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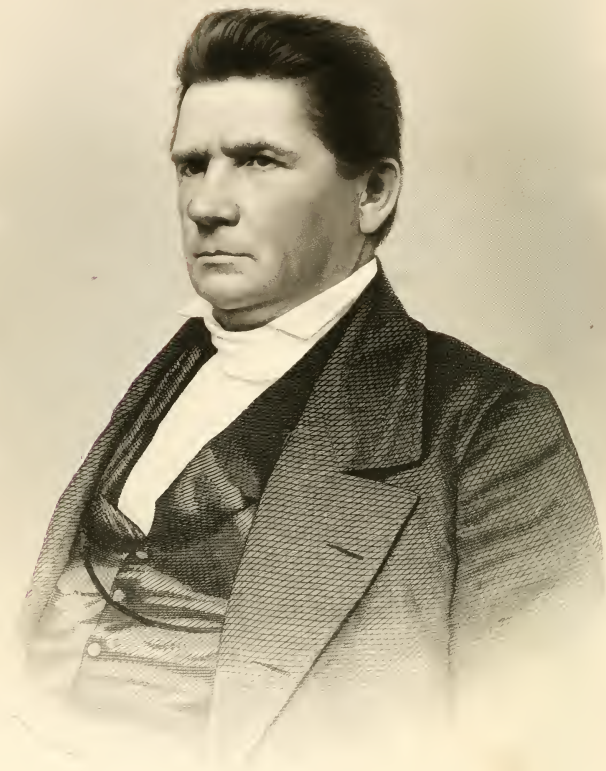


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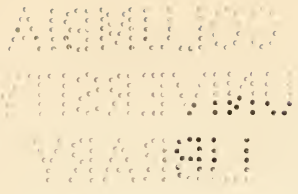
THE HISTORY
OF
METHODISM IN KENTUCKY.

BY THE REV. A. H. REDFORD, D.D.

VOLUME III.

FROM THE CONFERENCE OF 1820 TO THE CONFERENCE
OF 1832.

Nashville, Tenn. :
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P R E F A C E.

TO THE HON. JAMES S. LITHGOW.

DEAR SIR:—I beg leave to dedicate to you the Third Volume of the History of Methodism in Kentucky, with which my labors close. It was my intention to bring this History down to a later period; but finding myself among so many living men, to whose labors a sense of delicacy will not allow me to do justice, I deem it proper to refer their names and achievements to the future historian.

The task I have performed has been to me one of great pleasure, although delicate and attended with many difficulties. The memory of persons advanced in age, especially in reference to dates, is not always reliable, nor are the official records of the Church free from errors. Besides, many facts and incidents of importance have neither been preserved in the tablet of memory, nor in the more permanent journals of the Church.

The present volume comes down to the year 1832. The name of every traveling preacher from 1786, when Haw and Ogden entered Kentucky, to the period with which this volume closes, has been carefully preserved; while sketches of many local preachers, distinguished for their piety and usefulness, and of men and women in the laity, of whom you are so worthy a representative, who were burning and shining lights, adorn these pages.

The achievements of Methodism in the West scarcely find a parallel in the history of the Church. The small Society organized in 1783, in Mercer county, Kentucky, by Francis Clark, a pious and zealous local preacher, with less than a dozen members, previous to the autumn of 1832 had grown to eight Annual Conferences, with six hundred and sixty traveling preachers, comprising a membership of one hundred and ninety-seven thousand two hundred and thirty-five; while in Kentucky alone there were *one hundred and thirteen* traveling preachers, and *twenty-six thousand nine hundred and eighty-seven* members.

The inheritance that has been bequeathed to us by our fathers is rich with blessings to the present generation, and cannot be preserved and guarded with too much care; nor should we ever be forgetful

of its cost. The sacrifices made by those who preceded us, the privations they suffered, the difficulties that confronted them, and the labors they performed, should not only make us grateful to God for the success which crowned their ministry, but should induce us to watch with vigilance every departure from the doctrines of the gospel they so faithfully preached, and to apply to our own experience "the many exceeding great and precious promises" of the word of God, on which, through the merits of Jesus Christ, they reposed their hope of eternal life.

To us it is a source of peculiar pleasure that the noble men who planted Methodism in Kentucky, as well as those who contributed by their zeal and their labors to its advancement and prosperity, not only enjoyed in life the religion they professed, but were sustained by its sweet consolations in their last moments.

Of all whose names we have recorded, who continued in the itinerant field, whether their dust reposes in Kentucky, or elsewhere, there is not one who did not meet death with calmness or with triumph.

In the local ranks of the Church, and in the laity, the saving power of Christianity is equally striking. The local preacher, called to the sacred

work of the ministry, and impelled by the same motives by which the itinerant is influenced, shares in the same joys in the hour of death, while all along the lines of the Church the humble followers of Christ sound the notes of triumph, as the great battle of life is closing. "Our people die well."

With sincere prayer for your happiness in this life, and your salvation in heaven, I am, truly your brother in Christ,

A. H. REDFORD.

NASHVILLE, TENN., April 1, 1870.

HISTORY

OF

METHODISM IN KENTUCKY.

CHAPTER I.

FROM THE TENNESSEE CONFERENCE OF 1820 TO THE KENTUCKY CONFERENCE OF 1821.

The General Conference of 1820—The Presiding Elder question—Joshua Soule elected Bishop—He declines consecration—The Tennessee Conference meets at Hopkinsville, Kentucky—No Bishop present—Marcus Lindsey elected President—John Evans—William Martin—Allen B. Dillard—David Gray—Aquila W. Sampson—Isaac Reynolds—William Young—William M. McReynolds—John W. McReynolds—Henry Gregg—Luke P. Allen—John Denham—Edward Stevenson—Benjamin M. Drake—John Brown—Samuel Brown—Allen Elliott—George Locke—Burwell Spurlock—William Burke—John Metcalf—Thomas S. Hinde—Abel Robbins—Dr. Samuel Goslee—Maysville Station—Hopkinsville Station—Missionaries appointed to Jackson's Purchase—Increase in membership.

THE General Conference of 1820 was held in the Eutaw Street Church, in Baltimore, commencing on the first day of May. Among the many questions that occupied the attention of the body at this session, there was none so important, or that excited so much interest, as that of the Presiding-elder-

ship. Although the title does not occur in the General Minutes until 1789, yet the office was co-eval with the organization of the "Methodist Episcopal Church in America," and from that period had existed in all its force. "When Mr. Wesley drew up a plan of government for our Church in America, he desired that no more elders should be ordained in the first instance than were absolutely necessary, and that the work on the Continent should be divided between them, in respect to the duties of the office. The General Conference accordingly elected twelve elders for the above purposes." The Minutes for 1785 show that the work was divided into thirteen Districts, twelve of which were placed under the supervision of the elders who had been elected and ordained, while the District embracing Georgia, Charleston, and Georgetown, for that year, had not the service of this officer.

In the Bishops' Notes on the Discipline they say: "Bishop Asbury and the District Conferences afterward found that this order of men was so necessary that they agreed to enlarge the number, and give them the name by which they are at present called, and which is perfectly scriptural, though not *the word* used in our translation; and this proceeding afterward received the approbation of Mr. Wesley."*

At the Conference of 1790 the term "Presiding" was dropped, and preachers placed in charge of Districts were simply styled Elders; but at the Confer-

*Emory on Discipline, p. 294.

ence of 1797 it was again introduced, and has continued to be employed ever since.

This title and office received the full approbation of Mr. Wesley, who desired the American Methodists to follow the word of God and the Primitive Church in their polity. The title is taken from 1 Tim. v. 17: "Let the elders that rule well"—*προεστῶτες πρεσβύτεροι*, the presiding elders—"be counted worthy of double honor." In the New Testament, and in the earliest ecclesiastical works, the terms *πρεσβύτεροι*, presbyters, and *ἐπίσκοποι*, bishops, are synonymous, denoting one and the same order. The Presiding Elder, as his title imports, presided in the *cœtus*, or presbytery, by which all the Christian assemblies of a city were governed. In the second century, the title bishops was restricted to such presidents, and their jurisdiction gradually extended, so as to take in the suburban region. Diocesan Episcopacy is of a later date. The fathers of American Methodism adopted in substance the primitive polity, and for the sake of convenience restricted the title Bishops to the General Superintendents, and that of Presiding Elders to their assistants in the oversight of the Church.

Mr. Wesley very aptly says "that the whole plan of Methodism was introduced, step by step, by the interference and openings of Divine Providence." This is eminently apparent, as regards this office, as its utility has fully demonstrated.

The Episcopal office in the Methodist Church is not diocesan, but general in its character. The Church, spreading over the entire Continent, was

too vast in its extent to be properly superintended by the few men holding the office of a bishop, unless they were assisted by other officers in the Church.

Indeed, in adopting the itinerant system of carrying the gospel to every portion of the country, however untiring and vigilant the chief shepherds might be in devising plans, as well as in executing them, for the advancement of the Church, it was necessary that they should avail themselves of the experience and advice of "true and tried" men, who were familiar with the ground, and whose fields of labor were more circumscribed than theirs. Hence, according to the teaching of the apostles and the practice of the Primitive Church, the office of Presiding Elder was instituted.

The command of Christ to the apostles was, "Go and teach all nations." The itinerant plan that formed an essential feature in Methodism is only the revival of the method for the spread of Christianity that existed in the apostolic age.

The rapid growth of Methodism in America, while it afforded unspeakable pleasure to the men who were devoting their lives to its interest, at the same time claimed the attention of other Christian denominations, and was not without its influence in inciting them to greater zeal in the cause of Christ.

The Episcopal Church, or the Church of England, as it was then styled, was introduced into America in 1607, with the colonizing of Virginia. In 1639 the Baptist Church was organized at Providence, Rhode Island, by Ezekiel Holliman and Roger Williams, two names that will always be illustrious

in that denomination. In 1705 the Presbyterian Church was organized. In 1784, when the Methodist Episcopal Church in America was organized, the Episcopal Church had been in existence in this country *one hundred and seventy-seven* years, the Baptist Church *one hundred and forty-five* years, and the Presbyterian Church *seventy-nine* years. When the first Methodist preachers appeared upon the Continent, the denominations to which we have just referred were in possession of the country, as the guardians of its morals and religion. Without a literary institution under its care, or a single house of worship, Methodism began its career, and in a short period not only took rank with sister Churches, but led in the van.

In 1820 eleven Annual Conferences, comprising a membership of two hundred and eighty-one thousand one hundred and forty-six, present an exhibit of the success that had crowned the labors of Asbury and his contemporaries. That for the prosperity of the Church, Methodism is chiefly indebted to the purity of its doctrines, none can deny; but that the missionary spirit which permeates every fiber of its organization, embraced in its itinerant features, has contributed largely to the development of its strength, admits of no controversy.

While the General Superintendency, found in the Episcopal office, is the most prominent element in our itinerant system, it is scarcely superior in importance or utility to the Presiding-eldership.

We have already observed that, without the experience and counsel of men familiar with the

ground to be occupied, it would be impossible for the Bishop to meet the wants of the Church. It was necessary, too, that the Bishop should be thoroughly acquainted with the gifts, grace, and usefulness of each preacher before he could understandingly make a proper distribution of the ministry. This information could be obtained through no other medium so easily as that adopted by the Church. The Presiding-eldership fully met the necessity. By this arrangement, on the one hand, the ministry of the Church could communicate their wants to the Bishop; and on the other, the Bishop could learn the condition of the Church, while the preachers could place him in possession of information in regard to any peculiarities that might exist in reference to themselves, and which should have any controlling influence over their appointment.

In addition to the reasons we have assigned for the institution of the office of Presiding Elder, there are others to which we cannot be totally indifferent.

Bishops Coke and Asbury say in their Notes on the Discipline :

“1. It is a great help and blessing to the quarterly-meetings respectively, through the Connection, to have a man at their head who is experienced not only in the ways of God, but in men and manners, and in all things appertaining to the order of our Church. Appeals may be brought before the quarterly-meeting from the judgment of the preacher who has the oversight of the circuit, who certainly would not be, in such cases, so proper to preside as

the Ruling Elder. Nor would any local preacher, leader, or steward, be a suitable president of the meeting, as his parent, his child, his brother, sister, or friend, might be more or less interested in the appeals which came before him: besides, his *local* situation would lead him almost unavoidably to *prejudge* the case, and perhaps to enter warmly into the interests of one or other of the parties, previously to the appeal. It is therefore indisputably evident that the *Ruling Elder* is most likely to be impartial, and, consequently, the most proper person to *preside*.

“2. Another advantage of this office arises from the necessity of changing preachers from circuit to circuit in the intervals of the yearly Conferences. Many of the preachers are young in years and gifts; and this must always be the case, more or less, or a fresh supply of traveling preachers in proportion to the necessities of the work could not be procured. These young men, in general; are exceedingly zealous. Their grand *forte* is to awaken souls, and in this view they are highly necessary for the spreading of the gospel. But for some time their gifts cannot be expected to be *various*; and, therefore, half a year at a time, or sometimes, even a quarter, may be sufficient for them to labor in one circuit: to change them, therefore, from circuit to circuit, in the interest of the yearly Conferences, is highly necessary in many instances. Again, the preachers themselves, for family reasons, or on other accounts, may desire, and have reason to expect a change. But who can make it in the absence of the Bishops,

unless there be a Presiding Elder appointed for the District? A recent instance proves the justice of this remark. A large District was lately without a Presiding Elder for a year. Many of the preachers, sensible of the necessity of a change in the course of the year, met together, and settled every preliminary for the purpose. Accordingly, when the time fixed upon for the change arrived, several of them came to their new appointments according to agreement; but, behold, the others had changed their minds, and the former were obliged to return to their old circuits, feeling not a little disgrace on account of their treatment. And this would be continually the case, and all would be confusion, *if there were no persons invested with the powers of Ruling Elders, by whatever name they might be called*; as it would be impossible for the Bishops to be present everywhere, and enter *into the details* of all the circuits.

“3. Who is able properly to supply the vacancies in circuits on *the deaths* of preachers, or on *their withdrawing* from the traveling connection? Who can have a thorough knowledge of the state of the District, and of its resources for the filling up of such vacancies, except the Presiding Elder who travels through the whole District? And shall circuits be often neglected for months together, and the flocks, during those times, be, more or less, without shepherds, and many of them, perhaps, perish for want of food, merely that one of the most scriptural and useful offices among us may be abolished? Shall we not rather support it, notwith-

standing every thing which may be subtly urged by our enemies under the cry of tyranny, which is the common cry of restless spirits, even against the best governments, in order that they may throw every thing into confusion, and then ride in the whirlwind and direct the storm?

“4. When a Bishop visits a District, he ought to have one to accompany him, in whom he can fully confide; one who can inform him of the whole work in a complete and comprehensive view; and, therefore, one who has traveled *through the whole*, and, by being present at all the quarterly-meetings, can give all the information concerning every circuit in particular, and the District in general, which the Bishop can desire. Nor is the advantage small that the Bishops, when at the greatest distance, may receive from the Presiding Elders a full account of their respective Districts, and may thereby be continually in possession of a more comprehensive knowledge of the whole work than they could possibly procure by any other means.

“5. The only branch of the Presiding Elder’s office, the importance and usefulness of which is not so obvious to some persons, but which is, at the same time, perhaps the most expedient of all, is *the suspending power*, for the preservation of *the purity* of our ministry, and that our people may never be burdened with preachers of *insufficient* gifts. Here we must not forget that the Presiding Elder acts as agent to the Bishops; and that the Bishops are, the greatest part of their time, at a vast distance from him: he must, therefore, exercise Episcopal author-

ity, (ordination excepted,) or he cannot act as their agent. All power may be abused. The only way which can be devised to prevent the abuse of it, if we will have a good and effective government, is to make the executive governors completely responsible, and their responsibility within the reach of the aggrieved. And, in the present instance, not only the General Conference may expel the Presiding Elder—not only the Episcopacy may suspend him from the exercise of his office—but the yearly Conference may also impeach him, try him, and expel him; and such a threefold guard must be allowed by every candid mind to be as full a check to the abuse of his power as perhaps human wisdom can devise.

“But is it not strange that any of *the people* should complain either of *this* or of the *Episcopal* office? *These offices* in the Church are peculiarly designed to meliorate the severity of Christian discipline, as far as they respect the *people*. In them the people have a refuge, an asylum to which they may fly upon all occasions. To them they may appeal, and before them they may lay all their complaints and grievances. The persons who bear these offices are their fathers in the gospel, ever open of access, ever ready to relieve them under every oppression. And we believe we can venture to assert, that the people have never had even a *plausible* pretense to complain of the authority either of the Bishops or the Presiding Elders.

“6. We may add, as was just hinted above, that the Bishops ought not to enter into *small details*. It

is not their calling. To select the proper men who are to act as their agents—to preserve in order and in motion the wheels of the vast machine—to keep a constant and watchful eye upon the whole—and to *think deeply* for the general good—form their peculiar and important avocation. All of which shows the necessity of the office now under consideration.”*

Up to the General Conference of 1820, the preachers who had filled this office were chosen by the Bishop. At this General Conference, however, resolutions were offered and adopted, by which the office was made elective; but these resolutions were suspended until the subsequent General Conference, when they were again introduced, and referred to the General Conference of 1828, at which time they were rescinded.

Previous to the adoption of these resolutions, the Rev. Joshua Soule was elected to the Episcopal office, but in consequence of the interference of the General Conference with the prerogatives of the Bishops, by which they were deprived of the power of choosing the Presiding Elders, and which he regarded as an infringement upon the constitution of the Church, he declined consecration.

In a manuscript left by Bishop Soule, he thus refers to the question as agitated by the General Conference of 1820:

“Attempts have been made, at different times, for many years, by a reputable minority in the General

*Emory on Discipline, pp. 295-297.

Conference, to effect a change in our form of government. This change consists in a transfer of the right of appointing the Presiding Elders and stationing the preachers from the Bishops to the Annual Conferences. Such a transfer of the executive authority has hitherto been judged inexpedient by a majority of the legislative body. At the last General Conference, this controversy appeared under a different form from what it had assumed at previous sessions, but still embracing the same principles.

“The venerable Senior Bishop, who had long presided over the Conferences with dignity and wisdom, was prevented by indisposition from performing any official services during this important session, and was very seldom able to attend in the Conference-room. Taking into consideration the state of Bishop McKendree’s health, and the arduous duties which devolved on the General Superintendents with the increasing number and extent of the Annual Conferences, it was resolved, at a very early period of the session, that it was necessary to elect and ordain another Bishop. From the measures which had been pursued by some of the Annual Conferences in the choice of their delegates, it was presumed that the election of a man to fill the Episcopal office would test the strength of those who adhered to the former and established system of government, and those who were friendly to a change. Brother Soule, who, in 1808, when the delegated General Conference was constituted, and the constitution framed and adopted, and at every

subsequent session of that body had given the fullest assurance of his firm and undeviating attachment to our government such as it was when he entered the ministry, and when he subscribed to it at his ordination, was requested to serve as a Bishop. He consented so to do, and was accordingly elected under a full assurance that his avowed principles would be faithfully adhered to. Hitherto the question on a change in the government had not been agitated in the Conference; and it should be explicitly understood that Brother Soule was elected while the government remained untouched, and before the resolutions which transferred the executive authority were introduced, or the committee who framed them was appointed.

“A motion was afterward introduced to authorize the Annual Conferences to elect the Presiding Elders. When arguments in favor of this motion seemed to fail, those who remained firm in their adherence to our present system were assailed with alarming representations of a ruinous division in the Church if the resolution then under consideration was not adopted. This, however, was not yielded to. A committee was then appointed to take the subject into consideration, and refer the result to the Conference. At this stage of the business it seemed obvious that if the question had been decided by a vote of the Conference on the resolution, it would have shared the same fate as the same question had done at several previous sessions. But the course was changed, and what had previously been urged as a matter of *right*, was

now pleaded on the principles of accommodation. The resolutions, providing for the election of the Presiding Elders by the Annual Conference, the Bishop having the right of nominating three times the number, out of which nomination the election must be made, were agreed on and reported by the committee, assurances having been given that those who desired a change would be satisfied with the provision of those resolutions. During this process the preachers who were still opposed to the change were entreated, from grave and high authority, to save the Church from a ruinous division, by yielding to brethren who desired a change, on the ground of accommodation. It was supposed and pleaded that the adoption of the resolutions would settle the controversy, and prevent the most dangerous evils. It is presumed that but for such representations the resolutions would not have passed the Conference. While the subject was before the Conference, in its various forms, the Bishop elect took no part in the controversy, deeming it indecorous, in the delicate situation in which he was placed, to appear on the floor of the Conference in opposition to a resolution, the only object of which was a transfer of Episcopal prerogatives. He therefore remained silent, and contented himself, on the final passage of the resolutions, with giving his vote against them.

“The passage of the resolutions, however, involved the Bishop elect, as he conceived, in no ordinary difficulties. Fully persuaded that the constitution, under which the delegated Conference

was formed, secured the executive authority in the hands of the General Superintendents, as firmly as it secured the doctrines of the Church or the rights and privileges of ministers and members, he conceived that the resolutions were an infringement of the constitution. At every preceding General Conference, of which he was a member, he had unequivocally supported our established system in opposition to every attempt to change the executive authority. And that no one might act under an erroneous conviction, he was careful, prior to his election, to assure every man who spoke to him on the subject, that his sentiments were not changed. Under these considerations, he conceived that a silent acceptance of the Episcopal office would lay a foundation for just conclusions which he was unprepared to meet. In this situation he addressed a note to the Bishops, the General Conference having placed him entirely in the power of the Episcopacy, stating that, in his opinion, those resolutions were an infringement of the constitution, declining the acceptance of the office on the conditions which they imposed—conditions which were made *subsequently* to his election, and which he conceived to be incompatible with the solemn engagements into which he had previously entered to support the constitution and the government—assuring them (the Bishops) that if they ordained him he could not, as an honest and conscientious man, pursue the measures necessary to carry those resolutions into effect; at the same time declaring his steadfast adherence to the government, such as it

was at the time of his election, and his readiness, to the utmost of his ability, to abide by and support it. The receipt of this communication was the first information that either of the Bishops had of the views of the Bishop elect relative to those resolutions, or of the course he intended to pursue. This note, as might be expected, brought the Bishops together for council. Its contents directed the attention of the Bishops immediately to the constitutionality of what was then called the 'accommodating resolutions.' On sentiments of so much importance to hundreds of thousands, it was naturally to be supposed that the mind would be awakened to the closest examination, and all its energies be employed to detect error. And considering how the harmony of the Superintendency, and consequently the harmony of the whole body, would be affected by opposition in the administration, it was to be expected that the Bishops would certainly object to the ordination of the Bishop elect, if they believed his sentiments to be erroneous. But after mature deliberation, Bishop Roberts gave his opinion, and said: 'They [the resolutions of the General Conference] are an infringement of the constitution.' Bishop McKendree was of the same opinion, and Bishop George was silent. The question of constitutionality being settled in favor of the sentiment of the Bishop elect, the subject of his ordination came next before the Episcopal council, and with all the consequences of his ordination fully before them, it was *unanimously* resolved that he should be ordained. The

time was appointed for the solemnity, the Bishop elect notified to be in readiness, and Bishop George himself undertook to prepare the parchment and preach the ordination-sermon. Before the council closed, the Senior Bishop expressed an opinion that the Conference ought to know the circumstances before the Bishop elect was ordained, to which his colleagues agreed, and he undertook to make the communication.

“Bishop Roberts having taken the chair, the note of the Bishop elect to the General Superintendents was presented by the Senior Bishop and read by the Secretary; and the Bishop proceeded to inform the Conference that ‘there was too much sagacity in the Episcopacy not to perceive that the resolutions were an infringement of the constitution, and too much honesty not to avow it when it became necessary.’ He then expressed his own opinion that the resolutions were unconstitutional, and therefore that he did not consider himself bound, as General Superintendent of the Methodist Episcopal Church, to carry them into effect; and after pointing out some of the dangerous consequences of an infringement of the constitution, advised that if such a change in the government must take place, for it to be effected in conformity to the constitution, intimating, at the same time, an appeal to the Annual Conferences, to decide on the constitutionality of the resolutions in case of their being maintained. Many who had voted for those resolutions on the principle of accommodation, without having considered them with any direct reference to their

bearing on the constitution, were by the note of the Bishop elect, and the observations of the Senior Bishop, excited to a more careful examination of the subject, the result of which was a conviction that they had exceeded the bounds of their delegated powers and the suspension of the resolutions. The Bishop elect having been informed that a large proportion of the delegates, who were opposed to his election, had resolved to remonstrate against his ordination, and considering that nearly the whole delegation of several Conferences were associated in this opposition, and taking into view the critical situation in which his ordination, under such circumstances, might involve the General Superintendents, in relation to the remonstrating Conferences, and added to the whole the consideration of entering upon a work of such awful responsibility and interest under circumstances which appeared to wear such a painful and dangerous aspect, presented to the Conference his resignation of the office to which he had been elected."

Previous to the General Conference of 1820, the Ohio and Tennessee Conferences each included portions of Kentucky. All that part of the State lying north and east of the Kentucky River was embraced in the Kentucky District, and belonged to the Ohio Conference; while the Green River, Salt River, and Cumberland Districts, were included in the Tennessee Conference. The rapid growth of Methodism in the West rendered it necessary to organize the work in Kentucky into a separate body; and hence the formation of the Kentucky Conference, which

included "the Kentucky, Salt River, Green River, and Cumberland Districts, and that part of the State of Virginia included in the Greenbrier and Monroe Circuits, heretofore belonging to the Baltimore Conference; and the Kanawha and Middle Island Circuits, heretofore belonging to the Ohio Conference." A reference to the General Minutes also shows that a small portion of the State of Tennessee was embraced in the Green River and Cumberland Districts.

We have seen in our second volume that the Church in Kentucky had at this period increased to fourteen thousand and thirty-five whites, and one thousand six hundred and thirty-five colored. The Kentucky Conference, however, extending, as it did, into Virginia on the east, and into Tennessee on the south, embraced a membership of seventeen thousand two hundred and fifty-four whites, and two thousand one hundred and thirteen colored.

In the autumn of 1820 no separate Conference was held for Kentucky.

The Tennessee Conference for this year met at Hopkinsville, on October 4, and the preachers who were to compose the Kentucky Conference assembled with them. No Bishop being present, Marcus Lindsey was elected Chairman. "He presided with dignity, and gave general satisfaction, although the task was a difficult one on several accounts, not the least of which was making out the Appointments so as to meet the wishes of the preachers who were thereafter to form two Conferences."

Thirty-one preachers were admitted on trial—a

larger number than had been received at any previous Conference in the West. Of these, John Evans, William Martin, Allen B. Dillard, David Gray, Aquila W. Sampson, Isaac Reynolds, Wm. Young, William M. McReynolds, John W. McReynolds, Henry Gregg, Luke P. Allen, John Denham, Edward Stevenson, and Benjamin M. Drake, became members of the Kentucky Conference.

John Evans, William Martin, and Allen B. Dillard, each traveled only one year; Mr. Evans on the Licking Circuit, Mr. Martin on the Madison, and Mr. Dillard on the Danville. The two former were discontinued at their own request, but Mr. Dillard was discontinued by a vote of the Conference.

The entry in the Journal is, "Allen B. Dillard having married in the course of the past year, and having changed his dress and conduct for the worse, it was moved and seconded that Brother Dillard be reprov'd by an address from the Secretary, stating the disapprobation of this Conference to the above conduct. Voted and carried. Brother Dillard is discontinued."

David Gray was appointed this year to the Franklin Circuit, and the two years following to the Guyandotte; and died previous to the Conference of 1823. We find a brief memoir of this excellent young man in the General Minutes.

