five, between A, B, C, D, E, F, G, H, I, J, K, L and M, N, of the town of A, in the County of B, in the State of New York, Trustees of the First Methodist Episcopal Society, of the town of A., in the County of B., in the State of New York, of the first part: and A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, and Y, Z, of the same place, members of the Methodist Episcopal Society aforesaid; and B, C, D, E, and F, G, members of the Genesee Conference of the Methodist Episcopal Church of the second part:

WITNESSETH: That the said party of the first part in consideration of the sum of one dollar, to them in hand paid, the receipt whereof is hereby acknowledged; and in further consideration of the peace and quiet of said society, by securing equal accommodation to all the members thereof in the house of God during Divine service therein, and in obedience to the customs and Discipline of the Methodist Episcopal Church in the case:—

Have granted, and by these presents do grant and convey to the said party of the second part, their heirs, and assigns forever, and to each and several of them, the full equal, right, privilege and freedom to occupy indiscriminately, as attendants on Divine worship in a

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decent and orderly manner, in accordance with the Discipline and usages of the Methodist Episcopal Church, any and several of all the side slips, seats, or pews of the meeting-house of the Methodist Episcopal Society aforesaid; and to the said party of the second part the free use and exercise of the said right, freedom and privilege the said party of the first part will forever Warrant and Defend.

(L. S.)

(L. S.)

(L. S.)

(L. S.)

(L. S.)

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