"David Gray was a native of New Jersey, born in 1791. He became, in early life, a professor of Christianity, and a member of the Methodist Episcopal Church. Some time after this, he emigrated to the western country, and united himself to the Meth-

odist Society in Maysville. His life and conversation rendered him an acceptable member, and he was esteemed as a pattern of piety. Here he received license to exhort, and employed himself usefully, until 1819, when he entered the ministry as a local preacher. In 1820, he commenced traveling, and in the autumn of the same year he was received as a traveling preacher, and appointed to the Franklin Circuit. In 1821, he was appointed to Guyandotte, and in 1822, admitted to deacon's orders, and reappointed to Guyandotte Circuit, where he ended his days. His labors were acceptable and useful. He earnestly sought the glory of God and the salvation of souls. He sustained losses, bore crosses, and endured hardships, with great firmness and resignation. He studied much to know how he might be useful to the people, and to know nothing among them but Christ, and him crucified. He was fervent, energetic, and animating; and his piety and zeal often silenced his opposers, and commended him to their consciences in the sight of God. He was sometimes in perils, both on the land and in the water, and his exposures and labors served to hasten his dissolution. His disease was of an inflammatory kind, against which he bore up for awhile, unwilling to give up his labors. But such was the nature of his illness, that in December, 1822, he was confined to his bed, where he lingered out his life in great bodily affliction. During his confinement he experienced the most severe pain, which attended him and increased upon him for several months. This he endured with great patience, and

found the grace of God in all things sufficient. His mind was filled with peace, and he often experienced such a flow of divine grace, that he praised God aloud. He closed his sufferings and life together, on the 21st of May, 1823, and has gone to his reward.”*

Aquila W. Sampson traveled the Cumberland and Hartford Circuits. At the Conference of 1822, held in Lexington, complaints were preferred against him by Charles Holliday—at that time his Presiding Elder—in reference to some transactions on account of books he had sold during the year; and his case was referred to the Presiding Elder of the Salt River District. At the ensuing Conference, “William Adams (the Presiding Elder) read before the Conference a list of charges preferred against Aquila W. Sampson, who had been remanded to trial by the Conference of 1822; on which charges said Sampson was reported to have been suspended by a committee, on the 12th day of February last, after hearing the evidence in said case. It was moved and seconded that the decision of the committee in his case be confirmed. Carried. ‘Moved that Brother Sampson be expelled from the Methodist Episcopal Church. Carried.’”†

The name of Isaac Reynolds appears in the Kentucky Conference for four years, traveling during this period the Little Sandy, Big Kanawha, Nicholas, and Middle Island Circuits; the first of which was the only charge he filled that lay in Kentucky.

*General Minutes, Vol. I., p. 422.

† Journal of Kentucky Conference, for 1823.

In 1824, he was transferred to the Pittsburgh Conference, and appointed to the Monroe Circuit, in the West Wheeling District. He continued a member of this Conference, laboring acceptably and usefully, until his location, which occurred in 1830.

William Young was appointed this year to the Salt River Circuit; in 1821, his field of labor was the Cumberland, and in 1822, the Middle Island. Unable to prosecute the work of an itinerant preacher, he sought for rest amid the quiet shades of a local life. Dissatisfied, however, with a sphere so circumscribed, at the ensuing Conference he was reädmittted, and appointed to the Shelby Circuit. He, however, was not permitted to finish the labors of the year.

“About the last of June, 1825, he had an attack of bilious fever, which confined him until the 4th of August, when death released him from his sufferings. During his illness his sufferings were severe, but he bore them with resignation. On the morning previous to his death he said, ‘I know that God is my friend, and I am perfectly resigned to go.’ Afterward, he broke out in acclamations of praise, crying, ‘Glory be to God!’”*

Wm. McDaniel McReynolds and John Wheeler McReynolds were both born in Washington county, Va.; the former, on the 7th of March, 1798, and the latter, on the 6th of February, 1800. In the year 1804, their father migrated to Kentucky, and settled in Warren (now Allen) county. In the brief sketch we gave of Robert and Sarah McReynolds, in a

*General Minutes, Vol. I., p. 505.

former volume,* we made mention of their deep piety, their burning zeal, and uncompromising devotion to the Church of God. Mr. McReynolds, brought up under Presbyterian influence, and his wife reared in the Church of England, they both made a profession of religion in early life, and soon after their marriage, erected the family altar; without, however, having become members of any branch of the Church. The faithful and zealous Claiborne Duvall was destined, in the hands of God, to be the instrument in bringing into the fold of Methodism this noble man and his wife, whose influence still lives and is felt in the Church, though they have entered into rest. With a strict system of catechetical instruction at home, their children became early impressed with religious truth; and mingling freely with the preachers of the gospel, who so often found a shelter and a place of rest beneath the hospitable roof of their parents, they became distinguished for their ardent attachment to the Church.

In 1818 and in 1819, that portion of Kentucky embraced in the Barren, and of Tennessee in the Fountain Head Circuit, was favored with extensive revivals of religion. The principal instruments in this extraordinary work of divine grace were Chas. Holliday, Andrew Monroe, William Peter, John Devar, Samuel P. V. Gillispie, Simon Peter, Hardy Cryer, and John Denham—the last a young man not yet an itinerant. At a meeting held near the Tennessee line, at which many were brought into the Church and converted to God, four of the children

* Vol. II., p. 338.

of Mr. McReynolds were included, two of whom were to be called to the work of the ministry.

They had both been placed on a farm, belonging to their father, where they had expected to carve out their fortunes; but a higher and nobler work awaited them.

The Cumberland District at this time was in charge of the good and pure-minded Charles Holliday. No man in the West was better adapted to the training of young men for the work of the ministry than he. Familiar with the character and habits of these young men, and discovering in them the buddings of promise to the Church, as soon as it was proper, he placed the former on the Bowling-green Circuit, with Andrew Monroe; and the latter on the Somerset, with George W. Taylor, where they labored until the Conference of 1820, when they were admitted on trial.

William M. McReynolds, the elder of the two brothers, was appointed to the Christian Circuit, as the colleague of Peter Cartwright, and with the gifted Lindsey as his Presiding Elder. The following year he performed the work of an evangelist on the Middle Island Circuit, a difficult field of labor in the State of Virginia. In 1822, we find him in the Indiana District, on the Blue River Circuit, at that time embraced in the Missouri Conference; and in 1823, at Mount Carmel, Ill. At the Conference of 1824, we again see his name among the itinerants of Kentucky; and with Richard Corwine and Milton Jamison, traveling on the Danville Circuit. We then follow him to the Hinkstone and Little Sandy

Circuits, the Hopkinsville Station, the Shelby Circuit, and the Bardstown Station, where he remains for two years, when he is appointed to Salt River Circuit. At the Conference of 1832, he was appointed Superintendent of the Bardstown Female Academy, a position for which he was eminently qualified. He located at the Conference of 1833. In the several fields of ministerial labor he occupied, he made full proof of his ministry, discharging his duties with commendable zeal. Epistles, known and read of all men, were to be found in the vales and mountains through which he passed as an ambassador of Jesus Christ.

After his location, he emigrated to Ohio, and settled, first in Dayton, but subsequently resided in Piqua and Hillsboro. At a later period he spent several years in California, but returned to Ohio in 1858. A short time afterward, we find him in charge of the Female College in Glasgow, Kentucky; but anticipating the troubles that were so soon to be realized in our internecine strife, he removed to Goshen, Indiana; and from thence, to Hillsboro, Ohio, where his family yet resides. He died at Portsmouth, Ohio, on the 4th of March, 1868.

A man of commanding personal appearance, of talents above mediocrity, ardent in his piety, and of popular manners, in the morning of his ministry he promised much to the Church. Retiring, as he did, from the active duties of an itinerant, in the full strength of manhood, however useful he was as a local preacher, the sphere of his labors was too circumscribed to give to his ministry that efficiency

for which it was designed. During the twenty-six years that he sustained the relation of a local preacher, it is gratifying to record, that his zeal and his labors in behalf of the cause of Christ, whether in the pulpit, or presiding over institutions of learning, entitled him to the confidence of his brethren; while his consistent piety challenged the criticism of the enemies of the cross. We never met him until the year 1860. He then had charge of the Female College in Glasgow. The frosts of sixty-two winters whitened his brow. As we looked upon his manly face, and listened to his instructive conversation, how much we regretted that his entire life had not been devoted to the labors of the pulpit! The reflection, however, is a pleasant one, that he closed his eventful career as the pastor of the Seamen's Bethel, at Portsmouth, Ohio. On the Sabbath previous to his death, he preached twice, with great power. On Monday and Tuesday evenings, though complaining of indisposition, we find him again in the pulpit, calling sinners to repentance. On the following Saturday, at nine o'clock A.M., in great peace, he breathed his last.

John W. McReynolds was appointed to the Little Sandy Circuit, as the colleague of Isaac Collard and Isaac Reynolds—Mr. Collard being in charge of the work. At the Conference of 1821, his field of labor was the Goose Creek Circuit, with the eccentric Peter Cartwright for his Presiding Elder. Distinguished for the fervency and zeal with which he prosecuted his calling, as well as for his ability in the pulpit, his ministry was crowned with suc-

cess. His strength, however, being unequal to the demands made upon it, was wasting away; hence, at the Conference of 1822, he was granted a location, but not until he had been admitted into full connection, and elected to the office of deacon.

The relation of a local preacher could not long satisfy his burning zeal. In 1825, we find him a member of the Illinois Conference, and in charge of the Mount Carmel Circuit, where he remained for two years, with Charles Holliday—who had just been transferred to that Conference—for his Presiding Elder. We next follow him to the Corydon, and then to the Charlestown, Lawrenceburg, and White Water Circuits—all lying in the State of Indiana. At the formation of the Indiana Conference, in 1832, he became a member of that body, and after traveling the Connersville and White Water Circuits—the former for two years—he was placed on the superannuated roll. In 1836, he was transferred to the Illinois Conference, in which he remained in a superannuated relation until 1841, when he again located.

It was by no means an easy task for Mr. McReynolds to retire from an active participation in the work of a traveling preacher. Other duties, however, confronted him. She who had shared with him the sacrifices incident to an itinerant's life, and had so often lightened the burdens of his high and holy office, was wasting away under protracted physical suffering; and her once strong mind was yielding to the pressure of a deep affliction. To watch by her couch, to minister to her wants, to soften her

sorrows, to whisper words of cheer, and to seek every opportunity for offering her comfort, became not only a privilege, but an imperative duty. He settled his family in Paris, Illinois, where he spent the remainder of his days in a local sphere.

In this relation to the Church, he cultivated, as far as practicable, his gifts and graces, during the few years that were left him. He was not permitted, like his brother—with whom he had entered the ministry—to live to old age. In the noon-tide of his life the summons came, but it found him ready. Deeply experienced in the things of God, with a life that had been devoted to the service of his Master, we would expect to find him prepared for the final conflict. His last moments were replete with joy. He died on the 15th of October, 1846, his wife having preceded him eight days to his home on high.

The name of Henry Gregg appears in the Minutes from 1820 to 1825, when he located. During this period his fields of labor were the Cumberland, John's Creek, Bowling-green, Somerset, and Wayne Circuits.

Luke P. Allen entered the Conference this year, and was appointed to the Barren Circuit, as the colleague of William Gunn. He continued on the effective roll until the Conference of 1826, traveling, in the meantime, the Newport, Little Sandy, (on which he remained two years,) the Goose Creek, and the Greenville Circuits. The arduous labors he performed made fearful havoc upon his constitution, and compelled him to yield to the demands of his

declining strength, and to ask to be placed on the superannuated list. In the hope he cherished that a year's rest would enable him to reënter the field as an active itinerant, he was disappointed. From the Conference of 1826 until that of 1837, his name appears in the invalid corps, after which he sustained the relation of a local preacher to the Church until he entered into his final rest.

As a preacher, he was not above mediocrity, but he was earnest, zealous, and useful, exemplifying in his life the religion he professed.

John Denham was a plain but useful minister of the gospel. His sermons were practical; in exhortation he was powerful, and highly gifted in prayer. Of his early life, and the time of his conversion, we have no information.

Before he became an itinerant, however, we find him zealously prosecuting his high and holy calling as a preacher of the gospel, and bearing a conspicuous part in the great revivals that swept over Southern Kentucky and Northern Tennessee in 1818, and the following year. Remarkable for his zeal, and with a burning desire to snatch sinners from ruin, he resolves to devote himself exclusively to the work of the ministry. At the Conference of 1820, he offers himself, and is accepted. His first appointment is to the Salt River Circuit. From 1821 to 1824, he travels consecutively the Breckinridge, Green River, and Cumberland Circuits. In 1824, he is reappointed to the Breckinridge Circuit. During this year he visited and preached in Hardinsburg, at that time without any Church organization,

and distinguished for the wickedness of its inhabitants. Entering the old court-house, faintly lighted, to deliver his message, he discovered that only three or four old ladies composed his audience; while almost immediately opposite the place of worship, a gay and merry crowd were engaged in the dance. Finishing his sermon, he refused to leave another appointment, or to spend the night in the town. On reaching, near midnight, the house of a friend, some six miles from the village, he said, "Well, brother, I have played the people of Hardinsburg a trick the devil never will: I have left the place."

From the Breckinridge Circuit we follow him to Barren, Jefferson, Hartford, Shelby, Christian, until in 1831, when we meet with him on the Breckinridge again.

Broken down by constant toil, at the following Conference he is placed on the superannuated list. Recovering, however, he reports himself as effective at the following Conference, and for two years travels the Lebanon, and afterward the Elizabeth and the Burksville Circuits. At the Conference of 1837, his name stands, with nine others, in answer to the question, "Who are the superannuated or worn-out preachers?" and in this relation he continues until he fights his last battle. He died at his home in Hart county, Kentucky, in 1843, in great peace.

Two men entered the itinerant ranks in Kentucky this year, who were destined to become prominent in the Church. The labors of one were to be confined almost exclusively to his native State, while the other, commencing his career among the friends

of his youth, was soon to leave the scenes of his childhood, and devote the morn, the noon, and the evening of his life to the promotion of the cause of the Redeemer in the Mississippi Conference. The names of Edward Stevenson and Benjamin M. Drake will be treasured in the memories of the Church for ages to come.

Edward Stevenson was the son of Thomas and Sarah Stevenson, of whom we have already made mention. He was born in Mason county, Kentucky, on the 3d of October, 1797. Blessed with a mother remarkable for her deep and ardent piety, his memory could not date the period when he was first "conscious of his lost condition as a sinner, and his great need of a Saviour." The warning voice of mercy, however, was not heeded by him, until he had reached the fifteenth year of his age. About this time he made a profession of religion, and became a member of the Church. He at once felt that it was his duty to call sinners to repentance, and before he attained to manhood he received license to preach. His first sermon was preached in his father's house, where a prayer-meeting had been appointed, to which many persons—including several of his associates—were attracted by the recent conversion and earnest zeal of young Stevenson. "By a singular circumstance, all the members of the Church accustomed to participate in prayer-meetings were absent; whereupon an irreligious man importuned Edward to preach for them." The occasion was an embarrassing one. The audience was large, and among them were his father and

mother. Believing that duty demanded that the cross should be borne, "he arose, took the Bible and hymn-book, sang and prayed, and then announced his text: 'Prepare to meet thy God;' and preached with power and great success. Seven persons were converted that night, some of whom became shining lights in the Church."

From this period he was recognized as a leader in the community. A young man of fine personal appearance, soundly converted to God, divinely called to the work of the ministry, remarkable for his zeal, brought up in the lap of Methodism, a sweet singer, gifted in exhortation and prayer, and with a voice soft and plaintive, he seemed destined to occupy a prominent place among his brethren.

We do not know why he did not enter the field as an itinerant at an earlier period than he did. He was twenty-three years old when he joined the Conference. It may be that he regarded his education too defective to justify his assuming the duties of a pastor at an earlier date. The opportunities for acquiring an education were very limited in Kentucky at that time. Without the aid of the schools, he became somewhat familiar with the primary English branches, and "attempted the study of Latin, of which he read some two or three small books."

Useful as he was in the community in which he had been brought up, feeling that his energies and talents should be devoted exclusively to the great work to which he was called, at the Conference of 1820, he was admitted on trial, and appointed to

the Lexington Circuit, with Samuel Demint and Nathanael Harris. In 1821, he was sent to the Greenbrier Circuit, in the Kanawha District, and the following year to the Bowling-green Circuit, with Henry Gregg as his colleague. The Bowling-green Circuit at this time included the counties of Warren and Simpson.

We have already referred to the fine personal appearance of Mr. Stevenson. He was little less than six feet in height, and well formed. His eyes and hair were black, while the latter hung carelessly in curls around his neck; his step was quick and elastic; besides, he declined to adopt the costume of the early Methodist pulpit—his coat was a frock, of black cloth, instead of the round-breasted style. In one portion of his circuit exceptions were taken to his dress by some of the old ladies of the Church, and they kindly remonstrated with the young preacher, and endeavored to dissuade “him from following the fashions of the world.” Yielding to their wishes, he replied, “Very well, make me a new suit to please yourselves, and I will wear it”—hardly expecting them to do so. But in his new suit he soon appeared, in regard to which he says, “In a short time I found myself the owner of an entire summer suit of blue twilled cotton, which fitted me much like the clothes of an overgrown boy, each article having the appearance of being made for a man a size smaller. The coat was short-waisted, rounding off from the throat to the narrowest possible of swallow-tails behind. The vest was likewise short, and too small to button; while the

pants might have had their length increased six inches, without being pronounced too long. A hat was also furnished me, made of plaits of round rye-straws, in shape like the stove-pipe of the present day, only higher, and having no lining except four pieces of tape across it, to prevent it slipping down over my ears."

Thus clothed, it was only necessary to destroy his "sinful curls," to make him an acceptable preacher, which was quickly performed by one of the circle, "by cutting his hair exceedingly short on the top of his head, and leaving it long around his face and neck."

Appearing in this condition at his next appointment—which was at a private house—a kind sister said to him, "Why, Brother Stevenson, who has ruined your hair?" To which he replied, "I let Sister — cut it off." Seizing the scissors, she exclaimed, "For mercy's sake, let me make it a little more endurable!" and soon the last curl was gone.*

The appearance of the preacher was by no means prepossessing. In this strange dress he started for a camp-meeting, to be held in the Fountain Head Circuit. Reaching the camp-ground, he met William Peter, the preacher in charge, who, with cold formality, told him he might sleep in the preachers' tent, and directed him to a brother who would provide for his horse. His strange appearance produced an unfavorable impression on the man to whom he was referred, and by whom he was tendered the use of a stable, with instructions to take

*Manuscript Autobiography of Rev. E. Stevenson, D.D.

care of his horse himself. Time glided on, the last day of the week arrived, and Mr. Stevenson had not been invited to preach, nor pray, nor even to ask a blessing at any table; nor had a word of welcome fallen from the lips of any one, either among the ministry or membership. Depressed in spirits, he resolved to leave the ground. The unexpected appearance, however, of Henry Grider and James Hindes, from Bowling-green, at this moment, prevented his leaving. A hasty interview between Mr. Grider and the preacher in charge of the meeting, induced the latter to invite Mr. Stevenson to occupy the stand. Declining, at first, in consequence of previous neglect, his objections were overruled; and yielding to the persuasions of his two friends from Bowling-green, he consented to preach on the following morning—which was Sabbath—at nine o'clock. Before the hour arrived, he retired to the silent grove, to spend some time in secret prayer, where he remained until the trumpet announced the time for worship. Approaching the encampment, and looking into the pulpit, he saw that it was occupied by another preacher, about to open the service. Unable to comprehend this new phase of affairs, he was approached by Mr. Peter, who pleasantly said to him, "We have changed your hour for preaching, from nine to eleven o'clock, when the congregation will be largest." Again retiring to the place of secret prayer, he awaited, on his knees, the shrill sound of the trumpet, announcing once more the hour of worship. Pressing through the crowd, he ascended the stand, and looked around for his

brethren in the ministry, not one of whom was to be seen. Hardy Cryer and James Gwin, with William Peter, and others, were on the ground somewhere, but were not visible, either to the preacher or the audience.

The assembly was vast. The entire encampment was filled with the immense multitudes that, from all the surrounding country, had come to the place of worship. The hymn was read in a feeble, tremulous voice; and the prayer that followed was disjointed and incoherent. The service proceeded, he announced his text: "For we must all appear before the judgment-seat of Christ." The introduction to the sermon was dull, and the manner of the preacher confused. Unable to collect his thoughts, he felt the crimson mantling his cheeks; and losing the powers of articulation and of sight, he stood trembling, and held to the desk for support. His embarrassment for the moment was overwhelming. Again he rallied, but not in his own strength, but trusting in Him who had said, "Lo, I am with you alway, even unto the end of the world;" and his spirit was unchained, his vision became clear, and his full and mellow voice sent forth its rich and plaintive peals over the vast assembly; and "the power of the Holy One" accompanied his truth. Peter, Cryer, and Gwin no longer lay concealed, but coming out from their hiding-places, stood erect by the side of the young minister of Christ, encouraging him by the hearty amens they uttered. The congregation, at first careless and sportive, arose to their feet, while those in

the rear crowded nearer to the stand. The Judgment, its certainty, necessity, and the results that will follow the scenes of the last day, were the points brought in review on that occasion. His voice, rising with the intensity of his theme, was ringing like the full blast of a trumpet through that crowd of ten thousand hearers. As he spoke of the agonies of the lost, and urged the sinner to flee the impending storm, groans, and cries, and prayers for mercy—like the noise of many waters—rent the air, and made the place most terrible. Then changing his theme, he spoke of the love, goodness, and mercy of God, until his voice was lost amid the commingled shrieks of the sinner and the triumphant shouts of the redeemed. The service closed, and many dated their conviction and conversion from that hour. During the few remaining weeks he spent on the Bowling-green Circuit, the pleasure of the Lord prospered in his hands.

At the Conference of 1823, he was appointed to the Bowling-green and Russellville Station, a new charge just formed. Russellville was regarded as a difficult appointment to fill, and had hitherto yielded, to a very limited extent, to the claims of the gospel. As early as 1808, a small class had been organized on the corner of Spring and Center Streets—and previous to that period Methodist preachers had visited and preached in the village; but whatever influences had been brought to bear upon the community, the Church exhibited no signs of prosperity, and was able to maintain nothing more than a feeble existence. Mr. Stevenson received his ap-

pointment with feelings of regret. Subject, at times, to deep mental depression, and yielding, on this occasion, to its influence, his first impulses were to decline the field assigned him, and retire to the walks of private life. Unwilling, however, to assume such a responsibility, he entered upon his work, feeling his "insufficiency" for the duties that lay before him, but earnestly seeking help from on high. His first sermon in Russellville was tame, insipid, and incoherent—exhibiting none of that gush of enthusiasm which distinguished his ministry in later years. Retiring from the pulpit mortified and discouraged, he resolved to quit the field, and sought an interview with Bishop George, for the purpose of communicating to him his intentions. The Bishop encouraged him to prosecute his work in the name of his divine Master, and not to decide adversely to what seemed an obvious duty, until he had fully tested his ability to meet the responsibility of the position. With words of tenderness the good Bishop raised the drooping spirits of the young evangelist, and impressed him with the conviction that he dared not abandon his post, however great and numerous the difficulties that might confront him. Greatly encouraged by the advice of Bishop George, as well as by the manner in which it was given, he resolved, with renewed effort, to reënter the field from which he had well-nigh been driven, and with untiring energy to discharge the duties that devolved upon him. We accordingly find him in his place at his next appointment, but with feelings entirely different from

those under which he had labored two weeks before. Then, he felt sad, gloomy, and hopeless; but now, he expected success. He had spent much of the interval in "study, meditation, and prayer;" and armed "with the whole armor of God," he resolved that success should crown his labors. His mission divine, he delivered his message as in the light of eternity. Man's guilty condition as a sinner, exposed to the wrath of God; and the atonement of Jesus Christ as the only hope of the world, were the themes he discussed. Powerful in exhortation, he enforced the truths he had so ably presented, until the assembly were bathed in tears, and ever and anon cries for mercy fell from troubled hearts. The meeting was protracted through several weeks, and many souls were happily converted to God. From this period Methodism became prominent in Russellville, not only embracing within its communion many of the most intelligent and influential citizens, but giving tone and character to the religious sentiments of other denominations. In 1824, Russellville was detached from Bowling-green, and Mr. Stevenson was appointed to the station, which continued to prosper under his ministry. From this date he took rank with the ablest ministers in the Conference, and was appointed to the most important stations in Kentucky. From Russellville we trace him to Lexington, thence to Frankfort—the capital of the State—and from there to Shelbyville and Brick Chapel, to Maysville, and afterward to Louisville—remaining for two years in several of these charges. Wherever he labored he

won a warm place in the affections of the Church, and was eminently successful in winning souls to Christ. A severe attack of sickness in midsummer, during his second year in the city of Louisville, so prostrated him, that he was unable to receive an appointment at the Conference of 1833; but, restored to health by a year's rest, we find him, in 1834, again on the effective roll, and stationed in Mount Sterling. During his pastorate in this station, he evinced an aptitude for religious controversy he had not previously developed. Among the most eminent ministers of that period, Alexander Campbell was prominent. He was an Irishman, by birth, but in the fifteenth year of his age, removed to Scotland—the home of his ancestry—where he completed his education for the ministry in the Presbyterian Church. When about twenty-two years of age, he emigrated to America, and was soon regarded as a young man of more than ordinary promise. A bold and fearless thinker, he became dissatisfied with the tenets of the Presbyterian Church, and withdrawing from its fellowship, he entered the Baptist Communion, in which he attained to eminence as a preacher of the gospel. Naturally restless, he became dissatisfied with some of the views held by the Baptist Church, and in August, 1823, in a debate in Mason county, Kentucky, with the Rev. Mr. McCalla, of the Presbyterian Church, openly avowed the doctrine of “baptism for the remission of sins.”* The “Christian Baptist,” a

* In his debate with McCalla, p. 137, he says: “He appointed baptism to be to all who believe the record he has given of his Son, a formal

monthly pamphlet, was soon after issued by him, in which the same doctrine was earnestly advocated; and in 1830, he commenced the publication of the *Millennial Harbinger*, another periodical devoted to the propagation and defense of the same heresy.

The advocacy of this doctrine rendered the separation of Mr. Campbell from the Baptist Church a necessity. Although he agreed with them in reference both to the subjects and mode of baptism, yet the views held by each in regard to the design, were so different as to admit of no compromise. It was, moreover, impossible for Mr. Campbell to enter any other Communion. Evangelical Christians everywhere revolted at a doctrine which they regarded as an infringement on the plan of salvation. The result, therefore, was a separate organization,* styling themselves "Christians," or "Reformers," but known under the style and title of Campbellites. The Baptist Church was stronger in Kentucky than any other denomination. The first planted upon its soil, it had permeated every section of the State. In its ministry were men of influence and of learning; but under the teachings of Mr. Campbell, many of them turned away from the doctrines in which they had rejoiced, and openly disavowed their belief in the divine influence in the salvation of the sinner, in a divine call to the ministry; and taught,

pledge, on his part, of that believer's personal acquittal or pardon, so expressive and so significant, that when the baptized believer comes up out of the water, is born of water, enters the world a second time, he enters it as innocent, as clean, as unspotted as an angel."

* Other preachers taught the same doctrine, about this time, among whom Barton W. Stone was prominent.

with him, that the sinner cannot be pardoned, only in baptism.

The effect upon the Church, of such a secession among the ministry, may easily be imagined. In every portion of the State Churches became disrupted—fragments broke off; and in some instances, whole congregations followed the fortunes of Campbellism; and for awhile, the very existence of the Baptist Church in Kentucky seemed imperiled.

Emboldened by their success, their leaders turned their batteries against the other evangelical denominations.

Methodism, from the commencement of this dangerous heresy, had boldly denounced it. Coming in contact, as it does, with one of the dearest doctrines of the Church—the agency of the Spirit in the salvation of the sinner, both in his conviction for sin and his conversion to God—its fallacy was exposed in the light of revealed truth. Threatening—as Campbellism was—to overflow the State, the Methodist pulpit aided in arresting its onward tide, and checked its devastating progress. Names that will be mentioned hereafter in the history of Methodism, became immortal in this controversy, in the exposure of error, and the defense of truth.

At the time when Mr. Stevenson was appointed to Mount Sterling, Campbellism was in the zenith of its power. One of the ablest and most popular evangelists of that Church, beneath whose fostering care it was nurtured and had flourished, resided in the village. Methodism, too, was influential in the community, numbering two hundred white commun-

icants. Hardly had Mr. Stevenson entered upon his work, until Mr. Campbell in person visited Mount Sterling, and with an unsparing hand dealt his heaviest blows against the Methodist Church. The fields of labor hitherto occupied by Mr. Stevenson had been exempt from this controversy, and hence he had not previously been called upon to participate in the struggle. But now the scene was changed, and it became his duty to defend the doctrines he had taught. Mr. Campbell was regarded as the ablest polemic in the West. Mr. Stevenson invited him to a discussion of the several points at issue between them, but Mr. Campbell could not spare the time to debate. Unable to persuade Mr. Campbell to an oral discussion, he entered his own pulpit, and with a master hand exhibited the errors and deformities of Campbellism with inexpressible effect; and then, with a power that language cannot describe, he portrayed the plan of salvation, as revealed in the Holy Scriptures, adapted, as it is, to the woes and wants of a fallen world. Day after day, and night after night, he followed up the charge, until complete victory crowned his labors, and under his ministry many were added to the Church.

From Mount Sterling he returned to Lexington, and from there to Danville and Harrodsburg, remaining in each station for two years.

Having labored extensively in the northern and central portions of the State, at the Conference of 1839, he was removed to Southern Kentucky, and stationed at Hopkinsville, and the following year at Russellville, in both of which charges his ministry

was greatly blessed. In 1841, he was placed in charge of the Hopkinsville District—on which he labored for four years—extending from Franklin to the mouth of the Cumberland, and from Madisonville to the Tennessee line. His uncompromising integrity, his fervent piety, his burning zeal, his devotion to the Church, and the clearness and force with which he presented the plan of salvation, combined to qualify him for the office of Presiding Elder. To him the position was a new one, but full of interest. He was in the full strength of manhood, with his hair slightly interspersed with gray; his voice was clear and musical. His entrance upon the work was hailed with delight.* The prominent stations he had filled, together with the great success that had marked his ministry, had not only won for him a cordial welcome, but had greatly animated the hopes of the Church. Extraordinary energy distinguished his entrance upon this new charge, and with commendable zeal he prosecuted his labors during the entire period of his office. Like a flame of fire he passed through his extensive field, preaching with all the animation of youth, and the pathos of an apostle. If error had to be combated, in his hands “the truth was mighty, through God, to the pulling down of strongholds.” To sinners he showed the “exceeding sinfulness of sin;” to the humble penitent, the cross and a forgiving Saviour; and to the believer, the rewards of the blessed.

* It was our good fortune to be associated with him the first two years he traveled this District—the first as junior preacher on Elkton and Logan Circuit, the second in charge of Logan Circuit.

His entire District was aroused; it was one continued revival season; Franklin, Russellville, Elkton, Ash Spring, Hopkinsville, Princeton, Greenville, Madisonville, La Fayette, and Salem, were all ablaze. In the pulpit, in the altar, in the family circle, wherever his services were needed, he was ready to work, and never seemed to grow weary. During the four years there was a net increase of more than eleven hundred members in his District.

From the Hopkinsville District we follow him to the Brook Street Station, in the city of Louisville, where he finished his work as a pastor, if we may except a single year that he spent as the Presiding Elder on the East Louisville District, to which he was appointed in the autumn of 1853, and which he filled in connection with the Agency of the Book Depository in Louisville. At the General Conference of 1846, he was elected Secretary of the Missionary Society, and also Assistant Book Agent—positions he filled with credit to himself, and with honor to the Church.

At the expiration of his term as Missionary Secretary, he was reëlected Assistant Book Agent, and placed in charge of the infant institution in the West, located in Louisville. In 1854, when the Southern Methodist Publishing House was located, by the General Conference, in the city of Nashville, Tennessee, he was elected as the Principal Agent. Although he had spent the prime of his life in the pastoral work, and consequently not educated to habits of business, yet the prudence and success with which, in connection with his associates, he

conducted this important interest of the Church, showed that, in the choice they had made, the General Conference committed no error. The only capital he had with which to open the Depository in Louisville, was his high reputation as a man of probity, and his untiring energy. With no other prestige, in an incredibly brief period he established a prosperous trade; and when in 1854 the Publishing House was transferred to Nashville, the house in Louisville contributed largely to its capital. His management at Nashville met with the hearty approval of the Church. Ever true to the interest confided to his trust, he guarded with anxious care the charge he had received. His relations with his associates in the Publishing House were of the most pleasant and harmonious character. The duties and responsibilities of this trying position were more than equal to his waning strength. At the General Conference of 1858, he requested his brethren from Kentucky not to allow him to be nominated for reëlection—that he was no longer able to serve the Church in that capacity.

Immediately after the General Conference, he was offered the presidency of the Russellville Collegiate Institute, which he accepted. He presided over this institution with great satisfaction to the Church and community in which it is located for nearly six years, when he was released by death.

In the evening of his life Dr. Stevenson passed through a severe ordeal. In the internecine strife between the Northern and Southern sections of our country, his feelings and sympathies were with the

latter. He loved the South. Born and brought up amid her institutions, and believing that she was right in the struggle she was maintaining, he adhered to her interests with the intensity of a noble and manly nature. His integrity of character, his independence, and his upright bearing, were sufficient to have claimed for him the respect, and to have commanded the admiration, of even an enemy. Without any other offense than sympathy with the Southern cause, many of the best private citizens of Kentucky became obnoxious to the wrath and hatred of Federal commanders, and were arrested and thrown into prison.

These military satraps, proud of the brief authority with which they were invested, exercised a most unrelenting despotism in the communities over which they were placed. No regard was felt for either age or sex. They were alike unmoved by the tears of woman, the distresses of childhood, and the decrepitude of age. The pulpit was no sanctuary where shelter from their cruelty could be found. As Dr. Stevenson had sympathized and acted with the South, he was arrested and imprisoned.

On the 30th of June, 1862, while enjoying the quietude of his own home, he was taken, by an order of Colonel S. D. Bruce, and carried to Bowling-green on the same day. After a preliminary mock trial, he was forwarded, on the 2d of July, to the city of Louisville, and imprisoned in the old hospital, which was then used as a military prison. He remained there until the 9th of July, when, with about thirty other prisoners, he was forwarded to

Camp Chase, Ohio, and placed in Prison No. 1, but was subsequently removed to Prison No. 2.

The sufferings of Dr. Stevenson while confined in prison can scarcely be imagined. Sixty-five years of age, of a nervous temperament, and feeble in health, he was but poorly prepared to submit to the privations incident to prison-life.

It belongs not to our design to make a record of the heartless tyranny that in Kentucky was exercised on the one hand, and of the dreadful sufferings endured on the other, during our civil war. We leave this task to others. When the nation's history is fully written, many a character will be unveiled, many an act of cruelty exposed, and many a name consigned to infamy. In all instances, however, where the ministers of the Methodist Church were arrested and imprisoned, we shall make a faithful record of the fact.

The imprisonment of Dr. Stevenson lasted until near the close of November, when he was released, but with health impaired, and constitution broken.

From this period his health continued delicate. The sickness from which he died was long and severe. A slight wound on his finger, made by a piece of glass, resulted in erysipelas. During his illness we had the pleasure of visiting him. We found him peaceful and happy in the contemplation of the joys that awaited him.

“During a considerable portion of his illness he was delirious; but there were moments of consciousness, during which he gave evidence that his confidence was in Christ, whom he had preached so long

as the Saviour of them that trust in and honor him. Several times he joined with friends in singing, with spirit and feeling, the sacred hymns he had sung in other days. He expressed his gratitude to God for his loving kindness to him, while for more than forty-five years he had preached the gospel. On one occasion he said, 'My faith is invincible; I know in whom I have believed; my record is on high; I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold.' Just before his death, he exclaimed, 'I am almost there!' In reference to departed friends who were named, he said, 'They are all so happy up there!' And soon his spirit went 'up' to swell the number of the happy ones 'there.'**

The last word he uttered on earth was "Edward," addressing his only son; and then raising his left hand, he looked up, and in a moment his spirit had fled. He had followed his two daughters to the grave; Edward was his only remaining child: the pronounciation of his name was the last blessing of a dying father.

He was elected to the General Conference of 1836, and then again in 1844; he was also a member of the Convention which met in Louisville, in 1845; and of the General Conference of 1846, and of every General Conference from that time until his death.

* Extract from a sketch of Dr. Stevenson, published by the Rev. J. W. Cunningham, in the Owensboro Monitor.

He was twice married. Each wife was worthy the position she was called to fill. The first died in Harrodsburg, in 1839, in the triumphs of a victorious faith; the second still lives, to cherish his memory.

He died in Russellville, Ky., on the 6th of July, 1864.

The following sketch of Dr. Drake is from the pen of the Rev. Richard Abbey:

“Benjamin M. Drake, so long and so favorably known in Mississippi, commenced his career as a minister in the Kentucky Conference. He was born in Robinson county, North Carolina, Sept. 11, 1800; but when nine years old, he removed, with his parents, to the Green River country, in Kentucky. His father and mother were pious, and so he received the early religious training he so highly and so gratefully appreciated, and so frequently spoke of in after life. He embraced religion and joined the Methodist Church in May, 1818. On the 7th of June, 1819, he was licensed to exhort, and soon gave promise of future usefulness. On the 18th of September following, he was licensed to preach, being then just nineteen years old.

“In 1820, Mr. Drake, with thirty others, was received on trial in the Tennessee Conference, which then included all Southern Kentucky; but at that same time the Kentucky Conference was set apart from what was previously the Ohio and Tennessee Conferences; so that Mr. Drake's first appointment was in the Kentucky Conference. He was placed on the Fountain Head Circuit, with the Rev.

S. P. V. Gillispie, embracing portions of Kentucky and Tennessee.

“In the latter part of 1821, the Rev. John R. Lambuth, father of the Rev. J. W. Lambuth, Missionary in China, then recently licensed to preach, was employed to assist Mr. Drake on Fountain Head Circuit, while the preacher in charge, Mr. Gillispie, was gone to Conference. Soon after Conference, Bishop George informed Messrs. Drake and Lambuth that he wanted them both to go with him to the Mississippi Conference, and on Saturday the three arrived in Nashville, on their journey southward.

“On Sunday morning the church was crowded, to hear the Bishop; but the Bishop was sick, and young Drake had to supply the pulpit in his stead. This, Mr. Lambuth relates, he did with much self-possession and satisfaction; and shortly after, the Bishop, with the two young preachers, set out for the Mississippi Conference.

“At this time Mr. Drake’s health was very feeble, but a more southerly climate improved it permanently. In 1821, Drake and Lambuth were appointed to, and traveled, the Cahawba Circuit, in the Cahawba District, Mississippi Conference, under the Rev. John C. Burruss, as Presiding Elder. In 1822, Mr. Drake was admitted into full connection in the Mississippi Conference, ordained deacon, and appointed to the charge of Attakapas and Rapides Circuits. In 1823, we find him at Natchez and Washington. In 1824, he was ordained elder, and sent to the New Orleans Mission, where he remained

two years; and in 1826, he was sent back to Washington Circuit, where the writer of this sketch first made his acquaintance. His sermon on this occasion, from Jer. viii. 22, in its literary outline, as well as its moral and religious force, is well and gratefully remembered to this day.

“From this time forward, until his death, Mr. Drake’s history is the history of the Mississippi Conference, where he always occupied a very prominent position. He was a delegate to the General Conference for thirty years. In 1852, he received the honorary degree of Doctor of Divinity from the Centenary College of Louisiana.

“Dr. Drake was one of the finest specimens of a true Methodist minister. In person he was tall, commanding, and of fine appearance. In social manners he was warm, generous, and friendly, and exceedingly popular, both in and out of the Church. His piety, from first to last, was of the most substantial and unfaltering character. In the pulpit he was precise and dignified, his sermons being always edifying and apostolic. He married in early life, and from this association with one of the best of women he derived many advantages. He raised a large and highly-respectable family; his third son, the Rev. W. W. Drake, being at this time a very useful and promising member of the Mississippi Conference.

“Dr. Drake died at his residence, in Adams county, Mississippi, on the 8th of May, 1860, in the true spirit of a man of God. In a letter to his brother, General J. P. Drake, of Indianapolis, Indiana, only

about thirty-six hours before his death, he says: 'I rejoice to say, I look at death without terror; and though I should be pleased to see my children reared and educated, and do a little more in the cause of my divine Master, I think I can say, from the heart, good is the will of my Heavenly Father. Looking back on my past life, I have no regrets for any sacrifice I have made in the cause of religion. Forty-one years of toil have been already paid with so many blessings, that I am thankful I have been counted worthy to suffer for the name of Christ. I would not give my hopes of a heavenly inheritance for the most magnificent estate ever got together by mortal. I believe I have been a happier man than if I had been the most successful lawyer, planter, doctor, or politician in the land. I shall leave an inheritance of poverty to my children, but I had rather leave that, with the example of a Christian life, than millions without it.'

"Thus lived and died a man of no very extraordinary talents, nor yet very uncommon opportunities and advantages, but who early and faithfully devoted himself to the service of God, and who left the world the better for having lived in it."

Other names appear this year in Kentucky for the first time. Although only a few years of the ministry of John Brown were spent in Kentucky, yet such was his devotion to the Church, and such the labor he performed in the cause of Christ in the West, that we pay, with pleasure, a passing tribute to his memory. He was born in New York, on the east side of Cayuga Lake, on the 18th of Septem-

ber, 1788. Brought up under religious influence, his father being a minister of the gospel, in early life he was awakened to a sense of his danger as a sinner, and when seventeen years of age, obtained the forgiveness of his sins.

In 1809, he was licensed to preach, recommended to the Western Conference, and admitted on trial. His name appears in the list of appointments on the Holston Circuit as the colleague of James Axley; and in 1810, he was appointed to the Powell's Valley Circuit. Leaving East Tennessee, he spent two years in the Muskingum District, on the Little Kanawha and Letart Falls Circuits. Worn down by privations and excessive toil, he located at the Conference of 1813; but in 1818, his name reappears in the Minutes, in charge of the Little Kanawha Circuit, and the following year, on the Deer Creek. From 1820 to 1824, he traveled the Kanawha District, then in the Kentucky Conference. The Kanawha District was then transferred to the Ohio Conference, and, following its fortunes, Mr. Brown was also transferred, and reappointed, for the fifth year, to the same charge. This District extended from near the city of Portsmouth to the waters of the James River. The fidelity with which he performed the duties devolving upon him in this arduous field, was seen in the severe shock that his constitution received, and from which it never recovered. In 1825, he was placed on the superannuated roll, and continued in that relation until death released him.

“Father Brown was very extensively and favora-

bly known, and it is only necessary to say that, though his acquirements were gained under great disadvantages, his talents were such as to command respect in any community. Those who knew him in the days of his strength, report him as an able minister of the New Testament, and many are the seals of his faithful ministry.

“During all those long years of deep affliction, when from bodily infirmity he was almost laid aside from public duty, he maintained that sweetness of disposition and beautiful consistency of Christian character which won for him the esteem of all who knew him. He fell asleep quietly, and with great dignity, in his own house, on the 23d of March, 1859, closing a long and instructive life with many words of beautiful simplicity. His faithful and affectionate wife, as she tendered him a little water, heard the same cheerful voice reply, ‘No, my dear, you may drink here, I will drink over yonder.’ He spoke no more; but the stamp of victory was left on the brow of the aged soldier. Tried friends wept around his bier, and faithful fellow-soldiers followed his remains to the place of quiet rest in the beautiful cemetery east of Portsmouth.”*

Samuel Brown was a traveling preacher from 1812 to 1822. His ministry was chiefly in Ohio and Virginia. He traveled in Kentucky two years—from 1820 to 1822—when he located. His appointments were the Shelby and Licking Circuits.

Allen Elliott was admitted on trial, in the Virginia Conference, in 1813, but traveled only three years.

*General Minutes, Vol. VIII., p. 29.

His first appointment was to the Iredell Circuit, in North Carolina; his second, to the Bertie; and his third, to the Mecklenburg. He located in 1816. In 1817, he came to the West as a local preacher, and in 1820, reëntering the field as an itinerant, was appointed to the Livingston Circuit. After filling several appointments, he returned to the local ranks in 1825.

In the relation of a local preacher he made full proof of his ministry, preaching through the country contiguous to his home. With prepossessing manners, and a countenance the very expression of benignity and gentleness, added to an ardent zeal for the cause of Christ, he held a prominent place in the confidence and affections of the people. His congregations were large, and his style as a preacher earnest, plain, and forcible. In the evening of his life, though unable to preach but seldom, he would yield to the wishes and persuasions of his neighbors, until his waning strength would compel him to desist. The influence for good of the life of such a man in the community in which he resides, is incalculable; and though silently exercised, is often more beneficial in its results than the labors of the pulpit. He died in holy triumph, at his home, in Stewart county, Tennessee, in August, 1864, in the seventy-fourth year of his age.

George Locke was born in Cannonstown, Pennsylvania, on the 8th of June, 1797. His parents were David and Nancy Locke. His great-grandfather and grandfather were both clergymen in the Church of England, and his father was educated in

reference to the ministry in the Presbyterian Church, which design, however, he abandoned, and engaged in teaching. The mother of George was a lady of superior endowments, and a pious member of the Presbyterian Church. The family came to Kentucky in 1798, and settled in Mason county, but two years afterward removed to Shelbyville.*

Remarkable for his habits of industry and study, without the advantages of early education, he devoted his leisure hours in childhood and youth to the acquisition of useful knowledge. Brought up under the religious influences of home, he was early impressed with the necessity of the new birth. It was not, however, until he reached his seventeenth year, that he became the subject of converting grace. Shelbyville was blessed with a gracious revival of religion, through the instrumentality of Edward Talbot, a local preacher in the M. E. Church, and among the many who were converted was George Locke. "In 1817, he was licensed to exhort, and shortly after, to preach." Marcus Lindsey was at that time the Presiding Elder on the Salt River District, and discovering in young Locke the elements of usefulness to the Church, he proposed to employ him on the Danville and Madison Circuit. He had, however, been bound as an apprentice to a saddler, and could not accept the proposition of Mr. Lindsey, unless released by his employer. The sterling integrity and ardent piety of George had so won on the gentleman to whom he was apprenticed, that although not a religious man, he cheerfully

* Sprague's Annals of the American Methodist Pulpit.

gave him the unexpired portion of his apprenticeship.

At the session of the Tennessee Conference for 1818, he was admitted on trial, and appointed to the Little River Circuit, and the next year to the Powell's Valley. In 1820, he was sent to the Bowling-green Circuit, as the colleague of Benjamin Malone, and with Charles Holliday as his Presiding Elder.

During this year he was married to Miss Elizabeth B. McReynolds, a lady of fine cultivation, and of deep piety, and belonging to one of the best Methodist families in the State; and the following year he located. But not satisfied in a local relation, his name reappears the next year in the list of itinerants, from which it is never after to be stricken, until he is called from labor to reward. His fields of labor in Kentucky, after his return to the Conference, were the Jefferson and Hartford Circuits, on the latter of which he remained two years.

Beyond the Ohio the country was filling up with remarkable rapidity. Not only from Virginia and Tennessee, but also from Kentucky, hundreds of families, attracted by the cheap and fertile lands of Indiana and Illinois, had sought homes within their rich domain.

Mr. Locke, believing that a wider field for usefulness presented itself in this new country, in the autumn of 1825 requested to be transferred to the Illinois Conference, then embracing the States of Illinois and Indiana.

His first appointment was to the Corydon Circuit, "where also he continued during the following year.

In 1827, he was appointed to the Charlestown Circuit. His labors on the Corydon Circuit had been attended with signal success, but on the Charlestown Circuit he was privileged to witness one of the most remarkable awakenings with which Southern Indiana has ever been visited. He remained, however, on this circuit but about six months. The General Conference of 1828 elected Charles Holliday, then Presiding Elder of the Wabash District, Agent for the Cincinnati Book Concern; and Geo. Locke was appointed to fill the vacancy on the District. This District at that time extended from Shawneetown, on the Ohio River, up the Wabash on both sides, above Terre Haute, and some twenty-five or thirty miles, embracing an area of territory in Indiana and Illinois of at least a hundred miles from east to west, by two hundred miles from north to south. He traveled this District four years, receiving, much of the time, scarcely enough to pay his traveling expenses. His wife, who had been engaged in teaching from the time that he reëntered the traveling connection, supported the family, and rejoiced that, in so doing, she could enable her husband to preach the unsearchable riches of Christ. His slender constitution gave way under the labors and exposures endured upon that District, and though he completed the usual term of service, it was about the last of his effective labor. Some time in the winter of 1831-32—one of the severest winters ever known in the West—Mr. Locke was returning home, after an absence of several weeks. When he reached the Wabash River, he found it

gorged with ice. He and another traveler waited at the house of the ferryman, three or four days, for a change in the weather, or in the condition of the ice; but as no change came, and as they were impatient to proceed on their journey, they resolved on breaking a channel through the ice for the ferry-boat. Accordingly, the next morning they addressed themselves to the work with all diligence, and at sunset found themselves within a rod or two of the opposite shore. Mr. Locke was standing on the bow of the boat, fatigued and tremulous, breaking the ice with a rail. Striking a piece of it with all the force he could command, it suddenly gave way, not making the resistance he had anticipated, and precipitated him into the river. As he rose and was just drifting under the ice, his companions rescued him. Though the shock was a fearful one, and he was not only thoroughly drenched, but thoroughly chilled also, he resolved to persevere in his work, and actually did persevere till the shore was reached. He then mounted his horse, and rode ten miles, to the next house; but when he reached there, he was frozen to his saddle, and speechless. The horse stopped of his own accord, and the family, coming to the door and perceiving his condition, lifted him from his horse and cared for him very kindly until, after a day or two, he was able to resume his journey. Mrs. Locke had been for days anxiously awaiting the return of her husband, and finally yielded to the appalling conviction that he was frozen to death. A friend who was with her tried to assuage her grief by inducing her to look

more upon the hopeful side, but she refused to be comforted. When he suggested to her that he should not be surprised even if she should see her husband that very night, she besought him not to trifle with her feelings by endeavoring thus to make her credit an impossibility. He had scarcely had time to assure her that he was far from trifling with her feelings, when the latch of the gate was lifted, the well-known footstep of her husband was heard, and instantly she was well-nigh paralyzed with joy, in his arms. Amidst all his manifold and self-denying labors, he never abated his habits of study. He redeemed time, not only for the study of Systematic Theology, but for general reading. He acquired some knowledge of Greek and Latin, and made considerable proficiency in the higher branches of Mathematics. He continued his studies till a few weeks before his death, and had his books brought to him, even after he was confined to his bed. The General Conference of 1832—of which Mr. Locke was a member—divided the Illinois Conference, and constituted a separate Conference of the State of Indiana. In the autumn of that year he was transferred to Indiana, and was returned to the Corydon Circuit. Here his health became much reduced, which led him to remove to New Albany, and engage with his wife in teaching a school. In the autumn of 1833, he took a superannuated relation, and on the 15th of July, 1834, he died. He never recovered from the effects of the cold contracted from falling into the Wabash River. He died of consumption, after much patient suffering,

and in the full confidence of being welcomed to the joys of his Lord. His last words, which were uttered with his last breath, were, 'Glory! glory! glory!' " *

Burwell Spurlock was born in Montgomery county, Virginia, May 10, 1790. In infancy he was brought to Kentucky by his parents, who settled in Bourbon county. In his early childhood, however, they again changed their location, and settled in the Green Bottom, on the Ohio River, on the Virginia side.

Young Spurlock grew up without the advantages of education, beyond the limits of his own home, having gone to school only six months.

In the spring of 1812, in Cabell county, Virginia, he was happily converted, having joined the Church a short time previous under the ministry of James Quinn.

Believing it to be his duty to preach the gospel, he looked with many hopes and fears to the time when he might devote himself to the work. In 1818, with Charles Elliott, Leroy Swarmstedt, and others, he applied for admission into the Ohio Conference, and was received on trial. His appointment for the first two years was to the Guyandotte Circuit. From that rugged field we trace him, in 1820, to the city of Maysville, where a station had just been formed, to which he was appointed. In 1821, he was stationed in Lexington, and returned to Guyandotte in 1822, and located at the close of the year.

* Manuscript from his son, the Rev. John Wesley Locke, in Sprague's Annals, pp. 610, 611.

We cannot but regret that any circumstances should have rendered it necessary for Burwell Spurlock to retire from the pastoral work. Possessing talents of the highest order, whether he appears for the defense of the doctrines or the polity of the Church, he wielded an influence that was felt beyond his own Communion. No one, however, regretted this step more than he. He loved the duties, the enjoyments, the labors, of the pastor, and had enlisted in the work for life, but other obligations were upon him. Before he entered the ministry, and even previous to his conversion, he had married. A family was growing up around him, and the meager salary he was receiving was inadequate to their support. The largest amount that had been paid him for a year's service was one hundred and fifty dollars, and on so small a sum, with a wife and four children, he could not subsist. The path of duty to him seemed plain, and painful as was the step, the obligations of home required him to take it.

He settled in Wayne county, Virginia, in the bounds of the circuit he had traveled, where he still resides, and where for nearly fifty years his name has been a tower of strength. Through his ministry many hundreds have been brought into the fold of Christ, and in all that mountain region his name is a household word. Although eighty years of age, he is still able to preach, and is one of the best readers we have known. For eleven years he has been afflicted with palsy. His eyes are black, his forehead high, his hair an iron-gray; his conversational powers superior, and his enunciation clear and distinct. He

speaks with unwavering confidence of his hope of eternal life, and calmly and serenely contemplates the joys that await him.*

We are already familiar with the name of William Burke. We parted with him in 1809, while in charge of the Green River District, on which he remained until the Conference held in Cincinnati, October 1st, 1811. He was then appointed to the Cincinnati Circuit, with John Strange as his colleague. The following year Cincinnati was detached from the circuit, and formed into a station, and Mr. Burke appointed in charge of the Church as the first stationed preacher. In 1813, he travels the Little Miami Circuit, and the four following years his name stands on the superannuated roll. No mention is made of him in the Minutes of 1818 and 1819, and at the Conference of 1820 he was expelled from the Church.

Among the early itinerants in the West, to no man is the Church more indebted than to William Burke. In 1792, he entered the field as an itinerant. We have already recounted the hardships he endured in the prosecution of his work. We have seen him confronting dangers, suffering privations, and laboring with apostolic zeal under embarrassments before which a heart less brave would have yielded. "None of these things" moved him. In his ministry he had compassed the entire State of Kentucky, traveling its vast circuits and Districts,

* Although we had heard of this good and great man from our entrance into the ministry, yet we never met with him until the 28th of April, 1869, when we were visiting in Maysville, Kentucky.

permeating every section, adding hundreds to the fold of Christ, until his name is upon every lip. For nearly thirty years he had gone in and out before the Church, an acknowledged leader, honored and beloved. A cloud, however, passed over him, and he must retire from the Communion to the welfare and promotion of which he had devoted the fire of his youth and the strength of his manhood. It is gratifying to be able to record that the expulsion of Mr. Burke was not for any act of immorality. No crime stained his character: the charge preferred against him was simply "contumacy." In reference to the suspension of Mr. Burke, the Rev. Jacob Young says, "Previously to this time he had been a great and good Methodist. He had done and suffered as much for the cause as any man in the great West. His controversey with the Elder, for which he was accused, was about a very small matter, involving nothing like immorality, and by bad management on the part of the Conference, more than on Burke's part, it terminated in his expulsion from the Church. I had a perfect knowledge of this entire case, from first to last, and rejoice to leave it as my dying testimony, that the Conference was more to blame than Wm. Burke."*

Mr. Burke's expulsion from the Church had no influence upon his life, unless it was to make him more religious; nor did it impair the confidence of the community in which he lived in his piety. His conduct as a Christian, and his strict observance of the practical duties of Christianity, challenged the

* Autobiography of Rev. Jacob Young, p. 313.

criticism of his enemies, and made the impression on the minds of others that injustice had been done him. It was believed that there was no correspondence between the offense and the punishment inflicted, and that the Conference, however proper it might be to correct any evil, had acted with undue rigor.

The return of Mr. Burke to the Church was impossible. Acknowledgment of wrong was prerequisite, and with no consciousness of guilt, it would have been inconsistent with his honor as a man, and his character as a Christian, to make any concession. He preferred to live outside the pale of the Church, painful as it was, rather than yield when he believed himself to be right.

Fourteen years have passed, and at a camp-meeting held at Old Salem, in Sumner county, Tennessee, two remarkable men are in attendance. They are Bishop McKendree and William Burke. They have met, and as they hold each other's hand, the recollections of other years make them weep. They talk of the past, and seem to live again amid the conflicts and triumphs they once had shared. The meeting was in the neighborhood of the Bishop's home, and Mr. Burke was on a visit to a relative who lived near the camp-ground.

Unable to enjoy the privileges of the Methodist Church, he had organized an independent Church in the city of Cincinnati, and had officiated as their pastor.

The Rev. A. L. P. Green, D.D., was the Presiding Elder of the District, and had charge of the

camp-meeting. Without any reference to the past, he invited Mr. Burke to take an active part in the meeting. At eight o'clock, for three successive days, the soft and plaintive voice of McKendree rallied the Church to the conflict, and offered balm to the wounded heart; and for three successive days, at eleven o'clock, the voice of Burke, once a strong bass, but now, from labor and toil, hoarse and husky, sent its thrilling peals through the listening assembly, now defending the great doctrines of Christianity, then enforcing its practical truths, and calling sinners to repentance. Full forty years had passed since, in the same circuit, then in life's dewy morn, he had defended Methodism when assailed by one who had been its earnest advocate. He, too, now stands outside its pale, yet with no feeling of unkindness toward the Church, but anxious for its success.

Returning from the meeting, Bishop McKendree said to Dr. Green, "I would be glad to live until the next General Conference for one thing." "What is that, Bishop?" asked the Doctor. "I want to see Brother Burke again in the Methodist Church."

The General Conference for 1836 met in Cincinnati. Dr. Green was a member of the body. He expressed to several members of the Conference—among whom were Drs. Bascom, Winans, Capers, and Early—the wish that had been uttered by Bishop McKendree; and also gave the same information to Mr. Burke. The result was, that a communication was presented to the Conference from Mr. Burke, and the Conference, on motion of T. L. Douglass,

requested the Ohio Conference to restore Mr. Burke to his former ministerial standing in the Methodist Episcopal Church.

At the following session of the Ohio Conference, although Bishop McKendree did not live to witness his return, Mr. Burke was fully restored to the membership and ministry of the M. E. Church.

At the time of his return to the Church, Mr. Burke was in the sixty-seventh year of his age, having been born in Loudon county Virginia, Jan. 13, 1770. He was no longer able to preach the gospel, as in other years, his voice having measurably failed; hence, he was placed on the superannuated list. In this relation he continued a member of the Ohio Conference until the division of the M. E. Church, in 1844, into two separate and distinct organizations, when he adhered to the M. E. Church, South, and became a member of the Kentucky Conference.

We find his name, in 1845, among the supernumerary preachers of the Kentucky Conference, and afterward in the superannuated list, where he continues until he hears the final summons.

It was certainly appropriate that the evening of his life should be passed as a member of the Kentucky Conference, in whose bounds he had spent the strength of his manhood. In adhering to the fortunes of the M. E. Church, South, he was influenced by principle alone, and in uniting his destiny with the Kentucky Conference, he met with the warmest reception. They loved William Burke, not only for his heroic daring and abundant labors

in planting the gospel in the homes of their fathers, but also because, amid the persecutions through which he had passed, he had maintained a character without spot; and now, in life's "sear and yellow leaf," had taken his stand by their side, in the great conflict through which the Church was passing.

At that period of the history of the Church immediately succeeding the General Conference of 1844, while the public mind was greatly agitated, and the press, unbridled, was teeming with invective, the pen of Mr. Burke was usefully employed. He published, in the Nashville Christian Advocate, a series of articles on "The Origin, Nature, and Powers of Methodist Episcopacy, General Superintendency, and General Conference," that evinced the strength of his intellect, his vast research, and to which there has never been a response. He was then seventy-six years of age.

Although not a member, he attended the first General Conference of the M. E. Church, South, held in May, 1846, adding much to the interest of the occasion by his presence. Just before the adjournment, he addressed the Conference "in a very touching manner," taking "an affectionate leave of his brethren in the ministry." He thanked them "for the courtesy they had shown him; expressed his love to God and to the brethren; told them it was the last interview he would hold with them; that before another similar occasion, he would likely be with his fathers; but that he expected to meet them in heaven." He could say no more. "A deep

feeling pervaded the whole assembly, and each member seemed to rejoice that he carried with him the blessing of this worthy patriarch of Methodism."

His life, however, was protracted beyond the two subsequent sessions of the General Conference, always exhibiting the doctrines of the gospel he had so long and so faithfully preached. No man possessed the confidence of the Church and community in which he lived more than he. "His fellow-citizens delighted to honor him, and, in the language of one who knew him well and long, any civil office, within the gift of the people, was within his reach. He was appointed one of the judges of the county, and most faithfully and impartially administered the duties of his office. In 1814, he was appointed postmaster in Cincinnati, and for twenty-eight years he continued, under successive administrations of the government, to hold this office, and most honorably and faithfully to discharge its heavy and responsible duties."*

His last illness was protracted, but he was always cheerful and happy. The "exceeding great and precious promises" of the gospel he had preached, supported him in the final conflict. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." "O death, where is thy sting? O grave, where is thy victory?" were some of the expressions that fell from his dying lips. On the 4th of December, 1855, the weary

* Extract from the sermon preached on the occasion of his death.

wheels of life stood still, and he calmly and peacefully fell asleep in Jesus. He died at his home in Cincinnati.

Prior to his death, he requested the Rev. E. W. Schon, D.D., to preach his funeral-sermon, and by invitation, the sermon was preached in Wesley Chapel. The Rev. Charles Elliott, D.D., conducted the closing services. Persons from all portions of the city, and belonging to every branch of the Church, were present, to pay their last tribute of respect to one whom they had loved.

The following memoir, adopted by the Kentucky Conference, at their first session after his death, expresses the love they cherished for him, and the veneration in which he was held:

“He was sent to Kentucky as a pioneer, in 1790, where he was exposed to the tomahawk and scalping-knife of the blood-thirsty savage; but his love of souls induced him to face the dangers and endure the privations of a frontier missionary. He wended his way through the canebrakes and pathless forests of the wilderness-country, in search of the cabin of the emigrant, where he preached Jesus and the resurrection. At two different periods he commanded a company to guard Bishop Asbury to his first Conferences in this State. No man has contributed to the building up of Methodism in this country more than the beloved and heroic Burke. He devoted the strength of his manhood to this work, and sacrificed one of the best constitutions that any man ever had. He stood up, the bold and unflinching defender of Methodism, when opposition, like

a flood, came in from every quarter. He was a man of no ordinary talents. He was truly an intellectual giant. He devoted all his powers to the service of the Church. His ministry was greatly blessed in the conversion and building up of thousands in Christ Jesus. His deeds of daring, his unconquerable zeal and perseverance, will not be soon forgotten. The hoary-headed fathers and mothers of these days speak of Burke with veneration. He came the messenger of God to them, when they were surrounded with wolves and Indians; he preached for them in their cabins, and prayed for them and their children. Many that are now grown gray, were converted in their youth under the preaching of this man of God."*

His noble wife, who had shared with him the privations and sacrifices he had endured for the Church of Christ, preceded him several years to the land of rest.

The name of John Metcalf has already passed in review before us. He traveled the Lexington Circuit in 1794. He was subsequently the Principal of the Bethel Academy, but in December, 1800, he settled in Nicholasville, Kentucky, where, for eighteen years, he taught school. For many years he was the only professor of religion in the village, and was regarded by all who knew him as a man of deep piety. Whether in the pulpit or in his intercourse with society, the influence he exerted for good could scarcely be measured. He had regular appointments all over the county, and often in ad-

* General Minutes, Vol. I., pp. 655, 656.

joining ones, and never allowed a Sabbath to pass without preaching, when able to do so.

In the revivals that blessed the Church during the period in which he was local, he rendered willing and efficient aid.

Toward the influence and spread of Methodism, no man in Jessamine and the adjoining counties contributed more than John Metcalf.

He married in 1795. His wife was a niece of the lamented and devoted Francis Poythress, a lady of deep piety.

On the 15th of August, 1820, he died, in hope of a blissful immortality. In his children and grandchildren he continues to bless the Church.

Thomas Spotswood Hinde was the second son of Dr. Thomas Hinde, and the youngest of a family of seven children. He was born in Virginia, about the year 1790, and removed to Kentucky with his father's family, in 1796. At an early age he was placed under the care of Achilles Sneed, of Frankfort, Kentucky, on the recommendation of the Rev. Williams Kavanaugh, where he received a good business education, as deputy clerk in the clerk's office of the Court of Appeals, and became the associate of the principal men of the State; acquired a knowledge of the law, and was regarded as one of the most efficient business men, in his profession, at the capital.

When Ohio was first organized as a State, being young and full of enterprise, he removed to that State, and was identified with the leading men at the seat of government. He was for

several years Clerk of the House of Representatives, in the Legislature. His principal business, however, was speculating in lands, in which he was quite successful.

At an early period in his life he had embraced religion, and was, soon after, licensed to preach. His associates in the ministry, in whom he took most delight, in those early times, were Jacob Young, John Collins, John Sale, James B. Finley, James and William Quinn. He afterward became the very intimate friend and associate of the late William Beauchamp.

As a preacher, he was rather eccentric. He was not very fluent and gifted as a speaker, but had the power of engaging the attention of his hearers, and was very successful and useful in a revival of religion. He entertained rather singular views on the subject of the orders in the ministry, objecting to the order of deacons, and holding that the eldership is the only true order. In consequence of these peculiar views, he would never consent to be ordained a deacon, and therefore never entered into orders at all.

Soon after removing to Ohio, he married Miss Malinda Bradford, an orphan girl, who had been defrauded out of her father's estate, and was dependent when she was married. She was remarkably beautiful and gifted; the daughter of Captain Bradford, an officer in the United States Army, who was killed in the Indian wars on the Wabash River, in early times. Mr. Hinde made himself familiar with all the facts connected with the rights of his

young wife, and by a long and persevering course of law, finally recovered her property, and greatly added to his own large estate.

For the facts and incidents connected with the Church in the West, and especially in Kentucky, so carefully gathered, and thrown into sketches of such thrilling interest, we are indebted to Mr. Hinde.

The accounts of the rise and progress of Methodism in the West, published in the Methodist Magazine in 1818 and in 1823, including the intervening years, were from his able and eloquent pen.

Of the great revivals that swept over Kentucky in the close of the past and the commencement of the present centuries, we should know but little, but for the records he has left us.

As a local preacher, he was earnest and laborious, devoting his time and energies—so far as practicable—to the promotion of the Church.

As early as 1817, he formed a large colony in Ohio, associated with the Rev. William Beauchamp and Dr. J. McDowell, for forming a Methodist settlement in Illinois, on the Wabash. Articles of Association were drawn up in due form, providing for the purchase of a large quantity of land, and the laying off of a town, to be called Mount Carmel; one-fourth of the lots to be set apart for building a church, and other religious purposes; one-fourth for the purposes of education; and the remaining half to belong to Hinde and Dr. McDowell, who furnished the capital for the purchase of the lands. The Rev. William Beauchamp surveyed the lands and laid off the town, at the foot of the Grand

Rapids, on the west bank of the Wabash River, opposite the mouth of White River.

In 1818, the colony removed to their newly laid-off town, consisting, at first, of about twenty families. The location at first proved to be not very healthy; but after some ten years or more, when the lands were opened and settled, it became more healthy, and the town has subsequently grown to be a thrifty and prosperous place. Mr. Hinde and his friend, the Rev. William Beauchamp, accompanied the first emigrants, and settled among them. Mr. Hinde subsequently returned to Ohio, on account of his wife's health, where, after losing his first wife, he married a second time, and returned to Mount Carmel, where he ended his life, on the 9th of February, 1846.

The sickness which terminated his life was winter fever. He was ill but a few days, and suffered but little pain. For several months previous, he lived in anticipation of the summons. He availed himself of the use of every means of grace, and to the prosperity of the Church devoted himself without reserve. The messenger found him ready. Being asked by his wife as to the state of his mind, he replied, "I have great peace and tranquillity of soul. Peace, peace!" The last connected sentence he ever uttered was, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

While the preachers, to whose names we have referred in this chapter, were sowing the precious seed of divine truth throughout the State of Ken-

tucky, in every section of the Commonwealth were to be found, among the laity of the Church, men and women distinguished for their zeal. If they did not publicly proclaim the tidings of a Redeemer's love, yet, in a quiet and unobtrusive manner, they pushed forward the victories of the cross. Amongst the many whose virtues we would gladly record, we mention the names of Abel Robbins and Dr. Samuel Goslee, and their pious wives.

Abel Robbins was born in North Carolina, Dec. 27, 1779. His father was killed in the Revolutionary war, leaving his son an orphan at four years of age. From North Carolina he went to Virginia, when quite a youth, but removed from Virginia to Kentucky, in early manhood, and located on Harrod's Creek, and married on the 1st of March, 1808.

Brought up under Baptist influence, he embraced the views held by that denomination on the subjects and mode of baptism. A sermon, however, on these points, preached by William Burke, in the woods where the village of Ballardsville now stands, corrected his preconceived notions, and made him a Methodist.

He remained out of the Church until 1815 when, under a sermon preached in Mr. Robbins's house, by William Adams, he, and his wife, and others, were more powerfully awakened. The text was, "Prepare to meet thy God."

Three years passed away after he united with the Church before he received the witness of the Spirit. Thomas Wellman, a local preacher, remarkable for

his zeal, after preaching, called on Mr. Robbins to pray; and while making the effort to do so, he was most powerfully converted.

His wife—whose maiden name was Mary D. Watkins—was born in Pennsylvania, and was two years his junior. At the age of ten years, she came with her father to Kentucky, descending the Ohio River in a flat-boat, and landing at the Falls, before Louisville had attained to any respectability as a village.

She joined the Church at the same time with her husband, and but a short period intervened between their conversion to God.

From the time he became awakened on the subject of religion, his house became a preaching-place, and a home for the self-sacrificing and weary itinerant. A church bearing the name of Mount Olivet, however, was erected in a few years, upon a lot which he donated for that purpose. The structure was a plain log house, but adapted to the wants of the people. In 1843, a neat and substantial brick church, bearing the same name, substituted the former building.

Soundly converted, Mr. and Mrs. Robbins were burning and shining lights in the community in which they lived. By their Christian deportment they shed a luster on the profession they made, and exerted an influence that led many to Christ.

After a long and useful life, on the 18th of November, 1866, he passed away, his wife having preceded him two months. They both died in the faith.

Dr. Samuel Goslee was born in Somerset county, Maryland, November 3, 1780. In early manhood

he emigrated to Kentucky, and settled in Jefferson county, a short distance east of Louisville, where he engaged in the practice of medicine.

The Rev. B. T. Crouch, in a memoir of him, says: "Dr. Goslee possessed a high order of mind—his acquirements were very respectable, and in the medical profession he was wise, well-read, and remarkably skillful—indeed, in the palmy days of his professional life, no man in the range of his practice could rival him as a physician."* He was twice married: each wife was religious.

Although brought up by one of the earliest Methodist families in Maryland, it was not until the year 1818 that he made a profession of religion and joined the Church. Through the instrumentality of his wife—a lady remarkable for both her piety and intelligence, in the midst of great worldly prosperity—he became a member of the Church and a professor of religion. Fond of worldly amusement, previous to joining the Church, he built a house, in which he set apart the most commodious room for revelry and mirth. Professing religion, his plans were at once changed, and offering his house to Dr. Leach—then the circuit preacher—as a home for the preachers, and as a sanctuary for the Most High, the room intended for social merriment became a chapel, in which many souls were born of God. Distinguished for his liberality to the Church, he was for many years one of the most enterprising stewards in the State,

* Nashville Christian Advocate, May 4, 1854.

and was always happy when beneath his roof the minister of Christ sought a shelter and a home.

Devoted to the Church, and consistent in his piety, not only in private life was religion exemplified, but in his profession it always stood in the foreground. For thirty years he lived a worthy member of the Church on earth, and only left it when called to the companionship of the blessed in heaven.

His devoted wife preceded him a few years to the better land. We heard the last words that fell from her dying lips, just as she entered the river. "Come, Lord Jesus, come quickly," were uttered, in a clear, calm voice, and then the spirit fled.

After the death of Mrs. Goslee, we saw him nearly every day until he died. With feeble health, he constantly looked for the summons. We were with him in his last illness: it was brief, but all was light and joy to the dying saint. Calling his daughter and three grandchildren, who were present, to his bedside, and tenderly embracing them, and imparting his last blessing, he sweetly sang, with a steady voice—

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

"O, the transporting, rapt'rous scene
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight!"

And then taking our hand in his, requested us to pray. To a few petitions he responded audibly, and said "Glory!" and then all was still. We arose from our knees, and he was dead!

He died at the residence of his son, James W. Goslee, near Middletown, Ky., on the 11th of April, 1854.

We notice at this Conference the formation of the Maysville Station, to which Burwell Spurlock is appointed; and of the Hopkinsville, which is placed under the pastoral charge of Andrew Monroe.

Missionaries are also appointed "to that part of Jackson's Purchase embraced in the States of Kentucky and Tennessee."

We will watch with interest the rise and progress of Methodism in this division of the State. Surrounded, as Jackson's Purchase was, by communities where Methodism had been planted and flourished, its introduction into the Western District will meet with fewer antagonisms than in the earlier settlements of Kentucky.

Extensive revivals during the year had crowned the devotion and energy of the Church. In every District divine power had been displayed in the salvation of souls. There was an increase of *one thousand four hundred and fifty-two* white, and *six hundred and seventy-two* colored members.

CHAPTER II.

FROM THE KENTUCKY CONFERENCE OF 1821 TO THE
CONFERENCE OF 1822.

The Kentucky Conference meets in Lexington—Bishops Roberts and George both present—Augusta College—William Farrow—Caleb Crain—James Ross—James Browder—William Chambers—Laban Hughey—Green Malone—Daniel H. Tevis—Blachley C. Wood—Obadiah Harber—Thomas Atterbury—John H. Power—George W. Robbins—Peter Akers—Thomas Joyner—John James—Richard D. Neale—Philip Kennerly—Zadoc B. Thaxton—George C. Light—Thomas A. Morris—William B. Carpenter—Amos Smith—James Avis—Milton Jamison—Thomas Robinson and his wife—New circuits formed—Increase in membership.

THE first session of the Kentucky Conference met in Lexington, Kentucky, on Wednesday, the 18th of September, 1821. Bishops Roberts and George were both in attendance, and presided alternately.

Among the subjects of importance that came before the Conference at this session were the Suspended Resolutions of the General Conference of 1820, in reference to the Presiding-eldership. They are as follows:

“1. Whenever in any Annual Conference there shall be a vacancy or vacancies in the office of Presiding Elder, in consequence of his period of service of four years having expired; or the Bishop wishing to remove any Presiding Elder; or by death,

resignation, or otherwise; the Bishop or President of the Conference, having ascertained the number wanted, from any of these causes, shall nominate three times the number, out of which the Conference shall elect, by ballot, without debate, the number wanted: *provided*, when there is more than one wanted, not more than three at a time shall be nominated, nor more than one at a time elected: *provided*, also, that in case of any vacancy or vacancies in the office of Presiding Elder, in the interval of any Conference, the Bishop shall have authority to fill the said vacancy or vacancies until the ensuing Annual Conference.

“2. That the Presiding Elders be, and hereby are, made the advisory council of the Bishop, or President of the Conference, in stationing the preachers.”

The following is the action of the Kentucky Conference:

“The above resolutions are, in our judgment, an infringement on the Constitution of the Methodist Episcopal Church, and therefore cannot be carried into effect by our representatives, without first obtaining the consent of the Annual Conferences. And whereas these resolutions were first adopted, and then suspended, by the General Conference of 1820; and our senior Bishop advises the Annual Conferences to take such measures as may give the above resolutions the force and sanction of rules in our Discipline—the other Bishops approving the proposed change in our government;

“*Resolved, therefore, by the Kentucky Annual Conference, held in Lexington, Ky., Sept. 18, 1821, That we*

recommend the adoption of the above-stated resolutions, and that the next ensuing General Conference, so far as it respects this Conference, are authorized to adopt them, provided it be done by two-thirds of the General Conference, as stated in the sixth Article of our Constitution.”

It was certainly fortunate for the Church that these resolutions were not finally adopted by the General Conference, and that the Bishops were not trammelled by legislative enactments in their choice of men for the Presiding-eldership.

Another question of vital interest to the Church in Kentucky occupied a prominent place in the proceedings of this Conference—the establishment of an institution of learning.

We have already seen the Methodist Church in Kentucky, previous to the admission of the State into the Union, in the van of other Christian denominations, inaugurating measures for the education of the youth. The erection of the Bethel Academy, and the noble efforts made by our fathers to sustain it—although they failed to do so—is a monument to their enlightened Christianity that no changes of time can destroy. Their failure, however, instead of disheartening their sons in the gospel, only added strength to their purposes and efforts in the future.

The great want of a literary institution, of a high order, in the State, under the patronage of the Church, was too apparent to admit of argument. From 1812 to 1820, the Ohio and Tennessee Conferences had each embraced about one-half of Ken-

tucky, so that no community of interest was likely to be felt in an enterprise of this kind. The formation of the Kentucky Conference placed the Church in a position to look after their resources, and to come up to the measure of their duty.

The Ohio Conference for this year met twelve days in advance of the Kentucky. Previous to the Conference, the question of "getting up an institution of learning among the Methodists in the West," had been submitted by Mr. George S. Houston, an intelligent and pious layman residing in Dayton, Ohio, to James B. Finley, at that time the Presiding Elder on the Lebanon District. The subject was first canvassed in Mr. Finley's District, and then brought before the Ohio Conference.

Unwilling to attempt the enterprise alone, the Ohio Conference appointed a committee to attend the Kentucky Conference, and propose that the two Conferences "unite in the establishment of a college under their joint patronage."

The Kentucky Conference made the following response:

"The committee appointed to confer with the committee from the Ohio Conference, on the subject of erecting a seminary, reported as follows:

"The committee to whom was referred the subject of a seminary, having, as far as time would permit, attended to the duty assigned them, beg leave to report:

"1. That the establishment of a seminary within the bounds of this Conference is expedient and necessary.

“2. The place where we have a prospect of the most ample funds for the purpose is in the town of Augusta, on the Ohio River.

“3. Inasmuch as the Ohio Annual Conference have adopted measures toward a union with this Conference in the establishment of a seminary at that place, it is our opinion that a union of the two Conferences is expedient.

“4. That it is expedient for this Conference to appoint a committee, whose duty it shall be to confer with the committee of the Ohio Conference, and to take such measures in favor of the contemplated establishment as they may think advisable; *provided* they do not place themselves or this Conference liable to expense.

“5. It shall be the duty of this Conference, in case of success in such establishment, to take the most prudent measures in their power, in conjunction with the committee of the Ohio Conference, to secure the influence and government of the institution to the M. E. Church.’”*

The Commissioners appointed by the Ohio Conference were John Collins and Martin Ruter, and George C. Light and Marcus Lindsey represented the Kentucky Conference.

On the 15th of the following December, the Commissioners visited Augusta, Kentucky, and held a conference with the trustees of Bracken Academy, “and laid before them the object of their appointment, and also informed them that after visiting many other places, they had determined to locate

* MS. Journal Kentucky Conference, 1821, pp. 15, 16.

said institution at Augusta, provided a little assistance could be obtained from the trustees of the Academy and the citizens in building a college edifice and giving the institution a start, until the Conferences could sufficiently command their resources, when they would amply endow the same as an institution worthy the people for whose benefit they were laboring. The trustees of Bracken Academy agreed to give them the *proceeds* of the fund in their hands, and all the principal over and above the sum of \$10,000."

"Several individuals, now no more, entered with laudable zeal on this work. Among them was Brother James Armstrong, the distinguished benefactor of the institution, who deeded to the M. E. Church the plat of ground on which the beautiful college edifice now stands, to be held in trust for college purposes by them forever. He also erected the buildings, and was looked upon as the distinguished friend of the college during his life."*

The college was properly chartered by the Legislature of Kentucky, December 22, 1822.

This institution was soon in successful operation. At the Conference of 1822, John P. Finley was appointed President.

To properly endow an institution of learning requires effort, energy, perseverance. In endeavoring to accomplish this task, the Conferences met with much to discourage them. Under all the embarrassments to which such enterprises are exposed, the

* Extract from a communication by the Rev. James B. Finley, published in the Western Christian Advocate of July 11, 1834.

vast amount of good that resulted to the Church and the country from Augusta College can never be estimated. Over its fortunes some of the noblest intellects have presided; its faculty was always composed of men of piety, of genius, and of learning; and in all the learned professions, in almost every Western and Southern State, its Alumni may yet be found. It gave to the medical profession, to the bar, and to the pulpit, many of their brightest lights.

The Conference also at this session organized a Missionary Society, auxiliary to the Parent Society.

The preachers in charge of circuits and stations were also required to lift collections for those preachers who "may be sent to Jackson's Purchase."

We referred, in a former volume, to the expulsion of James Blair. It was at this Conference that he was excluded from the Church.*

William Farrow, who was admitted on trial this year, was appointed to the Shelby Circuit, with Richard Corwine, but was discontinued at the next Conference, at his own request.

Caleb Crain traveled the Somerset and Goose Creek Circuits the first two years, while James Ross and James Browder continued in the work a year longer. The former traveled the Cumberland, Henderson, Green River, and Licking Circuits; and the

*Since our previous allusion to him, we have learned, from the Rev. Andrew Monroe, of the Missouri Conference, the complaint on which he was expelled. We are truly gratified to know that it involved no immorality. The punishment, we think, was unnecessarily severe.

latter the Madison, Dover, Roaring River, and Green River. Each of them located.

William Chambers traveled four years in Kentucky. His appointments were the Wayne, Cumberland, Red River, and Bowling-green Circuits. In 1825, we meet with him in Illinois, on the Sangamon Circuit, as the colleague of Peter Cartwright. He located at the Conference of 1826.

Laban Hughey, after traveling the Jefferson, Monroe, and Guyandotte Circuits, was placed on the superannuated list, on which he remained two years, when he located.

We have already mentioned the name of Green Malone. He was the son of Winn and Jane Malone, of Barren county, Kentucky, and one of four brothers, who became ministers of the gospel.

From the Conference at Lexington he was sent to John's Creek Circuit, a laborious field in the Kentucky District, over which Marcus Lindsey presided. We meet with him in 1822, on the Limestone Circuit, lying in a beautiful section of the State, as the colleague of Abel Robinson. The following year he travels the Guyandotte, where his privations are great and his labors abundant. From this difficult field we trace him to Bacon Creek, then to Goose Creek, and afterward to the Henderson. His long rides and constant exposure, added to his unremitting labors, compelled him, at the close of the year on the Henderson Circuit, to ask for a supernumerary relation, in which he was appointed to the Red River Circuit. Unable longer to discharge the duties of an itinerant, at the Conference of 1828, he located.

As a local preacher, he continued faithful, giving his time, talents, and energies to the Church, to the fullest extent of his ability. In the autumn of 1860, near Eufaula, Alabama, he triumphantly breathed his last.

Daniel H. Tevis entered the Conference this year, and after traveling the Little Sandy Circuit, was discontinued at the following Conference, probably because he had not the strength to perform the duties assigned him. After a year's rest, he again offers himself to the Conference, and is accepted, and appointed to the Hinkstone Circuit, but at the end of the year is forced to retire from the work, "in consequence of affliction."

Remaining out of the Conference for two years, he sufficiently recovers his health to enter the field again. In 1826, he is once more admitted on trial, and after seven years of unremitting labor, the failure of his health plainly indicates that he must abandon the work he loves so well. He located in 1833, after traveling the Cynthiana, Newport, Ohio, Fleming, and Hinkstone Circuits; remaining on the first two for two years.

Blachley C. Wood had joined the Conference the previous year, and, before entering Kentucky, had traveled the Roaring River Circuit. At this Conference his appointment is to the Somerset Circuit, after which he travels the Barren, Bacon Creek, and Green River Circuits. His health failing, he was placed on the superannuated roll at the Conference of 1825, on which he continued for two years. Rallying his strength again, he made the effort to

discharge the duties of an effective man, and in 1827 was placed on the Christian Circuit. A single year demonstrated his inability to meet the obligations imposed upon him, and at the next Conference he is again placed on the superannuated list. In this relation he continues a member of the Conference until the autumn of 1835, when he located.*

We have not failed to observe that so many men retire by location from the itinerant ranks. In entering the Conference, the earnest and sincere preacher expects to continue a member until called from labor to reward. He cannot, however, foresee the difficulties—sometimes insurmountable—that lie before him. Not of choice, but of necessity, he is often compelled to retire from a work to which he is devoted. In a majority of the examples before us, the loss of health, resulting from constant exposure, superinduced their location. The circuits were still large, rides long, and many of them containing an appointment for each day, and some of them requiring the preacher to preach from thirty to forty times in every four weeks. We regret that we are not familiar with the lives of these men subsequent to their location.

Obadiah Harber was born March 15, 1790. His parents were Noah and Judith Harber, who were deeply pious. The mind of young Harber became early impressed on the subject of religion, and in 1802, when in the thirteenth year of his age, he

*The General Minutes report him in 1835 among the superannuated preachers, and fail to account for him afterward. We learn from the Journal of the Conference, however, that he located in 1835.

was converted. Although he embraced religion in tender childhood, he did not enter the ministry until he was over thirty years of age.

In 1821, he was licensed to preach, and was received on trial in the Conference the same year. His career in the ministry was short, traveling only six years. His appointments were the Red River, Greenville, Green River, Madison, Little Sandy, and Cynthiana Circuits, on the last of which he died, in 1827.

He was a good man, and his ministry was blessed in the salvation of hundreds. He died "in the fullness of Christian faith and confidence."

Of the birth, parentage, and early life of Thomas Atterbury we have no information. In the General Minutes we have no farther notice of his death, only, in answer to the question, "Who have died this year?" his name stands with that of a fellow-laborer, who had passed away during the same year. The circuits he traveled indicate that he was laborious in his calling. Livingston, Henderson, Bowling-green, Bacon Creek, and Salt River—the last, two years—were the theater of his conflicts and triumphs in the ministry. The Salt River Circuit—on which so many noble men failed in health—was the field on which Mr. Atterbury became prostrated. In 1827, he retired to the invalid corps, and died previous to the next session of the Conference.

John H. Power traveled only three years in the Kentucky Conference. His appointments were the Mount Sterling, Hinkstone, and Little Kanawha Circuits, the last lying in Virginia.

In 1824, he was transferred to the Ohio Conference. Beyond the Ohio but few men have labored more constantly or more efficiently in the ministry than Mr. Power. His first appointment in the Ohio Conference was to the Charlestown Circuit. From Charlestown we follow him to Columbus, and then to various circuits, until 1834, when we find him the Presiding Elder on the Norwalk District, on which he remained four years. The two latter years that he traveled the Norwalk District he was a member of the Michigan Conference, which was formed in 1836. In 1838 and 1839, he travels the Wooster District. In 1840, we find him a member of the North Ohio Conference, in charge of the Mount Vernon District, on which he continues until the Conference of 1844. We next follow him to the Delaware District, where he remains for four years, faithfully preaching the gospel of Christ.

At the General Conference of 1848, he was elected Assistant Book Agent, at Cincinnati, and for four years performed the duties of that office. At the expiration of the term for which he was elected, he returned to the pastoral work, a position much more congenial to his feelings. We find him, in 1852 and 1853, on the Mansfield District.

The long and laborious service of Mr. Power was making a heavy draft on his constitution; and at the session of the Conference of 1854, he requested to be placed on the supernumerary list, that he might recover his wasting strength. He continued in this relation for two years.

In 1856, he is again on the effective roll, a member

of the Iowa Conference. His field of labor for this and the three following years is the Burlington District.

In 1860, he is placed in charge of the Augusta Circuit, and in 1862 and 1863, he is stationed at Muscatine. For the next four years he is the Presiding Elder of the Muscatine District. In 1868, he was appointed to the Keokuk District, where he still labors.

The name of George W. Robbins appears in the Minutes of the Kentucky Conference from 1821 to 1830, when he located. Two years of this time he sustained a superannuated relation. His fields of labor were the Bowling-green, Livingston, Greenville, Henderson, Breckinridge, and Christian Circuits.

He continued in the local ranks until 1838, when we find him on the Grafton Circuit, in the Illinois Conference. His labors since then have been chiefly in the State of Illinois. In 1848, he was transferred to the Missouri Conference of the M. E. Church, but after spending five years in that Conference, he returned to Illinois, and is at present a member of the Southern Illinois Conference of the M. E. Church.

During his ministry in Kentucky, he was distinguished for his fervor and zeal, and the fidelity with which he discharged the responsible duties assigned him, and promised to take rank with the more able ministers of the Church. Wherever he labored, he was useful and beloved. He married Miss Snowden, a young lady of excellent family, who lived only a few years.

Peter Akers was a young man of extraordinary promise. Previous to his conversion, he had studied law, and entering upon the practice of his profession, at an early day he took rank with the most gifted young men in the State.

He had located, as a member of the bar, in Flemingsburg, Kentucky. Shortly afterward, on the 12th of March, 1818, he was married to Miss Eliza S. Faris, a young lady of fine intelligence and of excellent family, but averse to religion. While absent from home, in Floyd county, on professional business, Mr. Akers had attended a camp-meeting, and a report—though incorrect—had preceded him to Flemingsburg, that he had professed religion. Mrs. Akers had cherished the hope that, in the practice of his profession, her husband would soon become “rich and independent;” and apprehending that if he obtained religion and became a member of the Church, the path of duty might lead him into a calling less lucrative, she derived no satisfaction from the intelligence she had received. Her mind, however, soon underwent a change on this subject, and she became solicitous, not only for her own salvation, but also for that of her husband. From the time she became serious on the subject of religion, she not only sought her own pardon, but endeavored to impress upon his mind “the propriety of their both returning to God.” On the 22d of May, 1821, she departed this life. Her death was full of triumph. She died of consumption. Her affliction had been long and severe, but no murmur escaped her. She had sought religion with

earnestness, and obtained its sweet consolations. "I know I must soon die, but I am not now afraid of death; Jesus has washed away all my sins; I am going home to Jesus." To her father—"I want you to meet me in heaven." These were among the expressions she uttered. When her strength was gone, "and death was fast sealing her mortal lips in eternal silence, a cold stiffness was fast pervading all the avenues of life: while she lay calm and undismayed in the awful storm of dissolving nature; while her happy soul was thus suspended for a moment between time and eternity, as if having a view of both worlds, and fluttering to be on the wing for that 'country from whose bourn no traveler returns,' she forced from her quivering lips these precious and consolatory words: 'Glory! this is the best time I have had yet!' and yielded up her spirit without a struggle or a groan."*

It was during her sickness that Mr. Akers agreed with her to spend the remnant of his life in the service of God. On the night of the 21st of March, 1821, he and she had family prayer by themselves for the first time. In referring to this event, Mr. Akers says: "It was truly an affecting time: we had been helping each other for three years in the concerns of this life, and were now in the prospect of a speedy separation, uniting our ardent cries and petitions at the throne of grace for pardon, sanctification, and redemption." On the 25th of the same month a sermon was preached in Mr. Akers's house, by the Rev. Dr. Houston, from the text, "How long

*Methodist Magazine, Vol. IV., p. 465.

halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." It was the holy Sabbath. At the close of the sermon the invitation was given to any who might wish to join the Church, "When," says Mr. Akers, "I gave him my hand, and God my heart, and my wife reached hers from the bed."*

He had just passed his probation in the Church, when he entered the itinerant ranks, in 1821, and has continued in the service of the Church, in the various duties assigned him, until the present time. The first eleven years of his ministry were devoted to the Church in Kentucky. He filled the most important stations in the State—Lexington, Russellville, Louisville, Danville, and Harrodsburg, were among the fields he occupied. In 1832, he was transferred to the Illinois Conference—of which he is still a member—and soon became one of the most prominent members in that body. He is at present in charge of Pleasant Plains District.

He is, at this distant period, remembered in Kentucky with affectionate regard. His labors as a minister of Christ, while a member of the Kentucky Conference, were distinguished by an uncompromising devotion to the cause he had espoused. In the pulpit he was exceedingly popular, and defended the doctrines and the polity of the Church with an ability that claimed the respect, and commanded the confidence, of his audiences; and success crowned his labors.

Another name that is still fragrant in the Meth-

* Methodist Magazine, Vol. IV., p. 462.

odist Church in Kentucky, is that of Thomas Joyner, though he remained in the State but a few years. He was the son of Thomas and Mildred Joyner, and was born in Sumner county, Tennessee, June the 18th, 1802. Brought up under a strictly religious family government, and taken by his parents regularly to hear the gospel preached from childhood, he early learned "the exceeding sinfulness of sin." In the summer of 1820, at a camp-meeting held at the Bush Meeting-house Camp-ground, in the Fountain Head Circuit, under the charge of Gillispie and Devar, assisted by Gwin, Cryer, and others, he publicly announced his purpose to seek religion, and was found among the penitents at the altar of prayer. Failing to find "the pearl of great price" at this meeting, he attended another camp-meeting, held at Ebenezer, in Wilson county, where, near midnight, on the 18th of September, he obtained the witness of the Spirit. In describing his conversion, he says: "My agony was great, but while struggling for redemption, a stream of divine light was poured into my mind, and love, like a refining fire, ran through every power of my soul. The change was sudden and satisfactory." The following year Gillispie was returned to the circuit, with the gentle and sweet-spirited Drake as his colleague. Under the pastoral vigilance of these excellent men, young Joyner was soon exercising his gifts as an exhorter; and encouraged by them and by the venerable Lewis Crain, Isaac Lindsey, and Hubbard Saunders, local preachers of fervent piety and burning zeal, he consented to be recommended

to the District Conference, to be held in Burksville, Kentucky, for license to preach. With Uriel Haw, William Chambers, and J. R. Lambuth, on the 1st of September, 1821, he received authority to preach the gospel of Christ, and was recommended to the Kentucky Conference.

Entering the Conference in 1821, he was appointed to the Breekinridge Circuit as the colleague of John Denham. In 1822, he travels the Roaring River Circuit; and in 1823, the Bowling-green. At the close of the year he was summoned to attend the chamber of his dying father, who closed his pilgrimage in great peace. To make proper provision for his mother, he felt it his duty to locate at the ensuing Conference.

In 1825, he reëntered the field as an itinerant, and that year and the following performed the duties of an evangelist on the Goose Creek Circuit, one of the most laborious in the Conference.

While traveling the Goose Creek Circuit, on the 12th of September, 1826, he was married to Miss Elizabeth McGee, a daughter of the Rev. John McGee. Unable to prosecute the duties of a traveling preacher, he once more yields to stern necessity, and locates at the Conference of 1827. His burning zeal, however, would not allow him to remain idle, while the harvest was so plenteous, and the laborers so few, and hence, the following year we find him on the Smith's Fork Circuit, in the Tennessee Conference.

In his labors in Kentucky, he was surpassed by none of his contemporaries in either usefulness or

zeal. He is at present a member of the Memphis Conference.

In this chapter the names of several ministers have passed in review before us, who are still living. While the abundant labors they have performed for the Church, and the high position they occupy in the confidence and affection of their brethren, entitle them and the Church to more than the brief, passing notice we have given, yet we deem it improper to indulge our own wishes on this subject. Great as the pleasure would be to follow them in all their conflicts and triumphs, and record the achievements they have performed in the cause of the Redeemer, we think this task belongs to the future historian.

John James was one of the most useful as well as one of the most beloved ministers that Kentucky Methodism has ever produced. He was residing in Ohio county at the time of his conversion. Entering the Methodist Church, he soon became useful as a class-leader, and for several years his name stands on the Journal of the Quarterly Conference of the Hartford Circuit, in connection with that office. On the 17th of August, 1814, he was authorized to exercise his gifts as an exhorter, and on the 24th of August, 1816, he received license to preach.

As a local preacher, he was both acceptable and useful. At the Quarterly Conference held at Duncan's, for the Hartford Circuit, on the 26th of May, 1821, his name stands on the Journal as the assistant preacher on the circuit, with James Porter. He traveled the Hartford Circuit until the meeting of

the Annual Conference, when he was admitted on trial. So much beloved was he in the bounds of the Hartford Circuit, in which he resided, and on which he had labored, not only in a local sphere, but as the colleague of Mr. Porter, that on entering the Conference, his reëppointment to that circuit was requested, and the request granted.

We are indebted to the Rev. George S. Savage, M.D., for the following sketch of Mr. James:

“He lived and labored in the heroic period of Methodism. Emigrating to Kentucky when young, and at a time when deeds of valor and moral heroism molded the character, young James deeply imbibed this spirit. In these days, and in these western wilds the sect of Methodists was everywhere derided. It required a high degree of moral courage to meet this tide of persecution and proscription.

“John James was born in Buckingham county, Va., August, 1782; emigrated to Kentucky about the year 1797; and, with his family, settled in the Green River country. He married Margaret Taylor, Sept. 1, 1803, at about which time he embraced religion, and joined the Methodist Church. Soon after this, he commenced exhorting and preaching, in which he was strongly opposed by his own family, and that of his wife; yet God made him the honored instrument in the conversion of his father and mother. This was a divine seal to his ministry.

“Such was the conviction of his mind that it was his duty to preach the gospel, that neither his natural timidity, nor the opposition he met, deterred

him from entering upon that long, arduous, and self-sacrificing itinerating life that was crowned with such success and honor. His first tuition in preaching was under that master-spirit and successful workman, the Rev. Marcus Lindsey.

“Father James—for so he was baptized by the people—entered the traveling connection in 1821; consequently, at the time of his death, he had been thirty-nine years in the regular work, though he had actually spent more than half a century in working for Christ.

“This truly faithful minister of the Lord Jesus filled various and important appointments in the Conference acceptably and successfully, among which were Lexington, Danville, Harrodsburg, Covington, etc.; receiving about forty appointments from the authorities of the Church, and filling each the constitutional term, except four.

“Notwithstanding a growing family on his hands, in the early years of his ministry he only received from forty to sixty dollars per year for his services; for several years only one hundred dollars; other years one hundred and twenty; and when his salary reached two hundred, then, in the language of Mother James, ‘It began to look like living.’

“In addition to giving his life and labors to the Church for fifty years, he also expended the proceeds of two farms of three hundred acres, and at last died poor, but rich in faith. Under such sacrifices, sufferings, and labors, the Church prospered, and the cause of Christ triumphed. It may be that the Church should receive another baptism of sac-

rifice in order to her purification and efficiency, to come back to the simplicity and power of the gospel so characteristic of the times of Father James.

“Years passed on, and left their weight upon him, but his zeal for the Master and the Master’s cause was unabated, for he had his saddle-pockets packed for his appointments the very day he was taken ill. He was confined to his bed just one week, but in this one week he suffered much. Neither the attention of friends nor the skill of his physician could arrest the disease—pneumonia—but its march was onward and fatal, closing his eventful life on the 14th day of January, 1860.

“The writer, by a request of several years’ standing, preached his funeral-sermon, before an immense audience, from 2 Tim. iv. 6, 7, 8. His remains lie interred in the old cemetery at Millersburg, in which place he resided the last twenty-one years of his life. A handsome and graceful monument, erected through the instrumentality of the writer, from contributions from devoted friends, mainly at Millersburg, Greenwich, Flat Rock, and James’s Chapel, in Grant county, marks his resting-place. This monument bears the appropriate device of an open Bible, and the inscription—

The
devoted minister,
THE REV. JOHN JAMES,
died
January 14, 1860,
aged
77 years, 5 months, and 9 days.

“In company with the Rev. D. Stevenson, at the time pastor of the Church at Millersburg, we visited him often, and conversed much with him during his short illness, always finding him calm and resigned. He said to us, ‘Tell my brethren of the Kentucky Conference that I have tried to serve God and promote his cause. I have done this feebly, I know; and in looking back, I can see where I might have done better, but my great aim has been to glorify God. But I claim nothing on the ground of my efforts; my only reliance is in the merits of the Lord Jesus Christ. The doctrines of the Methodist Church, which I have preached all my life, I still believe to be true, though I love the followers of God wherever I see them. Having devoted my life to the service of God, I do not now regret it. Had I to live it over again, I should again devote it to his service. I do not know that I could better it. I have not always fared as well as I could have wished, but I have not been, and am not now, disposed to murmur at the dispensations of Providence. I commend my wife to the care of my brethren of the Conference.’

“Some one present asked him if—now that he was about to depart—he could encourage his brethren to go on in their labors and toils in preaching the gospel. ‘O yes!’ he replied. He continued on this theme for some time. Just before he died, he was asked if all was well. ‘O yes!’ he said, in a voice now scarcely audible. He continued sensible to the last moment. We communed with his spirit when it appeared to be absenting itself from the body,

and seemed to breathe back the inspiration of that religion which he had so often and so earnestly preached to others, and which had been his sweet solace in toils, and sufferings, and death.

“Thus he ceased at once to work and to live on earth, to live and rejoice in heaven, beyond the power of death.

“‘The pains of death are past,
Labor and sorrow cease,
And life’s long warfare closed at last,
His soul is found in peace.’

“Father James was not a highly cultivated man: the times and circumstances of his early life forbade it; and his arduous labors and large works were not favorable to close study. He was a fair English scholar, and possessed good, practical sense. He was deeply versed in the Scriptures, for the Bible was his great text-book. He was a man of great earnestness and zeal, and faithfully discharged the duties of his holy office to the last. His preaching ability was fair, rather more hortatory, spiritual, and practical, than doctrinal; though, when necessary, he was fearless in a scriptural defense of the doctrines of the Church. At times, warming up under the influence of his subject, Father James would become truly eloquent. During his ministerial life, he won many souls to Christ, and though dead, he speaks through thousands of living witnesses all over Kentucky. He was fond of children, and gathered the lambs of the flock about him wherever he went. The tender sympathies of his heart flowed toward his family, and he was ever mindful of the

orphan. He and his wife, depending mainly upon their own efforts, brought up not only a large family of their own, but also some six or seven orphan children, some of whom are yet living, and call them blessed. Catholic in spirit, he had many brethren beloved, not of his own household of faith.

“He was punctual in his engagements, and systematic in his business matters, as shown in an old account-book running through many years. Few ministers circulated more of the books and periodicals of the Church than he.

“In a word, he was abundant in labors, consistent in character, true to the Church, faithful as a friend and pastor, devoted as a husband and father, and attending conscientiously, as far as was in his power, to all the duties of a Methodist preacher. He loved his work, and loved it to the last; for it may be said of him, that he descended from his horse to his grave. His life was one of toil, sacrifice, suffering, and triumph. May many follow his holy example!

“His aged widow still (1868) survives him, infirm, feeble, halting to the grave, waiting the coming of the Lord Jesus.”

The ministry of Richard D. Neale extended through nearly half a century. He was born in 1787, near Petersburg, Virginia. When quite a young man, he emigrated to Kentucky, and settled in Bowling-green. Of popular manners, of prepossessing appearance, and of superior social qualities, and averse to Christianity in early manhood, he was prominent in all the gayeties and amusements of the community in which he resided.

It was not until the spring of 1819, that he made a profession of religion. He was then thirty-two years of age. A meeting was in progress in Bowling-green, under the ministry of Andrew Monroe, in the month of March, of that year; at which time there was a gracious revival of religion, which resulted in the organization of the Church. Mr. Neale embraced religion at this meeting. His conversion was sound, thorough, and genuine. Coeval with his conversion was the conviction that he was called to preach the gospel of Christ.

In 1821, we find him a member of the Kentucky Conference, and appointed to the Henderson Circuit. After traveling for six years, cultivating the most laborious fields, his domestic affairs rendered his location an imperative duty.

In 1835, he was reädmittted as a member of the Conference, and from that period until the winter of 1862—the time of his death—he was faithful to the dispensation of the gospel which had been committed to his hands.

On reëntering the Conference, his first appointment was to the Yellow Banks Circuit, one of the most extensive in the State. The next year we trace him to the Taylorsville, a field of labor he had occupied in the earlier years of his ministry, though under another name.

It was in the spring of 1837, while he was traveling this circuit, that we first made his acquaintance, an acquaintance that ripened into a friendship that nothing could sever. Preparing to enter the ministry, he kindly invited us to travel on a portion of

his circuit, and on the evening of the 12th of March, at his request, in Mount Washington, we made our first attempt to preach the gospel.

In 1837, we follow him to the Barboursville District, which spread over a rugged and mountainous country; and in 1841, to the Hardinsburg. He remained on each of these Districts for four years. He subsequently performed the duties of a missionary to the colored churches of Louisville, and afterward was appointed to the Springfield Circuit; but finding himself unable longer to undergo the fatigues incident to the life of an itinerant preacher, he yielded to his declining strength.

At the Conference of 1847, he was placed on the superannuated roll, with only one other name—that of the venerable Thaxton. Although at different times his strength seemed to rally, so that he was placed on the supernumerary list, and twice on the effective, yet the preaching of a single sermon would so impair his strength that he was often unable to enter the pulpit for weeks, and at the ensuing Conference he would be compelled again to retire to a position against which he constantly battled.

While Mr. Neale did not take rank with the more eloquent and gifted men in the ministry in Kentucky, nor was he among the ablest defenders of the doctrines of the Church, yet to its polity he was deeply devoted, while his labors were distinguished by a zeal which hardly found a parallel among his brethren. His constitution seemed almost of iron, and capable of the power of endurance to an extent we have never known in any other preacher. He

preached more frequently, and was more tireless in the prosecution of his work, than any of his contemporaries. Powerful in exhortation, highly gifted in public prayer, and with a voice that could be heard distinctly by the largest audiences that attended public worship, he consecrated all to the cause of Christianity, and under his ministry thousands were converted to God and brought into the Church.

Cheerful in his disposition, no moroseness attended his declining years; but when more than seventy years of age, his society was as entertaining to the young as it was pleasant to the aged.

The last several years of his life were spent in Jefferson county, where he had a pleasant and happy home. When death came, it found him leaning upon his shield. The last battle had been fought, and with every enemy behind him, he was contemplating his inheritance, and waiting for his discharge. His remains were brought to Louisville, where, from the residence of his only daughter, Mrs. Lucy B. Floyd, after appropriate religious services, they were carried to the beautiful cemetery near the city.

Mr. Neale was of medium height, fair complexion, deep blue eyes, with his hair a beautiful gray. He died January 20th, 1862. His wife, who watched with so much tenderness over him in his illness, is still living.

Philip Kennerly was born in Augusta county, Virginia, on the 18th of October, 1769. His parents were highly respectable. At seventeen years of age he made a profession of religion, joined the

Methodist Church, and was soon afterward licensed to preach. In 1794, he was happily married.

For nearly twenty years he sustained to the Church the relation of a local preacher, in which he was remarkably useful. Fully believing that he could accomplish more for the cause of Christ by giving himself wholly to the ministry, and that it was his duty to do so, he joined the Baltimore Conference in 1804.

After traveling the Rockingham and Pendleton Circuits, he was ordained an elder, having previously received deacon's orders while a local preacher, and at the same time was granted a location, because of a severe affection of the throat.

“In 1807, he came to Kentucky, and settled in Logan county, where he continued till his death. In this county his labors were extensive and useful. He was a good preacher, filled with faith and the spirit of Christ; so that while he exposed the errors of the heterodox, and the crimes of the wicked, with faithfulness and authority, he, for the most part, possessed himself of their confidence and good-will. It was remarked by his friends and acquaintances, that the last year of his life he had an increasing concern for the salvation of men. Neither the business of life, the interesting ties of a beloved family, nor the numerous difficulties of a life devoted to itinerating operations, could make him contented at home, while souls were perishing for lack of knowledge; hence, he applied to the Conference of Green River District, on the 9th of June, 1821, for a recommendation to the Kentucky Annual Con-

ference for reädmision, which being obtained and presented, he was, in September, again received cordially among the traveling brethren, and appointed to Christian Circuit. But O, how mysterious are the dispensations of divine Providence! On the 31st of August, he was seized with the bilious fever, which, on the 5th of October following, terminated his earthly pilgrimage; but not without flattering prospects of endless pleasure. During his last illness, he sustained his afflictions with the patience of a Christian and the firmness of a minister. The morning before his death, Brother Rush, a respectable local preacher of the neighborhood, visited him, and conversed freely with him on the subject of his dissolution, to whom he stated that he had not entertained a single doubt of his acceptance with God during his afflictions; that he was happy in God, and resigned to his will. After this, he became delirious, and did not say much more. But his work was done—his slaves were emancipated, his temporalities well adjusted, his peace made with God, and his sun went down without a cloud. He will long be remembered with gratitude and affection by the inhabitants of the Green River country in general. ‘Being dead, he yet speaketh.’ The fruits of his ministry are yet visible. God has not forgotten his work and labor of love. Since his departure the Lord has powerfully converted his oldest son and his son’s wife; and we humbly hope that more of his children are well-nigh persuaded to follow him as he followed Christ.”*

* General Minutes, Voi. I., pp. 399, 400.

We parted with Zadoc B. Thaxton at the Conference of 1810, when, in consequence of the embarrassed condition of his family, caused by the humble support he had received, he was compelled to ask for a location. In 1821, we meet him again in the itinerant field, and in charge of Bowling-green Circuit. From this period, until he receives his final discharge, his name continues on the roll of the Conference, though as an effective preacher only for three years. In 1824, he is placed on the supernumerary list, and in 1825, on the superannuated, which relation he sustains the remainder of his life.

“In the various appointments he filled in the Church, he was acceptable, and in some eminently useful, as a preacher; and always discharged the duties of his high vocation with simplicity and fidelity, ever manifesting an enlightened zeal for the salvation of the souls of men.

“He secured the affection and respect of the people where he labored, and left among them the savor of a good name. Those who have known him best and longest, loved and respected him most. As a Christian, he was uniform, consistent, and devout; as a divine, he was sound in the faith, was blessed with a sound judgment, a clear and discriminating mind, far above ordinary.

“He was a man of great affliction for many years last past—unable to walk for more than five years, and could not be moved without great pain; yet patience had its perfect work; not a murmur ever escaped from him, I suppose, in all his sorrows. Meekness and resignation seemed to have been

deeply written upon his heart by divine grace. He was fully sustained to the last by the power of that gospel he so long preached to others. His prospect for heaven seemed constantly bright and clear; his faith was strong and unshaken. He said to the writer, shortly before he died, when it was evident he was going, 'All is well;' and he passed gently away, like the calm setting of a summer's sun.

"He loved to dwell upon his itinerant career, and when speaking of his early ministry, would allude with pleasure to our old preachers, with whom he was associated, and especially our first Bishops by whom he was ordained.

"No man, perhaps, was more universally esteemed and venerated by his neighbors than he was; and the large concourse of citizens who followed his remains to the grave, and mingled their tears of affectionate respect for this aged servant of God around his last resting-place, attested the estimation in which he was held by the community."*

His wife died in Christian triumph, Dec. 14, 1849.

The name of George C. Light appears in the Minutes as early as 1805. He was born in Westmoreland county, Virginia, February 28th, 1785. In 1791, his father removed from Virginia to Kentucky, and settled in Maysville—then called Limestone—where he resided until January, 1799. The family then removed to Clermont county, Ohio. His educational advantages were confined to the period of his residence in Maysville.

When George was in the eighteenth year of his

* Rev. L. B. Davison, in Nashville Christian Advocate, March 11, 1852.

age, his father made a profession of religion, and joined the Methodist Episcopal Church. His mother had been brought up a Presbyterian, and had for several years been a member of that Communion. In the autumn of 1804, at a meeting held in his father's neighborhood, he was awakened to his condition as a sinner, and at the "mourner's bench" was powerfully converted.

Previous to his conversion, although a moral youth, yet he was prominent in what was styled innocent social amusements. Regarding these as repugnant to the genius and spirit of the religion he had professed, after his conversion he at once displayed equal energy in impressing upon the minds of his young associates "the excellency of the knowledge of Christ Jesus." His gifts were extraordinary in exhortation and prayer, while his zeal, rendering him prominent in both the class and prayer-meeting, attracted the notice of the Church.

William Burke was the Presiding Elder on the District in which Mr. Light resided, and having been present at the time of his conversion, had watched with interest the buddings of promise presented by his zeal and his gifts. Inviting him to attend one of his quarterly-meetings, he called upon him to exhort, and then to preach. Fully impressed with the belief that it was his duty to preach the gospel, Mr. Burke sent him to the Muskingum and Kanawha Circuit,* to assist Jacob Young, then in charge of that field. Mr. Young was in the bounds

*Mr. Young, in his Autobiography, calls it the Marietta Circuit, but we prefer to follow the General Minutes.

of his circuit, in feeble health, when "some person rapped at the door. A tall young man entered, dressed rather slovenly, but of commanding countenance, noble eye, high forehead, and manly tread. He took his seat by the fire. The man of the house, who was very inquisitive, said, 'Are you traveling?' 'Yes, sir.' 'Where are you from?' 'Clermont county, Ohio.' 'Where are you going to?' 'Marietta.' 'What is your business?' 'I am hunting for a Methodist preacher, by the name of Jacob Young.' 'Well, here he is, at the table.' I asked him his business with me. He replied, 'I am come to help you preach. I am sent here by the Rev. William Burke, Presiding Elder.' I inquired his name. 'George C. Light.'"*

Mr. Light remained on this circuit until October, when he was admitted on trial in the Western Conference. He spent only three years as an itinerant, when he married; the first two of which were on Clinch Circuit, in the Western, and the third year on the New River Circuit, in the Baltimore Conference.

To marry a wife at that early period, was almost equivalent to a location. The heroic Burke and the zealous Page, with their wives, had, even at an earlier day, withstood the tide, and, amid the sacrifices and sufferings incident to the itinerancy, continued in the work; but few men, however, could do so. At the Conference of 1808, Mr. Light located.

Methodism has everywhere taught the doctrines of the agency of the Spirit in the salvation of the

*Autobiography of the Rev. Jacob Young, p. 154.

sinner, and of a divine call to the Christian ministry. It is true, that a preacher of the gospel, thus divinely called, may sometimes be compelled, by his surroundings, to retire for awhile from the active duties of the pastorate, and in some instances he may never be able to assume this relation. There are men whose duty it is to preach the gospel, but who are not required to be pastors. We think, however, that no man can be contented and happy, whose obvious duty it is to devote himself exclusively to this sacred work, and declines the responsibility. Other paths, it is true, may lead to ease, to fame, to fortune; he may engage in other pursuits more congenial to his selfish nature; prosperity might mark his career; yet he is not satisfied. The voice of duty calls him into another field, and until he obeys its summons, he cannot be contented. The itinerant ministry, with its meager support, its abundant labors, its privations, its sacrifices, its responsibilities, is dearer to the heart of the man whom God has honored by putting him into the holy office, than all the trappings of wealth, the ease of fortune, or the breath of fame. But few men have ever been satisfied in a local sphere who had been itinerant preachers, and but few instances have occurred where, from any circumstances, they had been compelled to ask for a location, that they did not—if they maintained their piety—reënter the field, if possible to do so.

In 1821, we find the name of George C. Light on the roll of the Kentucky Conference. In the years that had intervened since we last met him, he had

maintained his Christian integrity, and been useful as a local preacher.

His first appointment in the Kentucky Conference was to the Limestone Circuit, with Peter Akers and Hezekiah Holland for his colleagues. We next follow him to the Lexington Station, where he remains for two years. His next appointment is as "Conference Missionary." We afterward find him at Louisville, Shelbyville and Brick Chapel, Frankfort, and then again at Shelbyville, and at Lexington. At a later period he was appointed Agent for the American Colonization Society, which position he filled for two years. In 1833, he was stationed in Maysville. In 1834, he was transferred to the Missouri Conference, and appointed to the Palmyra Circuit. He remained in Missouri until 1841, when he returned to Kentucky, and was again stationed in Louisville. From this period until the autumn of 1845, his name stands on the Minutes of the Kentucky Conference, in connection with the most important appointments in the State. In 1845, he was again transferred to the Missouri Conference, and stationed at Booneville. Continuing in Missouri, he filled the Palmyra District, the Hydesburg Circuit, and the Hannibal Station.

The feeble health of Mrs. Light, together with a rheumatic affection from which he was suffering, induced him, in the autumn of 1849, to seek a milder climate. The Mississippi Conference for that year convened in Natchez. To that Conference he was transferred, and continued a member until he closed his pilgrimage. In the Mississippi Conference we

find him on the effective roll until 1859, filling the several stations assigned him with marked acceptability and usefulness.

“At the Conference of 1859, held in Jackson, Mississippi, he reluctantly took a superannuated relation; but, as before mentioned, his age and increasing infirmities compelled him to retire from the ranks of the active ministry; but his active mind and zeal for the cause of his Divine Master would not let him remain idle. He filled one regular appointment every month on the plantation of Mr. William Love, and had also offered to fill the pulpit of the writer of this sketch, as occasion might demand. The Sabbath before his death, it was my privilege to hear him deliver a cogent and earnest discourse to the servants in the church at Canton, from Isa. iii. 10, 11: ‘Say ye to the righteous it shall be well with him,’ etc. He had little thought that in two short days he would go to reap the reward of the righteous, which he knew so well how to describe. The day following, (February 27th,) I went to Vicksburg, in company with Dr. Light, and enjoyed the privilege of holding converse with him while on the way. During our conversation, he commented upon three texts of Scripture beautifully. The following are the passages: ‘Hearken unto me, ye that follow after righteousness,’ etc. Isa. li. 1. ‘I have seen an end of all perfection, but thy commandment is exceeding broad.’ Ps. cxix. 96. ‘And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart.’ 1 Chron. xxviii. 9. He remarked, after he had com-

mented on these passages some time, that if he lived to see the next day, he would be seventy-five years of age, and, so far as he was concerned, if the world were put up at auction, he would not be a high bidder. His conversation seemed to be peculiarly in heaven. He repeated several beautiful couplets of poetry—one on procrastination, the other on man's free will and God's prescience, and also the hymn commencing, 'Vain man, thy fond pursuits forbear,' expressing a regret that this hymn had been left out of the new Hymn-book.

"On reaching Vicksburg, he complained greatly of a pain in his shoulder, and after taking him to the hotel, I procured some liniment, with which I laved his shoulder. He then expressed himself better, and on taking my Bible to read, he requested me to read to him the first chapter of Colossians, upon which he commented beautifully for more than an hour, greatly to my edification. He slept quietly, and seemed as well as usual next morning; arose, dressed himself, and after kneeling in prayer, desired me to read the fifth chapter of second Corinthians, saying that it gave him comfort. He dwelt upon the passage, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;' and also with evident delight on the seventh verse, 'For we walk by faith, not by sight;' also on, 'Willing rather to be absent from the body, and to be present with the Lord;' 'The love of Christ constraineth us;' 'Therefore, if any man be in Christ, he is a new creature;' and so

on to the end of the chapter. He spoke of the kind of bodies we shall have in the resurrection, and the locality of heaven, remarking, that although it is true that where God is there is heaven, yet, inasmuch as God has made us social beings, he believed there is a special place where the redeemed will be reunited, and dwell together for ever. Speaking of the body as the tabernacle, he said that when the *body* dies, the *man* does not die; and when we look upon the body, we do not see the *man*, only the outer vestment; remarking that, in reality, it is a very little matter for the Christian to die—it is only to be absent from the body, and to be present with the Lord.

“After breakfast we went to the Book Depository, where he met and conversed cheerfully with some of his old friends. We parted at twelve o’clock, agreeing to meet in the evening at Brother Clinton’s. After dining with Brother Howe, he started to call on Dr. C. K. Marshall, about four o’clock in the afternoon, but before reaching there was taken with violent pain about the region of the heart, which proved to be a metastasis of rheumatism from the shoulder. With great difficulty he reached the residence of Dr. Marshall, remarking, when he met him at his door, that he was ‘almost dead.’ He was assisted in, and after being seated, and taking a stimulant, felt somewhat revived, and commenced conversation with Dr. M. in his usual cheerful manner.”*

*Biographical Sketch of the Rev. George C. Light, D.D., by Wm. F. Camp, M.D.

Dr. M. expressed some surprise that he held up in strength and vigor so long. "O," said the good man, "when not tortured with this rheumatic pain in my shoulder, I can preach three times on a Sabbath as easy as I ever could!" He was expatiating on the years of severe preaching he had spent, and the early labors he had performed, and how glorious were the years when God honored him in the West by giving him much success; and his face brightened, and he grew earnest, and looked half divine, as described by Dr. M., when, in a moment, his right hand dropped, and his head fell forward, his chin resting on his breast, as Dr. M. caught him and sustained him in his arms, while, without a groan or struggle, his spirit passed away.

"Thus departed from earth one of God's faithful ministers, whose name for years was a tower of strength on the walls of Zion.

"In many respects Dr. Light was a remarkable man. Possessing naturally a fine mind, with a wide grasp of thought, he used his mental capital to the very best advantage. Those who heard him in his palmier days, will remember how completely error and false doctrine were routed when he brought to bear his well-mounted battery of reason, truth, and eloquence. Perhaps no man in his day wielded a wider or more decided influence for good than did Dr. Light."

Though careless in his dress, "in person he was commanding, possessing a vigorous constitution, and an affable and courteous address, which made him a welcome guest wherever he went. Take him

all in all, we shall not soon look upon his like again. But he is gone: his work was done, and calmly and peacefully he laid aside his shield and sword, and delivering up his parchment to the Shepherd and Bishop of souls, exchanged the cross for the crown."*

George C. Light entered the ministry at a period when sacrifice, and toil, and privation were the heritage of the itinerant preacher. When he first made his appearance in Kentucky as a member of the Conference, in 1821, he was in the prime of his manhood, and in the full strength of his intellect. Possessing talents of a high order, with scarcely a rival in the pulpit in the State, his ministry was sought for in all the principal towns and cities of the Commonwealth. Whether as the fearless defender of the doctrines held by the Methodist Episcopal Church, or as the opponent of "strange doctrines," his arguments were not only commanding, but irresistible. By nature an orator, and brought up amid the rugged scenes of western life, there was a boldness amid his strokes of eloquence that invested his sermons with a beauty and power that has seldom been equaled. Success attended his ministry wherever he labored. Whether as the colleague of Jacob Young, on the Marietta Circuit, or laboring in East Tennessee, many were added to the Church through his instrumentality. Following him through Kentucky, in all the most populous and influential towns in the State, revivals of religion crowned his labors. In exhortation, with

* Biographical Sketch of the Rev. George C. Light, D.D., by Wm. F. Camp, M.D.

scarcely a peer among his brethren, his word enforced with an energy and a pathos that told the sincerity of his great heart, he was eminently successful in winning souls to Christ. On camp-meeting occasions, where hundreds would meet to worship God, his very name was a tower of strength. In Missouri, and Mississippi, too, many were the seals to his ministry. The last two years he ever spent as an effective preacher, "were very prosperous, and many were added to the Church."

With very few of the old preachers have we ever enjoyed a more intimate acquaintance than with Mr. Light. We remember well when he was stationed, in 1827, at Shelbyville and Brick Chapel. Though only nine years of age, we recollect the energy and zeal with which he preached. His last year in Kentucky was in the Maysville Station. Our field of labor was on an adjoining circuit. The last sermon we ever heard him preach was at Washington, Kentucky, from the text, "Ye are of more value than many sparrows."

Thomas A. Morris was born in Kanawha county, Virginia, April 28th, 1794. His parents were both members of the Baptist Church. In the month of August, 1813, he joined the Methodist Church as a seeker of religion, and on the Christmas night following, "received the full witness of his pardon and adoption." On the 2d of April, 1814, he was licensed to preach, and was admitted, with thirteen others, on trial into the Ohio Conference, on the 6th of September, 1816, at its session held in Louisville, Kentucky. Previous to his admission on

trial, he was employed by the Presiding Elder to travel the Marietta Circuit, in the State of Ohio, as the colleague of Marcus Lindsey. At this time the Marietta Circuit "extended from Newport, sixteen miles above Marietta, to the west end of Athens county, a distance of some sixty-five miles in a straight direction, and was so arranged as to include the neighborhoods on the Ohio River as far down as Newberry; those on Duck Creek; on the Big Muskingum, as far up as Big Rock, above Waterford; those of Little Hockhocking; Federal Creek; Big Hockhocking, from the mouth to Minker's Bottom, ten miles above Athens; part of those on Shade River; and all intermediate points. To compass this plan, each of us traveled some two hundred and fifty or three hundred miles, preached forty times, and examined about one thousand persons in the classes every twenty-eight days; besides laboring extensively in prayer-meetings, catechising children, etc."*

Introduced into the traveling connection on a field of labor so arduous, Mr. Morris became familiar with the duties and sacrifices of the ministry before he offered himself to the Conference. He had also married before he became an itinerant. His first regular appointment was to the Marietta Circuit, on which he had traveled as a supply. He continued a member of the Ohio Conference until the autumn of 1821, filling, with acceptability and usefulness, the various charges to which he was assigned. This year his name appears for the first time in the Min-

* Morris's Miscellany, p. 245

utes of the Kentucky Conference, having been transferred from the Ohio. His first charge in Kentucky is the Christian Circuit, on which he travels two years. He remained a member of the Kentucky Conference until the session of 1828, filling the Hopkinsville Station, Red River Circuit, the Green River District, and the Louisville Station, having traveled for two years on the Green River District. In referring to the support he received in the Hopkinsville Station, he says, "The year I was stationed in Hopkinsville, Kentucky, the stewards, with some difficulty, raised me thirty dollars quarterage, and thirty-five dollars family expenses, or sixty-five dollars in the year; my expense the same year being about four hundred and fifty dollars, and nothing received from Conference."* On the Green River District, his finances were by no means improved. An account of it, in his own graphic language, will be read with interest:

"The Green River District, to which I was appointed in the fall of 1825, was about one thousand miles round, including the journeys I made to visit my family occasionally between quarterly-meetings. My way led through Henderson Swamps and Jackson's Purchase, and, consequently, across Cumberland and Tennessee Rivers. My first quarterly-meeting was one hundred and twenty miles from home, though I resided in the bounds of the District. Before I commenced this heavy work, I sold my pony and paid one hundred dollars for an able horse, on which I traveled that year, by computa-

* Morris's Miscellany, p. 255.

tion as exact as could be made without measuring, three thousand nine hundred miles. The same year, besides holding Quarterly Conferences, and administering the sacraments frequently, I delivered near three hundred public discourses, and, by the blessing of Providence, never lost an appointment, winter or summer, spring or autumn, day or night, sick or well. And now, gentle reader, what do you suppose I received for the whole year's labor? It was sixty-six dollars and a few cents. And as I shared with the preachers of the several circuits my proportion of the whole amount collected, this was equal to the average support of the married preachers in the District. The next year two more circuits were added to the District, which, of course, increased both the labor and the amount of traveling. That year my horse began to fail, and I bought another for eighty dollars, and got through by riding them alternately, but not without losing a few appointments, by reason of family affliction. My receipts this year amounted to a few cents over sixty-two dollars. However, near the close of the year, a few friends incidentally learning my temporal circumstances, raised for me one hundred and twenty dollars. This was unofficial, but I reported it at Conference, to the credit of the District, as a part of my family expenses. Some time previous to my entering this work, in order to save the remnant of my little estate, I had laid out part of it in a small private residence in Elkton, and the balance in a small farm near the town. This farm of seventy-eight acres, the only productive stock I had,

was rented out for about sixty-five dollars per year, in produce, which, added to my salary, made an income of one hundred and thirty dollars yearly. But as my annual expenditure was not less than four hundred dollars, it became necessary, at the end of the second year on the District, to sell my farm to pay the bills I had contracted to support the family, while I was serving the Church and the public. By this means I was thankful once more to be clear of debt; and being next year stationed in Louisville, and subsequently transferred back to the Ohio Conference, have never since been so much embarrassed for want of support."*

We have already remarked that Mr. Morris was married when he entered the ministry. The support he received was by no means an exception; the salary paid to him was a fair average of the salaries paid to our fathers. To us it is, then, not surprising that so many of them were compelled to retire from the itinerant ranks. True, we admire the moral heroism of those who successfully breasted the storm, and in spite of privation and of poverty, continued in the field; but we have no word of censure for any who, compelled by stern necessity, when unable longer to prosecute their calling and provide for the wants of their families, retired to a local position in the Church. The Church owed them a support, and the obligations to their wives and children were imperative.

After filling the Louisville Station one year, Mr. Morris returned to Ohio in the autumn of 1828.

* Morris's Miscellany, pp. 255, 256.

In the Ohio Conference we find him the first two years on the Delaware Circuit; we then follow him to the city of Columbus; and from there to Cincinnati, where he is stationed two years. In 1831, his field of labor is the Cincinnati District, where he performs the duties of a Presiding Elder for three successive years.

In 1834, it was determined to publish a paper in Cincinnati, in the interest of the Church, to be known as the Western Christian Advocate, and Mr. Morris was chosen as the editor.

As in the pastoral work, so in the editorial chair, he performed his duties to the satisfaction of his brethren. He continued in this position only two years, when he was elevated to the Episcopal office. From the time of his election to the office of a Bishop, his labors have been before the Church. Previous to the General Conference of 1844, when the legislation of that body resulted in the division of the M. E. Church into two distinct and coördinate branches, Bishop Morris had presided frequently over Conferences now embraced in the Southern division. By his impartiality, his firmness, and his ardent piety, he made a deep and lasting impression upon the Southern heart; and now, wherever he is known, he is remembered with tenderness and affection.

As a man, Bishop Morris is courteous and affable; as a preacher, he is plain and practical; and as a Christian, without reproach.

William B. Carpenter appears this year in Kentucky, although a member of the Tennessee Confer-

ence. This Conference had extended its boundary so as to include the county of Hickman, in the State of Kentucky, and Mr. Carpenter was appointed to the Hickman Circuit. He had been received on trial the preceding year, and continued a member of the Conference for five years, faithfully performing the duties of a minister of Christ. His fields of labor were extensive. He located in 1825.

The name of Amos Smith appears in Kentucky only this year. He was appointed to the Fleming Circuit, with James Porter. Before coming to Kentucky, he had traveled the Greenbrier Circuit, in the Kanawha District; and after spending one year in the State, he returned to the Kanawha District, and traveled two years on the Monroe Circuit. In 1824, he was transferred to the Baltimore Conference, of which he remained a member until his death. A man of more than ordinary ability, and of great devotion to the Church, his life and ministry were a success. For many years he was on the superannuated list. His sufferings during his last illness were protracted and severe. His attack was inflammatory rheumatism, but he murmured not. "On Sabbath night, just a week previous to his death, he called his wife to his side, and addressing her, said: 'I feel a change. I shall go home soon. I am going down into the valley, but I find it all light, as I never expected to see it. I am not alone; God, and kindred spirits, are with me.' On Friday evening previous to his death, he said of his children, 'They will come, they will all come, to the glory-land.' He then prayed devoutly for them and

his wife, mentioning each by name. On Sabbath evening—the evening before his departure—he said, ‘I think I shall go home to-night.’ A holy calm had settled over his mind and heart. About ten o’clock at night it was seen by the members of his family that he was sinking. He again committed himself to God, and exhorted his children to meet him in heaven. The long looked-for hour had come; the death-angel had served his summons; no doubt of triumph came to darken his hope. Mighty in grace and faith, his heart quailed not. At three o’clock, on the morning of the 20th of January, 1868, at the age of seventy-two years, and in the forty-eighth year of his ministry, while sitting in his chair, he calmly fell asleep.”*

“James Avis was born on the 7th of January, 1795, near Shepherdstown, in Jefferson county, Va. In the early part of his life, he was taught by his mother the necessity of fearing God and pursuing a virtuous course of life. These instructions, under the blessing of God, produced on his mind impressions of which he never got clear. But, through the influence of bad company—to which youth are so much exposed—he was led into some irregularities after he got from under the eye of his affectionate mother. The voice of conscience, however, continued to speak to his heart a language which he well understood, and he frequently resolved on reforming his life; but at length, having undergone much concern for his soul, he settled down in the opinion that religion consisted in nothing more than

* Minutes of the Conferences, for 1868, p. 30.

a serious resolution to reform his life, which reformation he persuaded himself he had effected. In consequence of this, he had nearly resolved to attach himself to a people whom he afterward thought were resting satisfied with only a name to live. About this time Mr. Hamilton Jefferson (a minister from Baltimore Conference) came into those parts, and being advised to hear the Methodist ministers, of whom he had heard many unfriendly reports, he (Brother Avis) resolved to hear and judge for himself; and under the preaching of this man of God, he became convinced of the insufficiency of the foundation on which he had builded his hope of salvation, and was induced to seek, in a different way to what he had ever done before, for the pearl of great price. A few weeks after this, he attended a camp-meeting held not far from Leesburg, in Loudon county, Virginia, when it pleased God to deliver his guilty soul from the bondage of sin and death. Not long after this happy change, he felt conscious that a dispensation of the gospel was committed unto him. In obedience to the heavenly call, he commenced traveling with the preachers on the Loudon and Berkeley Circuits, and then with the Rev. Joseph Frey, on the Carlisle District, and with several other preachers in other circuits, till at length, being received on trial in the Baltimore Conference, he was stationed, in 1820, on Monroe Circuit. In 1821, he was sent back to the same circuit, where he remained until the month of September, when he was appointed, from the Kentucky Conference, (held in the town of Lexington,) to

travel Green River Circuit. He continued within the bounds of this Conference a part of the two following years, and then was transferred back to the Baltimore Conference, with a request from the Bishop to take the Richmond Station until the sitting of the Baltimore Conference; but as his services were more needed on the Columbia Circuit, he concluded to go there, and finally to take an appointment from the Virginia Conference: accordingly, at the Conference held in Petersburg, in March, 1824, having traveled four years, he was ordained an elder, and by the special request of the people, was sent back to Columbia Circuit. Here his labors were greatly blessed, so that between three and four hundred were added to the Church during his ministry among that people.

“Our Brother Avis was a man of unquestionable piety, great zeal, and indefatigable in his labors; so much so, that his great exertions to win souls to the Redeemer’s kingdom were supposed to be the principal cause of his sudden dissolution. His sickness was of short duration, being unwell only a day or two prior to his death, and having exhorted the same day of the night on which he died. His death was greatly lamented by all the lovers of Jesus who had the pleasure of his acquaintance, and all others who were capable of appreciating his inestimable worth. He died at the house of the Rev. John Goodman, in the twenty-ninth year of his age.”*

The name of Milton Jamison is well known in

* Methodist Magazine, Vol. VIII., p. 366.

Kentucky. In 1820, he joined the Conference, at the session held in Hopkinsville, Kentucky, and was appointed to the Middle Island Circuit, in Virginia. In 1821, he was appointed to the Danville Circuit, with George W. Taylor in charge. From this time until the session held in Danville, in 1838, he prosecuted—with the exception of three years, when he sustained a superannuated relation—his work as an evangelist with an energy that never tired.

He married Miss Light, near Danville, and one-third of his ministry in the State was bestowed upon the Church in that vicinity; the remainder was spent on the Cumberland Circuit, the Maysville Station, the Mount Sterling, Lexington, and Greensburg Circuits—if we except a single year he spent as “Conference Missionary.” He located at the Conference of 1838, having spent the year previous as a superannuated preacher. Mr. Jamison was not a great preacher, yet all the ability he possessed was at his command, and at any moment could be brought into requisition. As a polemic, he took rank with the ablest men in the Church. During the latter years of his ministry in Kentucky, Campbellism was exerting every effort to entrench itself in the confidence of the people. Boasting of victories won in other quarters, the evangelists of that Church, with unsparing hand, made Methodism the object of their most bitter denunciations. They held up to public ridicule the doctrine of divine influence, and spoke of the “witness of the Spirit” as a delusion; the “mourner’s seat,” the

“altar of prayer,” the prayers and tears of penitent sinners for mercy, the great doctrine of justification by faith in the merits of the Redeemer, were all made the subjects of bitter invective. With this controversy no man was more familiar than Mr. Jamison, and no preacher in Kentucky did more to break the power and influence of Campbellism in his day than he. He met in debate the evangelists of that denomination, whenever an opportunity offered, and on every occasion gained a decisive victory. He published a small book on Campbellism, that found its way into every county in the State, that did much to stay its tide.* In controversy he was always calm and self-possessed, and so overpowering in argument, that long before he left Kentucky, no one, even among the ablest champions, would risk a discussion with him.

In 1844, we find him in the Iowa Conference, on the Des Moines District, where he labors for three years with tireless perseverance and great success. Preferring to be identified with the M. E. Church, South, he located in 1847, and reëntered the traveling connection in the Missouri Conference. While a member of that Conference, he filled the Glasgow and Weston Stations; to the latter of which he was reäppointed, but remained at his post only half the year. At this period the excitement in reference to gold in California was most intense. Mr. Jamison partook of this excitement, and, inspired with the hope of fortune, he left his charge, about the first

* It was bound in blue muslin, and generally known as the “Blue Pill.”

of May, 1850, and with his family, started for California. What incertitude there is in human hopes! He never reached the land of gold. "When not more than fairly out upon the Plains, he was accidentally shot by a pistol falling from his own bosom, and died of the wound on the 30th of May." He was buried about fifty miles to the east of Fort Laramie. It is sad to record the death so tragic of one who had been so useful and so beloved. From it we may learn the lesson we so often teach, that "the path of duty is alone the path of safety."

Among the local preachers in Kentucky at this period, distinguished for their intelligence, their usefulness, and their piety, we cannot omit the name of Thomas Robinson. He was born in North Carolina, in 1773, and emigrated to Kentucky in 1799. When the first road was cut between the Cumberland Gap and the Crab Orchard, he was the hunter for the party, and supplied them with their provisions. He first settled in Garrard county. He was impressed, from early childhood, on the subject of religion, probably the result of parental instruction. A Methodist in sentiment, yet unwilling to live outside the Church, he joined the Presbyterian Church, because no Methodist Church was sufficiently near for him to enjoy its privileges. In 1806, he married Miss Mary McNeill, a lady well calculated to accompany him in the pilgrimage of life. Immediately after his marriage, he removed to Laurel county, (then Knox,) and at once became a member of the first class formed at Pitman's, three miles from London, and was appointed the first

class-leader in that section of the State. In the year 1807, he was licensed to preach, and from then until his death, he made full proof of his ministry. In all that mountain region he occupied a position in the confidence and affections of the people which rendered him eminently useful. His preaching was not so well calculated to awaken the ungodly, as to build up the "waste places of Zion." He was a profound thinker, a close reasoner, and thoroughly acquainted with the doctrines of the gospel; he presented them in a clear light to his hearers, or defended them, when attacked, with signal ability. His Christian character challenged the criticism of even the enemies of the Church, and recommended, in language more potent than words, the religion he professed. Our first charge as an itinerant embraced his home, which was a preaching-place; and never have we forgotten the cordial welcome, the fatherly counsel, the kind instruction, and the words of encouragement he so often gave us. He died at his home on the 19th of August, 1839. His last words were, "Glory, honor, peace, peace!"

As the names of the preachers to whom we have referred in this chapter pass in review before us, we pause for a moment, before we take leave of them. Power, Akers, Joyner, Jamison, James, Neale, Morris, Kennerly, and Light. To these we may add the names of Bascom, Brown, Collard, Stevenson, Lindsey, Adams, Stribling, Spurlock, Monroe, Harris, Stamper, McHenry, Ray, Taylor, Corwine, Holliday, Johnson, and Cartwright—all of whom were, at this period, members of the Kentucky

Conference. It has been but seldom that any Annual Conference has been able to produce such a constellation of brilliant names as these.

At the Conference of 1821, four new circuits were formed: the John's Creek, lying in the mountain region of the State; the Frankfort and Danville; the Bardstown and Springfield; and the Hickman—the last located in Jackson's Purchase. The increase for this year was *two hundred and eighty-eight* white, and *seventy* colored, members.

CHAPTER III.

FROM THE KENTUCKY CONFERENCE OF 1822 TO THE
CONFERENCE OF 1823.

The Conference of 1822 held in Lexington—Bishops McKendree and George present—John Jones—James P. Milligan—George Stevens—John P. Finley—Major Stanfield—Henry W. Hunt—Edwin Ray—Uriel Haw—George Brown—Benjamin T. Crouch—Lewis Parker—Simon L. Booker—Stephen Harber—Esau Simmons—Elisha Simmons—Nathanael Harris—Mrs. Hannah Hubbard Kavanaugh—George and Susan Klinglesmith—New Circuits—Increase in membership.

THE Kentucky Conference, for 1822, again met in the city of Lexington. Bishops McKendree and George were both present, and presided alternately. The session commenced on the 25th of September, and closed on the 2d of October. The proceedings were characterized by harmony, but so far as we can learn from the Journal, nothing transpired of special importance. Nine preachers were admitted on trial, eight of whom traveled in Kentucky; fifteen into full connection; four located; two were placed on the supernumerary, and three on the superannuated, list; and one had died. The names of those admitted on trial were John Jones, James

P. Milligan, George Stevens, John P. Finley, Major Stanfield, Henry W. Hunt, Edwin Ray, and Uriel Haw. John Jones and James P. Milligan each continued in the Conference only a short time—the former two, and the latter three years. The appointments filled by Mr. Jones were the Barren and Somerset Circuits; and Mr. Milligan traveled the Newport, John's Creek, and Licking. They both located.

George Stevens was recommended from the Cumberland District, to the Conference of 1822, and was admitted on trial. He traveled in Kentucky three years, performing the duties of a preacher with fidelity and usefulness. The circuits on which he traveled were the Breckinridge, Jefferson, and Franklin. In 1825, the venerable McKendree attended the Kentucky Conference in feeble health. The members of that body being unwilling that he should travel alone, proposed to him to select any one of their number as his traveling companion, and assured him that his choice should meet their approval. He selected George Stevens. At the next session of the Conference, no allusion in the Journal is made to Mr. Stevens. In the list of Appointments for the Virginia Conference, which was held in Portsmouth, February 15, 1826, we find him on the Caswell Circuit, in North Carolina. He had doubtless continued with the Bishop until the session of the Virginia Conference, when his attentions were no longer required, and availing himself of the first opportunity to enter upon pastoral duties, he becomes identified with that body. He

then traveled the Yadkin, Salisbury, and Banister Circuits, and located. In 1836, he settled in Christian county, Kentucky, where, in 1853, he died in great peace. He was very useful as a local preacher.

John P. Finley, who entered the Conference this year, was never employed in the regular pastoral work. He was the son of the Rev. Robert W. Finley, and the younger brother of the Rev. James B. Finley, who for nearly fifty years was a useful and faithful traveling preacher, and who died on the 6th of September, 1857, a member of the Cincinnati Conference, and who uttered, while dying, as his last connected sentence, "I have been blessed with great peace, wonderful peace! I don't know that I ever had such peace in all my life!"

John P. Finley was born in North Carolina, June 13, 1783. His excellent father was a Pennsylvanian by birth, and was born in Buck's county, in that State, on the 9th of June, 1750. At the age of seventeen he experienced religion, and soon after entered Princeton College, then under the Presidency of the celebrated Dr. Witherspoon. In that institution he spent several years in reference to the ministry, after going through with his collegiate course. In 1774, he was licensed to preach the gospel of Christ, as a minister in the Presbyterian Church, and was sent as a missionary to Georgia and the Carolinas. The dark cloud of war was then spreading over the political sky, and a struggle between Great Britain and the American Colonies was imminent—a struggle that was long and bloody. To his country's call his patriotic heart responded,

and following the flag and the fortunes of the gallant Marion, Mr. Finley, by his example and his valor, rendered valuable service in the contest. After the close of the war, in 1784, he, with a few others, set out to explore the District of Kentucky. In this journey they encountered, for months together, many perils and sufferings, and finding he could not move through the wilderness with his family, he removed to Virginia, and settled in Hampshire county, where he faithfully preached the gospel to the destitute inhabitants. He subsequently crossed the mountains, and reached the Monongahela, and in the autumn of 1788, descended the river in a flat-boat, and reaching Kentucky, settled near Stockton's Station—now Flemingsburg. Remaining here but a short time, from apprehension of the Indians, he removed to Bourbon county, and settled on Cane Ridge. At this place he not only preached to the people, but he opened an institution of learning of high grade—literary in its character, but with a special department for the benefit of young men who were preparing for the ministry, and desired a theological training. Among those who entered as students in divinity were Joseph and John Haw, William and Samuel Robinson, Archibald Steel, Richard McNamar, John Dunlavey, John Thompson, and James Welch, all of whom became ministers in the Presbyterian Church. Messrs. Trimble, Mills, and Campbell, and many others who became distinguished as members of the bar, commenced their scientific studies with Mr. Finley. Before the close of the century, he emigrated from Kentucky, and

settled in the State of Ohio, below Chillicothe, and was one of the first white men that raised corn in the Scioto Valley.

We are not advised as to the influences that were brought to bear upon his mind, that led him, when nearly sixty years of age, to change his Church-relations. In 1808, his two sons, James and John, had professed religion, and joined the Methodist Church, and in the same year Mr. Finley also became a Methodist preacher. In 1811—then sixty-one years of age—he offered himself to the Western Conference, and was accepted, and for many years labored in the itinerant field with great success. But few men of his age preached so frequently, labored with so much zeal, or so ably defended the doctrines of the Church, as he; and none surpassed him in the instruction of the children and youth in his pastoral charges; and under his ministry hundreds were added to the Church. When near eighty years of age, although he was placed on the superannuated list, he did not regard his work as done, but frail and feeble as he was, he mounted his horse, with his books and clothes, and setting off north, devoted himself as a missionary in the regions of St. Marie, and formed a circuit, and appointed a camp-meeting on the very frontiers of Methodism. Holiness was his great theme. To the end of his noble life his mind was calm and peaceful. He died December 8th, 1840, in the ninety-first year of his age.*

Such was the father of John P. Finley. Brought

* Rev. George W. Maley, in the *Western Christian Advocate*, 1841.

up under such influences, soundly converted, his intellect highly cultivated and richly stored with Bible-truth, the Church looked to his entrance into the ministry with much anxiety and interest. The impressions he had received at the Cane Ridge camp-meeting in 1801, had worn away, but were renewed in 1808, under a sermon preached by John Collins, in which year he professed religion, and joined the Methodist Church. In September, 1810, he was licensed to preach. It is to be regretted that he did not at once enter the itinerant ranks, and devote himself exclusively to the work of the ministry. His power to accomplish good ought not to have been confined to a local sphere; yet, as a local preacher, from the time he was licensed, until 1822, when he became a member of the Kentucky Conference, he labored in Ohio with untiring zeal, and with great success. His time, however, was divided between the work of the ministry and the education of the youth. From the period when he entered the Conference, until his death, which occurred in May, 1825, he presided over the fortunes of Augusta College.

“Such was his popularity as a citizen of the new State of Ohio, that the people elected him twice as a member of the Lower House, and once of the Senate, of their State Legislature. He was a man of more than ordinary talent—natural and acquired; but his great popularity was owing to his amiable disposition, gentle manners, and many personal excellences. After this, he was called to take charge of Augusta College, at its first organization, and

became the Principal of this institution—which is the oldest Methodist College in the Western country. He continued that relation until it was dissolved by death.

“It was after his removal to Kentucky, and while engaged as teacher in the college at Augusta, that I became acquainted with him. From personal knowledge I could say much in his favor as an instructor of youth, a citizen, a preacher of the gospel, and a devoted Christian. Religion, cheerfulness, edifying conversation, and engaging manners, made him a highly acceptable guest in the circles where he was wont to move. He was a classical scholar, a good citizen, a kind husband, an affectionate father, a warm and constant friend. His religion was pure and undefiled before God and the Father, for it led him to visit the fatherless and the widows in their afflictions, and enabled him to keep himself unspotted from the world. Very often indeed was he seen at the chamber of the sick and the house of mourning, and few could equal him in imparting consolation and encouragement amid scenes of distress. In the pulpit he was zealous, plain, practical, searching, and powerful. His voice was delightful to the ear, and his action natural and pleasing. By him, indeed, the violated law poured forth its thunders; yet even then it was manifest that his warnings were prompted by love to God and man. He delighted to proclaim the unsearchable riches of Christ in strains of promise, hope, and mercy. The sinner’s hard heart melted under his burning eloquence, and the despairing penitent trusted in the Redeemer

when Brother Finley represented him as able and willing to save. He was deeply experienced in the religion of the Bible. God had been his sun and shield, his stronghold in the day of trouble; hence, he was prepared to be a son of consolation—and such he truly was. The weak and tempted believer hung with rapture on his lips, and became wiser and happier under his gracious and reviving ministrations.

“He was cut down not far from the summit-level of human life, in the midst of his usefulness, and the tears of his wife, children, relations, and friends. To them it had the aspect of a dark and mysterious providence; yet, ‘Just and true are thy ways, thou King of saints.’ As he approached the end of his career, he gave ample satisfaction that for him ‘to die was gain.’ His last mortal struggle was severe, yet the soul was calm and triumphant amid the convulsions of death; and as the mantling shadows of night were shrouding the earth, it fled from family and friends, to the paradise of God. His funeral-sermon was preached by his esteemed friend, the Rev. P. Akers, from the well-known passage, ‘I know that my Redeemer liveth,’ etc. His mortal remains are decently interred at the rear of the Methodist Episcopal Church, Augusta, Kentucky; and should any of the numerous friends that his piety and worth drew around him visit that beautiful village, they may go and see the place where they have laid him.”*

Major Stanfield traveled four years. His appoint

* Western Christian Advocate, of August 1, 1834.

ments were the Christian, Salt River, Little Sandy, and Bowling-green Circuits. His strength was unequal to the labors he had to perform, and at the Conference of 1826, he requested a location. He married Miss Gilbert, and settled in Logan county, where, by his holy life, he contributed much to the advancement of the kingdom of Christ. He was a plain preacher. A few years since he died in great peace.

Henry W. Hunt traveled six years. The Green River, Dixon, Wayne, Lexington, Cumberland, and Fountain Head Circuits, were the fields he occupied. He located in 1828.

“Edwin Ray, son of the Rev. John Ray, was born in Montgomery county, Kentucky, July 26th, 1803. He was one of the most remarkable men ever given to Methodism. A handsome person, agreeable manners, gentleness of disposition, a voice of extraordinary compass and sweetness, and a naturally powerful intellect, gave him rare efficiency as a natural orator. But to these personal advantages were added a power with God and an unction from the Holy One, that charmed and moved thousands wherever he labored. In early life his mind was stored with gospel truth, and his conduct was governed by the strict rules which his pious father knew so well how to enforce. On his sixteenth birthday, at a camp-meeting in Clarke county, Kentucky, he was justified by faith, and born from above. Henceforth his citizenship was in heaven, and his life seemed to reflect the glory of the better land. His labors to save souls commenced as

soon as he experienced the great salvation. The precise date of his first license to preach cannot now be ascertained, but it is known that from his sixteenth to his nineteenth year he was permitted to labor in nearly all the congregations where his father ministered, and that he was everywhere followed by admiring, weeping, penitent crowds. The breath of popular applause seemed to have no more effect upon him than did the siren song of pleasure, or the golden lures of mammon. He pressed right onward, ever looking to Jesus, the author and finisher of his faith. His entire Christian life abounded in the most singular sacrifice of self, the most constant and unquestioning faith in God, in direct answers to prayer, and in the most wonderful perception of the will of God in reference to his own and his family's future. With him communion with God was habitual, and to him the secrets of Divine Omniscience seemed to be frequently revealed. He was received on trial by the Kentucky Conference, at Lexington, on the 25th of September, 1822, and was, with George W. Taylor, appointed to the Salt River Circuit, where he is still most affectionately remembered.

“At the Conference which met at Maysville, in 1823, he was appointed, with Abel Robinson, to the Limestone Circuit. Here he was cordially received by those among whom he had formerly assisted his father; and his untiring labors were crowned with the most gratifying success. The work of God in Kentucky had indescribable charms for Edwin Ray. This was ‘his own, his native land;’ here his soul

had been converted; these people were *his* people; his boyhood's ministry had brought hundreds of them to the knowledge of salvation by the remission of sins, and their hospitable homes and crowded congregations everywhere assured him of their high appreciation of his merits. Here, in any other pursuit, the highest honors earth could give might be his; while in the work of the Christian ministry, his associates were men after his own heart; and the people among whom he had labored had such souls as might tempt an apostle to beg for a second earthly probation, in order that he might offer them a home in heaven.

“When the Conference met at Shelbyville, on the 23d of September, 1824, the Macedonian cry was heard from the people of the vast regions lying beyond the beautiful Ohio and the broad Mississippi, and Edwin Ray forsook home, kindred, and Kentucky comforts, to bear the message of divine mercy to the thousands who were hastening to the rich lands west of the great rivers. The Missouri Conference then embraced the States of Indiana, Illinois, and the then Territory of Arkansas, with all the outlying regions westward toward the setting sun. Our Christian hero had but three weeks in which to bid adieu to his native State, and seek for ‘Padfields,’ on Looking-glass Prairie, where the Missouri Conference was to meet, on the 23d of October. At the session of 1824, the Conference was divided, and the States of Illinois and Indiana thrown into the new Illinois Conference, within the bounds of which Edwin Ray was placed, on the

Vincennes Circuit. After laboring in this charge until August 25th, 1825, the first separate session of the Illinois Conference was held at Charlestown, Indiana, and he was sent to Bloomington Circuit. On the 26th of September, 1826, the Conference met at Bloomington, and Mr. Ray was appointed to the Indianapolis Circuit. On this circuit he traveled three hundred and sixty-five miles every month, and preached every day but two. On these *rest-days* he borrowed teams and hauled timber with which to build the first Methodist church ever erected in the city of Indianapolis. The multitudes attending upon his ministry made it necessary for him to preach in the open air whenever the weather would permit, and his labors in these large audiences were blessed in the conversion of so many souls that the membership of the circuit was nearly doubled during the year. On the 19th of August, 1827, he was happily married to Miss Sarah Ann Nowland, in the city of Indianapolis. Of this excellent lady, and the patient, persevering industry by which she enabled her husband to labor for souls, a volume might be worthily written. Of Mr. Ray's complete consecration to his work we may judge, when informed that having given all his salary toward the building of the Indianapolis church, he was indebted to his friends for the gift of a wedding-suit. He was married at five o'clock in the afternoon, having preached twice before during the day; and he left his bride early the next morning, and did not meet her again until two weeks afterward.

“At the Conference which met at Mount Carmel,

Illinois, on the 20th of September, he was stationed in Madison, Indiana, then the only station in the State. When preparing to leave Indianapolis for Madison, the young married people packed all their worldly goods in one pair of saddle-bags. Arriving in his new charge, Mr. Ray and his wife were kindly entertained at the house of Brother Basnet, six weeks, during which time the young bride made herself useful by binding hats for her hospitable friend. On the 18th of November was commenced that most trying of experiments—the first year of an itinerant's housekeeping. Mr. James Cowden gave the rent of an upper room; six chairs were borrowed of Brother Jewell, and to make them neat and pretty, Mrs. Ray gave them a coat of paint; the circuit-horse was sold, and with the proceeds some kitchen utensils, a bedstead, and a bureau, were purchased. This bureau was to the young housekeepers pantry, sideboard, wardrobe, and bureau. In Madison the young preacher added to his ordinary professional labors the teaching of a night-school, and the sawing of wood for four neighbors, at fifty cents per cord, besides the sawing of his own and his Presiding Elder's gratuitously. Still farther to help toward obtaining a living, Mrs. Ray took in sewing; and the young couple resolved, if possible, to put a small amount weekly into a savings-box, toward purchasing a home in the wilderness.

“The 15th of August, 1828, gave birth to a son, and the father was soon after stricken down by a disease which baffled all medical skill. While thus

prostrated by sickness, and waiting for death, the Conference held its session in Madison. His numerous friends, clerical and lay, were strictly excluded from his room—but an exception was made in favor of Bishop Roberts. When the good Bishop knelt by his bedside, there was presented a scene such as human eyes are seldom permitted to behold. There was the grief-stricken young wife; the lovely babe, unconscious of an interest in the solemn transactions of the hour; and there, in manhood's prime, was the self-sacrificing preacher, patiently awaiting the moment when his eye should close, and his heart should cease to palpitate. No stenographer was present to write the words of the Bishop in his earnest and persistent pleading with the great Arbitrator of life and death; but they were words of faith, uttered by one who knew how to agonize in prayer, until the wished-for blessing came. At length the saving power was felt: the good Bishop, whose tears dropped on the floor where he was kneeling, prevailed with God, and the young minister, with superhuman strength, sprang from the bed, and shouting the praises of the Most High, said to his wife, 'Now I shall live; my work is not yet done.' His recovery after that was very rapid; and in accordance with the ardent wishes of the people, he was returned to the Madison Station as a supernumerary. When the Conference met at Edwardsville, Illinois, September 18, 1829, he was too feeble to attend, and was left without an appointment; and now, broken down in health, was compelled to seek some means of support. Under his ministry the Church in

Madison flourished and increased, both in numbers and in permanent strength. The people of Madison had not only loved him with an unusually ardent affection, but they had also been exceedingly kind to him in his affliction. Colonel Paul, whom he had received into the Church in his eighty-fourth year, gave him a town-lot; this he traded for a two-horse wagon, and bidding adieu to his kind friends, started with his little family to Indianapolis, where he taught a school during the winter. He then made a visit to Kentucky, on which occasion his father gave him one hundred dollars. With this and the small savings of the preceding two and a half years, he early in the spring purchased eighty acres of land, about four miles from Indianapolis, and put in a crop.

“So soon as the good weather of spring permitted an invalid to go out and preach, he was invited to Terre Haute, to hold a meeting. His wife, heartily appreciating his anxiety to be engaged in the great business of his life, encouraged him to accept the invitation. During his visit to Terre Haute, his wife managed the business of the small farm; so that on his return he found that no loss had been sustained by his absence.

“Through the summer of the year 1830, Mr. Ray could work but little, either on his farm or in the pulpit; but such was the impression made by his labors in Terre Haute, that at the Conference which was held at Vincennes on the 30th of September, the Bishop was urged to send the sick man to that place as their preacher. The charge was accord-

ingly reduced in size to six appointments, the most distant of which was *not more than twenty-four miles* from the center. The little farm and the household goods near Indianapolis were sold, and the family, now consisting of husband, wife, and two children, started for Terre Haute.

“Mr. Ray’s last year on earth was, notwithstanding his ill-health, one of very hard labor and great anxiety of mind. After being kindly entertained six weeks at the house of John B. Jackson, on Honey Creek Prairie, he rented a house and four acres of ground in McCabe’s Orchard, on the outskirts of Terre Haute, at two hundred dollars per year. His wood had to be hauled by himself not less than five miles; and provisions for the preacher’s family were by no means abundant. But by practicing the closest economy, the family managed to live without debt. Mrs. Ray plied her needle industriously, and Brother Jackson—already referred to—and a few other conscientious Christian friends, shared with the minister the good things with which God had so liberally blessed them. This was a year of severe affliction to Mrs. Ray. In the winter, during her husband’s absence from home, her feet were badly frost-bitten while she was getting her wood from under the snow, and in August she was so seriously ill that her life was despaired of. In the spring of 1831, Mr. Ray visited Kentucky, and labored among the friends of his youth three weeks. In his last sermon in his native State, he told the congregation they would never hear his voice again, for he had a presentiment that he should die soon

and suddenly. On his return to Indiana, he was compelled to get his distant appointments filled by others. The severe illness of his wife, requiring the loss of rest on his part, caused him to sink still more rapidly than before; yet he continued to preach in Terre Haute, and in the immediate vicinity, up to the close of the Conference-year. At the beginning of the year, his appointments at the court-house conflicted with those of 'an efficient-ministry' preacher who had been sent out by an Eastern Home Missionary Society. This gentleman, who had so kindly condescended to leave the refinements of Eastern life, for the purpose of enlightening the benighted people of the West, insisted on occupying the court-house at the most desirable hour, to the exclusion of the Kentucky backwoodsman. But Mr. Ray maintained his own rights and those of his Church, refusing to give way to the presumptuous adventurer. In this he was sustained by the people, and admiring crowds continued to attend upon his ministry, up to its very close. Nor were these labors of a dying man less successful than those of his earlier life. Not only were many converted, but money was raised with which to build a house of worship for the Methodists in Terre Haute; and in that neighborhood the memory of Edwin Ray has ever since been as ointment poured forth. About the beginning of September, 1831, he closed up his year's work, and prepared all things in good order for his successor on the circuit. The extreme illness of Mrs. Ray had brought her mother from Indianapolis, to at-

tend, as was supposed, by the death-bed of her daughter. On the 10th of September—his wife having recovered—he sold all they had in Terre Haute, except beds, and bedding, and a roll of carpet, and prepared for an early start toward Indianapolis on Monday. On Sunday he performed his last pulpit labors, preaching the funeral-sermon of Mrs. Judge Kinney, from, ‘Blessed are the dead,’ etc. On returning from the funeral, he complained of severe pain in the region of the lungs, but on the next morning was able, as he supposed, to start on his proposed journey, though Mrs. Ray was still unable to sit up. When they had traveled about nine miles, Mr. Ray became very sick, and was unable to proceed farther. Having arrived at the house of James Barnes, on Otter Creek Prairie, Brother Barnes gently lifted the sick couple from their wagon, and immediately sent to Terre Haute for a physician. The ablest physicians of the neighborhood—Drs. Hitchcock and Ball—visited him twice a day, but he continued constantly to grow weaker. On Thursday evening he became much worse, and said, ‘Tell Bishop Roberts to come and pray for me . . . my work is not done . . . he is at the big gate.’ When Mrs. Ray asked him if he was willing to die, he replied, ‘While I am sorry I have to part from you and our dear children, the religion I have professed, the doctrines I have taught, have comforted me in life, supported me in affliction, and now enable me to triumph in death.’ He then asked, ‘Do you see the cherubim and seraphim come to convey me home?’ When she re-

plied, 'No,' he said, 'Don't say, No; you see them through a glass dimly, but I see face to face; for there is not a mote between me and heaven. I see the great white throne, and Him that sits thereon.' Then turning to Brother Barnes, he asked for pen, ink, and paper, as he wished to leave a letter for his wife, concerning her second marriage, that she might read it after he was gone. When Mrs. Ray objected to his writing on any such subject, he turned to her and said, 'I now regret that I have not tried harder to provide for you.' When she said, 'You need not regret it, I was always willing to bear every thing for your sake,' he turned over, and kissing her, said, 'I have this to comfort me: I have never known the righteous forsaken, nor his seed begging bread. I die confidently believing that the Lord will raise up a friend that will provide for you and my babes; neither you nor they will ever want.' He then said, 'Keep my Bible for my boy, and tell him that was all his father had to give him in his dying moments. Raise my daughter in the fear of the Lord, and never let her forget who her father was; and tell her to meet me in heaven.' And so he passed away from earth at eight o'clock in the evening of the 18th of September, just one week after he told of his own approaching death. At the time of his death, there were three members of the Illinois Conference who claimed him as their spiritual father, and at a later period a much greater number of ministers of the gospel attributed their conversion to the blessing of God on the ministry of Edwin Ray.

“The reader of this imperfect narrative may be interested to know that the widow of Edwin Ray, now Mrs. S. H. Patterson, of Jeffersonville, has long enjoyed every comfort and luxury that wealth could command, but has ever looked back to the period when she shared the poverty and self-denial of an itinerant minister as the happiest of her life. The beloved daughter—Mrs. Elizabeth Davis—and two children of hers, have long since joined the sainted Ray in heaven, and her only surviving child, now residing with Mrs. Patterson, is walking in the footsteps of her pious ancestors. His son, now Colonel John W. Ray, a distinguished lawyer of Indianapolis, not only received his father’s Bible just as his father left it, but is trying to serve his father’s God in his father’s Church. In the Sunday-school, the class-meeting, the prayer-meeting, as well as in the great congregation, his delight is in the service of the Lord.”*

It is with no small degree of pleasure that we find the name of Uriel Haw among the itinerant ministers of the Methodist Church. In our first volume we reviewed the labors of his father, the Rev. James Haw, who came to Kentucky in 1786, with Benj. Ogden, as one of the first two missionaries who entered the District. Uriel Haw was born in Sumner county, Tennessee, May 13, 1799. We have no record of the time when he professed religion, but think it probable that in childhood he gave his heart to God. At the District Conference held at Burksville, Kentucky, September 1, 1821, with Thomas

* Communication from the Rev. D. Welburn.

Joyner, J. R. Lambuth, and William Chambers, Uriel Haw was licensed to preach. In 1822, he became an itinerant. Forty-one years before, his father had entered upon the same noble, yet self-sacrificing work; and thirty-six years had passed away since, with Ogden, he had commenced his ministry in the untrodden wastes of the West. Many changes had transpired since then. We have seen James Haw turn away from the Church for which he had made so many sacrifices, and for whose welfare he had labored with so much earnestness and zeal. We have followed him in his ministry into another Communion, and have rejoiced that he always maintained his character as a Christian. We have stood by his side as he entered the river, and witnessed his exultation in the hour of death.

In entering upon the duties of an itinerant preacher, the difficulties with which Uriel Haw had to contend, though numerous, were not equal to those that confronted his zealous father. The Indians had left the State; the grand and stately forests had disappeared before the march of civilization; and Christianity was exerting an influence for good, and asserting its power, throughout the Commonwealth. The first appointment of Mr. Haw was to the Cumberland Circuit as the colleague of Milton Jamison. This Circuit first appeared in the Minutes in 1808, with Richard Browning as its preacher. It had always been regarded as the most laborious, as well as the most rugged field in the Conference. It was about two hundred miles in circumference;

extending across the main branch of the Cumberland River, and up on the Elk Fork of the Cumberland. The country was mountainous, rugged, and sterile, except small strips along the water-courses. In traveling this circuit, two remarkable mountains, bearing the names of "Hell's Kitchen" and "Devil's Backbone," had to be crossed.* The people were generally rough in their manners, but distinguished for their hospitality and kindness. The country was sparsely settled, the places for preaching remote from each other; nor had the gospel exerted an influence equal to the energy displayed by the preachers.† During the year preceding the appointment of Mr. Haw to this charge, the Church had greatly declined in numbers, but under his untiring zeal, connected with that of his colleague, it attained to almost its former strength. Between the two evangelists, Jamison and Haw, the warmest relations existed, and the next year we find them associated again in another field—the Danville Circuit. He left Kentucky in the autumn of 1824, and with Peter Cartwright, Andrew Monroe, Edwin Ray, and Richard I. Dungan, was transferred to the Missouri Conference. A call for help from beyond the Mississippi came, and Uriel Haw, inspired by the same heroic spirit that impelled his noble father to penetrate the Western wilds, responded to the call. His first appointment in Missouri is to the Boon's Lick Circuit, then to the Boon's Lick and

*Manuscript Autobiography of the Rev. Andrew Monroe.

† Our first appointment, in 1837, embraced a large portion of the old Cumberland Circuit.

Lamoine, from which we follow him to St. Louis Circuit, and then to Cape Girardeau, where he remains two years. His next field of labor is the Arkansas District, in which he presides one year, when he is placed in charge of the Cape Girardeau District. On this District his health fails him, and he is placed on the superannuated roll. Recovering his strength, in 1833 we again find him making full proof of his ministry, and in charge of the Cape Girardeau Circuit. Before the close of the year he is again prostrated, and at the ensuing Conference requests a location. His great desire to do good and to save souls would not allow him to continue in this relation. He reënters the work after a year of rest. No, he did not rest; in a local sphere he labored far beyond his strength. The Church demanded his service, and as the leader of the hosts, we find him on the Cape Girardeau District, preaching with the energy that distinguished his earlier years. Two years in this laborious field place him again on the superannuated list. He continues there only one year, when we see him on the New Madrid Circuit, where he preaches for two years. Worn down again, his name, with five others, is returned in answer to the question, Who are the superannuated preachers? After sustaining this relation for two years, he located. Unwilling to be idle when able to preach, after spending a single year in the local ranks, in 1843 he is reädmittted as a member of the Missouri Conference, and is appointed to Charleston Circuit, his last charge. "There he continued faithfully to fulfill the duties assigned him, until

about two weeks before his death, when he sunk under the power of the prevailing fever. Great were his sufferings; and inquiring of his medical attendant if he did not think the disease would prove fatal, the doctor seemed disposed to evade the question. 'O, sir,' said Brother Haw, 'you need not fear candidly to declare your mind, for I am not afraid to die,' repeating with much emphasis, 'I am not afraid to die; I have grace to sustain me.' Two days before his death, his friends thought him dying: one asked him what were his prospects then. 'They are,' said he, 'as I told you before; there is not a cloud; all is bright and clear. Glory to God! All is well! all is well!' which he frequently repeated during his sickness. During a severe paroxysm, the sufferer turned his eyes to the doctor, and said, 'Doctor, what do you think of that struggle? is it not death?' He intimated that it was. Brother Haw cried, 'Lord, cut short thy work in righteousness! O blessed Saviour, how I love thee! I love thee because thou hast redeemed me; I love thee because thou hast preserved me. O blessed Lord, thou has delivered me from *all fear of death!*' He endured deep sufferings without a murmur, and died on the 7th of September, 1844. His last words were, 'Jesus, I come; Jesus—' he seemed in the act of repeating, 'I come.' '*

George Brown was born in Halifax county, Virginia, in 1771. Being left an orphan by the death of his father when he was quite a child, and his mother being in indigent circumstances, he had not

* General Minutes, Vol. III., p. 588.

even the advantage of a common education. When about twenty-one years of age he married, previous to which time "he was very destitute of learning." Soon after his marriage, he became awakened, through the instrumentality of Methodist ministers, and joined the Church as a seeker of religion, and subsequently obtained the witness of the Spirit.

"As a private member, as a class-leader, and as an exhorter, he was active and useful. Having obtained license to preach, he was, in 1806, ordained a deacon. In 1818, he joined the traveling connection, and was appointed to Dover Circuit. In 1819, he was returned to the same Circuit, where his labors were abundant and successful. Crowds attended, and the fruits of those seasons are still visible. In 1820 and 1821, his appointment was on Dixon Circuit, and in 1822, on Livingston; and in 1823, he was again appointed to Dover. Here, about December 3, he was attacked by an illness which terminated his useful life on the 12th of the same month. From the time of his attack he was strongly impressed with a sense of approaching dissolution, but had no doubts respecting his acceptance with God. When asked by his friends if he was any better, he answered, 'I suppose that I am, for every day I get nearer to my Father's house—I am that much better.' The day before his death, one of his friends asked him how he did. He answered, 'I suffer a great deal of pain, but shall now soon be at home.' A few hours before his death, he arose from his bed, walked to the door, and for some time stood viewing the burying-ground, where

some of his family had been buried. Being helped to his bed, he gave directions concerning his burial, and appointed a man to preach at his funeral. Soon after this, he began to tell his friends about his heavenly inheritance; and reaching out his hand with great composure, he bade them an affectionate farewell. After a few minutes' silence, he said, 'I thought I should have spoken no more, but I believe I shall say a little.' He then began to exhort his family and friends to meet him in heaven. This he continued to do for some time, and at last broke out in a strain of rapture, crying, 'Glory! glory! glory!' until his voice was lost in death."*

But few men have entered the ministry in any age of the Church, or prosecuted the duties of the sacred office, with more unremitting ardor, than Benjamin T. Crouch. As a preacher, no man was better known in Kentucky, and none was more greatly beloved by the Church. He was born in Newcastle county, Delaware, July 1, 1796. His father, John Crouch, emigrated from Delaware to Cecil county, Maryland, and in the autumn of 1800, removed to the West, and settled near Washington, Pennsylvania. His parents were both Methodists, and distinguished for their piety and devotion to the Church. When in the tenth year of his age, he was bereft of his pious father, who died in triumph, leaving Mrs. Crouch with eight children, in reduced circumstances. In referring to his widowed mother, Mr. Crouch says, "My dear mother survived my father thirty-six years; married a second husband;

*Methodist Magazine, Vol. VIII., pp. 166, 167.

was the mother of three additional children; lived to see her eleven children all grown and in the Church with herself; and then having been fifty-six years a devoted and useful member of the Methodist Church, she closed the mortal scene in perfect peace, saying to her family and friends, 'Meet me in heaven.'"*

The death of his father, and the destitute circumstances in which his mother was left, rendered it necessary, as he was the eldest son, that as far as possible he should contribute by his labor to lighten the burdens of his widowed mother. Great as was the pleasure he derived from this source, it nevertheless deprived him of the advantage of an early education.

Possessing much of martial spirit, he entered the American army in the war of 1812, and though only a youth of sixteen, bore himself gallantly, and rendered himself a favorite with both his companions in arms and the officers in command.

His father's house had been a place of rest for the weary itinerant from long before his birth. The venerable Asbury, Whatcoat, Fleming, and others, distinguished in the early history of the Church, were often refreshed beneath his roof. Growing up amid such associations, he could not remember when he was first impressed on the subject of religion. It was not, however, until he had nearly closed his twentieth year, that he became a member of the Church. It was in the month of May, 1816, that he took this important step, and at a camp-meeting held in Ohio, in August following, "he

* Manuscript of the Rev. B. T. Crouch.

obtained by faith the blessing of peace with God through our Lord Jesus Christ." In the dewy morn of childhood he had frequently thought that the path of duty might some day lead him into the ministry; but now soundly converted to God, the impression was deep and abiding, "that God had called him to the tremendous work of the Christian ministry."* Unwilling to enter upon a calling involving such fearful responsibilities, he endeavored for three years, by performing the duties of class-leader and exhorter, to divest himself of these impressions. "Without resources, not even a horse to ride, or money to buy one with; his education limited not only to the English language, but almost to the spelling-book and the Bible," he framed every excuse for refusing to obey the behests of conscience. A severe attack of sickness bringing him to the margin of the grave, afforded him an opportunity for an examination of his conduct, which resulted in the decision to offer himself to the Conference. He was licensed to preach on the 10th of April, 1819, by the Rev. Moses Crume, at a quarterly-meeting held for the White Water Circuit, near Connersville, Indiana, and on the 15th of the month, under the direction of the Presiding Elder, entered upon the duties of a traveling preacher, on the same circuit, as the colleague of the Rev. Allen Wiley. He began his itinerant career "on foot, with his saddle-bags on his arm, a part of a Bible, a hymn-book, and a few articles of clothing." At the following session of the Ohio Conference,

* Manuscript of the Rev. B. T. Crouch.

Mr. Crouch was admitted on trial, and appointed to the Oxford Circuit, with Mr. Wiley in charge, with whom he had already been associated. In 1820, he was sent to the Little Kanawha Circuit, which placed him in the Kentucky Conference, which had been formed at the General Conference the May previous. In 1821, his field of labor was the Sandy River Circuit, in the Jackson's Purchase, embracing portions of Kentucky and Tennessee, with Lewis Parker as his colleague. With his health greatly impaired by his excessive labor and constant exposure, "swimming water-courses on horseback, sleeping in cold rooms, hard and irregular living, preaching day and night, performing long and fatiguing rides, and reading and studying under unfavorable circumstances," he presented himself at the Conference of 1822. The report of the year's labor through which he had passed was flattering alike to himself and his colleague. "Several new Societies had been organized, classes established the previous year revived and increased, two large circuits formed, and the whole work left in a prosperous condition." At the Conference of 1822, he was sent to the Shelby Circuit, then embracing Shelbyville, in a healthy portion of the State, as the colleague of Simon Peter. His appointment for this year was made in reference to the recovery of his health. It was on this circuit that he first exhibited the extraordinary ability as a polemic, that distinguished him through all his future life.

We have more than once referred to the prominence occupied by the Baptist Church in Kentucky. In Shelby county they held a high position in public

confidence, while their numerical strength was in excess of any other denomination. Several ministers of that Church who ranked among their ablest divines, some of whose names have already been mentioned, were residents of this county. With a jealous eye, and with unceasing vigilance, they guarded the peculiar doctrines of their own Communion, and with equal anxiety watched the increasing luster of Methodism. A presentation of the doctrine of baptism, whether as to subjects or mode, according to the tenets of the Methodist Church, was regarded by them as an infringement on their rights and privileges. On these questions Mr. Crouch was irrefutable. He taught that sprinkling or pouring is plainly set forth in the Holy Scripture as Christian baptism; and by the same Divine authority he established the right of infants to membership in the Church, and to baptism the ordinance of initiation. The chain of his argument was so complete that no man could successfully reply to him, and but few had the presumption to attempt it. In every instance where he was met in debate he was left master of the field, until soon his oft-repeated invitations to Baptist ministers to discuss the issues between the two respective Churches passed unheeded.

A gentleman who met with him this year for the first time, thus describes him: "In the fall of 1823, there yet stood an old and dilapidated school-house, near the waters of Bullskin Creek, in the county of Shelby, and in the Vancleve neighborhood. A Presbyterian minister, the Rev. John F. Crow,

lived near, and his nephew, Mr. Gregg, and a licentiate in his Church, taught a country school in the old house. One afternoon a man of singular mien stepped into the room. He was tall; very slender; hollow-eyed; long, light hair, combed back, and hung down on his shoulders; his look was penetrating, very solemn, and yet he seemed to be in the poorest health—he was pale, seemed to tremble and stagger when he walked; he looked cadaverous. The polite young schoolmaster appeared to have been apprised of his coming, for the school was seated in good order, and the arrival of a few neighbors was the occasion of the strange preacher saying, in a clear, almost thrilling, tone, ‘Let us pray.’ The teacher kneeled, in imitation of the stranger, and the school in a body went down. No part of the prayer is remembered, but such a voice had not been heard in that neighborhood—clear, full, fine compass, and perfectly under control: the tall, slim preacher made use of that penetrating voice, for fifty minutes, in preaching to us from the passage, ‘Seek him who maketh the seven stars and Orion.’ Forty-four years have come and gone, but the remembrance, the impression of that afternoon remains. Many were the times and occasions that we met the Rev. B. T. Crouch in the past forty years, and he always impressed us as a man possessing the elements of real greatness. Brought up poor, he had no schooling from books. He learned the hatter’s trade, and for many years after he became a preacher he made the hats which covered his head. Often has the contrast between his

different garments been noted—a coarse coat and a fine hat—but it was accompanied by the statement ‘that he made his own hats, and he was too proud of his trade to work on an inferior job.’ So fine was his taste, and so accurate his observation, that though he could not parse a sentence in grammar, yet his style, both in conversation and in preaching, was so fine, indeed so elegant, that he was usually taken to be a man of classical attainments. In manner, he was as courtly as a prince; in spirit, he was as humble as a child. He traveled thousands of miles on horseback, and was never known to be late. He never seemed to have any health, yet he was fully effective for many long years. He was an able minister; his logic seemed to have been born with him, and was as natural and ready as his distinct and supple voice to declare it. We once heard him preach at Winchester, Kentucky, in which part of the State the Reformed Baptists were numerous and influential. His theme was based upon the opening verses of the eighth chapter of the Epistle to the Romans: ‘There is therefore now no condemnation,’ etc. Very concisely, but lucidly, he stated the moral ruin of man by the fall of Adam, and his recovery by the sacrifice of Christ; and then, with a ministerial dignity, authority, and tenderness which are rarely equaled, and perhaps never surpassed, he called upon all present to embrace the ‘original gospel,’ and ‘ancient order of things,’ as set forth in this holy Epistle of St. Paul. No learned Doctor of the Law, no Bishop of the Church, could have excelled this unpretending evangelist in the

clear, concise, and sublime presentation and defense of the pure gospel of the Son of God. He had no ambition, only to please God and discharge his duties to men: 'Poor in this world, rich in faith, and an heir of the kingdom which God has promised to them that love him.' '*

On the 1st of July, 1823, he was married to Miss Hannah V. W. Talbott, the daughter of Mr. Nathanael Talbott, who resided near Shelbyville. Amid all the vicissitudes incident to the life of an itinerant Methodist preacher, she proved to be his stay and help. His labors on this circuit were greatly blessed, and many were added to the Church; and the next year he was returned to the same charge, with Shelbyville and Brick Chapel detached and formed into a station. His ministry the second year was equally successful, though his health continued feeble. At the Conference of 1824, he was so reduced in strength as to be unable to receive an appointment. He says, "At this Conference my *skeleton appearance* procured for me the commiseration of all the members, and their kindness, with much persuasion, prevailed on me to take a superannuated relation." He returned to the effective ranks at the following Conference, and was appointed to the Lexington Circuit, a large and laborious field, including Frankfort, Versailles, Georgetown, and Nicholasville, besides many country places. In 1826, he was stationed in Frankfort and Newcastle, the two towns being twenty-six miles apart, "having some fruit at each place." At the

* Communication from the Rev. George W. Brush.

Conference of 1827, he was so completely worn down that he was once more persuaded to accept a superannuated relation, in which he continued for three years. He, however, was not idle: he preached from one to three times a week, traveled extensively, and lectured often in behalf of the American Bible and Colonization Societies, agencies for each of which he had accepted at different times.

When he was first placed on the superannuated list, he removed to Newcastle, where his family lived the most of the time for thirteen years. His Journal abounds in kind and grateful references to the people of that village. Under his auspices the first Methodist Church edifice in Newcastle was built. Reporting himself effective in 1830, he was sent to Frankfort, and the next year, as Presiding Elder, to the Ohio (afterward Louisville) District, on which he remained for four years. The village of Shelbyville, in which we were brought up, was embraced in his District at this time; and at a quarterly-meeting which he held for the Church in that place, we had the privilege, on the 1st of September, 1833, of joining the Church under his ministry. In 1835, he was appointed to Shelbyville, Brick Chapel, and Christiansburg, with Henry N. Vandyke as his colleague. Here our acquaintance with him became intimate. Preparing, as we were, for the ministry, and he sustaining to us the endearing relation of pastor, we learned to love him as we have loved but few men; nor have we forgotten the many and useful lessons he taught us. From this charge we follow him to the city of Louisville, and

find him stationed, with John C. Harrison as his colleague, at Fourth and Eighth Street Churches. Unaccustomed to the confinement of a station, the labors of Shelbyville and Louisville brought him near the grave. Beloved as he was by the Church, and anxious as they were for his return the second year to the city, it was evident, long before the close of the year, that his removal was necessary to the protraction of his life. Weary and worn in the performance of the oft-recurring duties of the pastorate, he never ceased to work, but prosecuted with unremitting energy his high and holy calling. He says, "The labors of the city did not suit my state of health; I was wasting away, with a large frame of bones, one inch over six feet in stature; my weight during most of the year was only one hundred and twenty pounds." In his Diary he refers in touching language to the kindness of the people, their anxiety for his reëppointment, his feeble health, and "skeleton appearance." It was during this year that a most amusing incident occurred. The office of a physician in the city was located on a principal street. He had in his office a human skeleton that was concealed in a case that was fastened to the wall. It was so arranged with springs that by a person treading on a plank in the floor in front of it, the door of the case would fly open, and the arms of the skeleton would encircle him. A young man, not accustomed to such objects, early one morning entered the office of the physician, and before he was aware, found himself in the embrace of the skeleton. Violently tearing himself

away, he rushed from the room in great alarm, and reaching the street, ran at full speed for several squares. Just as he imagined he was safe, he suddenly turned the corner of a square, when he was confronted by Mr. Crouch. Stopping for a moment, the horror-stricken youth looked upon the tall, pale stranger, and exclaimed, "Oh ho! old fellow! you can't fool me, if you have got clothes on!" then leaving the preacher equally surprised, he soon disappeared amid the passing crowd.

At the following Conference Mr. Crouch, "as a life-preserving expedient," was placed on horseback again, and returned to the Louisville District, from which he had been absent two years. His labors on this District were signally blessed. At no period before or since has the Church within the territory embraced in this field of labor at that time, enjoyed such prosperity. At the expiration of four years a net increase of more than two thousand members showed how faithfully he and his associates performed their duties. The unparalleled prosperity of Methodism in that portion of the Green River country over which he presided, induced the most violent opposition to its advancement and success. The accomplishment of good was the aim of his great and noble soul, and as the leader of the hosts, he stood upon the watch-tower, and ever defended the doctrines peculiar to Methodism, and then enforced the great practical teachings of Christianity. Under his administration the Church feared no enemy nor shunned any attack, but enjoyed a feeling of security, though opposition in any form should

manifest itself. Christianity, in the southern portion of his District, in many communities, was only in its infancy, and Methodism was fast occupying the ground. It was as late as the early part of this year—1826—that the now flourishing and elegant town of Owensboro was first placed on the plan of the Hartford Circuit as a preaching-place. Occasionally, previous to that time, Methodist preachers had passed through the village, and preached to the people, but no arrangement had hitherto been made for regular circuit-preaching. From the introduction of Methodism into that community, the message of salvation, as delivered by the preachers, was not heartily embraced; the preachers themselves, however, met with a cordial reception, and the repetition of their visits was most earnestly solicited. Previous to 1837, a small but interesting Society had been organized. The Baptist Church had also established a small congregation. There being no church-edifice in the place, each denomination worshipped in the winter in the seminary, and in the summer in the court-house. In the month of June, 1839, a union-meeting was held in the village, in which the Baptist, the Cumberland Presbyterian, and the Methodist Churches participated. The pastor of the Methodist Church was Daniel S. Barksdale, and his colleague was Richard Holding, who sustained that year a supernumerary relation, but who had been the pastor of the Church the previous year. During the meeting, an interview was sought with Mr. Holding, and the ungenerous proposition from a leading Baptist minister made, that the

Methodists and Baptists unite to break down the Cumberland Presbyterians. This met with a prompt resistance from Mr. Holding; his spirit was too catholic to entertain any such suggestion. Difficulties, however, resulted from the interview, that not only disturbed the harmony of the meeting, but destroyed, to a great extent, its beneficial results in the community. An unrelenting war from that period was waged against Methodism. It was shown no quarters—it asked none. The several attacks that were made upon its doctrines and peculiarities demanded a response. In the month of May, 1840, in accordance with a previous announcement, Mr. Crouch proposed to deliver a series of sermons on the subjects, the mode, and the design, of Christian baptism. Among the ablest polemics in the Baptist Church in Kentucky, no man occupied a position so prominent as John L. Waller, of Louisville. He was not a minister of the gospel, not having been licensed to preach until a later date. He was the son of a distinguished Baptist preacher, and was conducting at this time, with signal ability, the *Western Recorder*, a paper published in the interest of the Baptist Church. He was in the habit of delivering what he styled lectures on baptism, wherever the interest of his denomination might demand it. His public speeches were not only distinguished for their force, but also for the bitterest invective, in which he so freely indulged. On this occasion he appeared in Owensboro, accompanied by several Baptist ministers, for the purpose of replying to the Presiding Elder of the Methodist Church.

Mr. Crouch held his quarterly-meeting on Saturday and Sunday, and on Monday commenced his lectures on baptism. The assembly that attended was vast. He occupied the court-house. Twice on each day—for three successive days, and on each occasion for three full hours—he appeared before the people, setting forth the peculiar views of the Church of which he was the representative, and defended those views with a force that carried conviction of their truth to the hearts of hundreds. During all this time no asperities were indulged in, no words of bitterness fell from his tongue. With that Christian charity that conceded to those from whom he differed the same honesty he claimed for himself and his brethren, every sentiment he uttered was invested. Finishing the work he had undertaken, he left for another portion of his District. His praise, however, was on every lip, and his name became embalmed in the hearts of the people, while the truths he so ably and so fearlessly defended have in that community ever since been respected. On the day following the departure of Mr. Crouch, Mr. Waller began his reply. He certainly discussed the points at issue with marked ability. With every argument that can be adduced in support of the theory of the Baptist Church, on these subjects, he was perfectly familiar. For two days he leveled his artillery against Methodism, but like a giant, it remained unmoved at each successive shock. Words of bitterness ever and anon fell from his lips, and yet the truths against which he battled stood forth in peerless beauty. The names of the sainted

dead, the heroes of Methodism, men who had done so much for Christianity and the world, were called up from their beds of dust, to be the victims of his abuse; and yet the Church in which they had labored, and upon whose altars they had sacrificed their all, stood forth, "a thing of life," blessing and being blessed. Himself chagrined, his brethren mortified, he quit the field, only regretting that he had been so rash. A suit in the civil court resulted from the discussion.

Mr. Crouch made no pretensions to an acquaintance with the Greek language, but during the discussion of the mode of baptism, he invited Mr. Scarborough, the Principal of the Owensboro Academy, and a gentleman of high literary attainments, to favor the audience with the meaning of the Greek words usually introduced in this controversy, which he did with much effect. Instead of meeting this branch of argument, Mr. Waller simply denounced Mr. Scarborough, who was not in the house at the moment, as "an inflated and ignorant pedagogue." A youth—young Thompson—who was the brother-in-law of Mr. S., being present, and much excited at the language of the speaker, arose and said to Mr. Waller, "If you mention the name of that honorable gentleman again I will chastise you." To which Mr. Waller replied, "I am not to be deterred from my purpose: the same blood runs through my veins that ran through the veins of those Wallers who shed it in Virginia in defense of the liberty of conscience." The youth was taken from the house, and at once the fears of

the speaker subsided. Young Thompson was immediately indicted under the charge of disturbing religious worship, and prosecuted with unremitting energy; but here Mr. Waller and his friends again failed. During the lectures he had delivered, he had not on any occasion opened the service with prayer; and the language in which he indulged was so repugnant to the teachings of the meek and lowly Jesus, that a jury decided that no religious service had been conducted by Mr. Waller, and that therefore the indictment against the young man was not sustained.*

In 1841, Mr. Crouch was appointed to the Lexington District, having spent eight years out of the ten preceding on the Louisville. His next field of labor was the Shelbyville District, on both of which he remained four years. In 1849, he was appointed to the Harrodsburg District. An attack of cholera near the close of the year, and the loss of health resulting from it, induced him to ask to be relieved from so heavy a work at the ensuing Conference, and hence, the next year we find him on the Newcastle Circuit, on which he remains for two years. In 1852, he was stationed in Carrollton, where he had been the chief instrument in building up the Church thirty years before, where he spent two years pleasantly to himself and profitably to the

*The author of this work was the pastor of the Methodist Church at Owensboro when this discussion occurred, and was present all the time. Some time afterward, Messrs. Crouch and Waller met in Louisville, and after shaking hands, Mr. Crouch pleasantly said, "Well, Brother Waller, the next time you reply to me, please do so in a religious manner."

Church. From Carrollton we follow him to La Grange and Westport Circuit, to which he was returned the second year. During all these years he had "never been absent from an Annual Conference, had never reached the session too late, or left too early; never was absent from Conference business but once, and then only fifteen minutes, to have a tooth extracted." Here his Diary closes.

"At the ensuing Conference he obtained a superannuated relation, and for the past two years had been engaged in superintending a school at Goshen, Oldham county, Kentucky. Only a few weeks since, he sold this property, with the intention of entering again upon the regular itinerant work, as announced by himself in the *Christian Advocate* very recently. But his work was done. For several days he had been complaining of a pain in his head, but it had not interfered with his business. He died on Monday, April 26, 1858, at eight o'clock P.M. On the Sabbath preceding he had preached two sermons at Goshen; was in the school-room all of Monday; ate his supper as usual, and was unusually cheerful. After family worship he went to his room, having urged his wife to spend the night with a sick neighbor. Soon after she left, his little daughter, who was in the room with him, says he arose and attempted to kneel, and in doing so fell. Assistance was called, and as his son and wife were endeavoring to raise him, he remarked, 'I believe my head will cause me to go distracted.' These were his last words. In ten minutes after they laid him on his bed he was a corpse. He leaves a wife and eight children.

He was buried at La Grange—the funeral services conducted by the Rev. William Holman. His history is identified with the history of Methodism, Christianity, morals, and education in Kentucky for thirty-seven years. His character as a man and a minister is before the Church and the world, ‘known and read.’ In his early dedication to God, and in his unreserved consecration of a long life to the service of God and his Church, we have the earnest of a blissful immortality.”*

We cannot pass from the name of Benjamin T. Crouch without a few additional thoughts. He was a great man, and reached the proud eminence on which he stood by the purity of his character, added to a good native intellect and untiring industry. Entering upon the work of the ministry without a knowledge of even the rudiments of education, he soon took rank with the master-spirits of the Church. Although the greater portion of his life was spent on extensive Districts, furnishing him but few facilities for study, he became the most profound theologian in the West. As an able defender of the Church, he had no peer in the Conference; and in every community in which he lived and labored he left an impression for good. Enjoying the fullest confidence of his brethren in the ministry, they awarded him the highest honors within their gift. He was a member of every General Conference from 1828, with the exception of a single session, and also a member of the Convention that met in Louisville in 1845. Without the advantage of

* General Minutes M. E. Church, South, Vol. II., p. 5.

education, he labored more intensely in behalf of the educational interests of the Church in Kentucky than any other man.

His death was sudden. The pain of dying lasted only for a moment. He had suffered all his life, and Heaven kindly granted him exemption from suffering now. He gave to the Church and ministry a brave and gifted son, who bore his honored name, and who fell in the Confederate cause, while gallantly leading a regiment in the memorable battle of Thompson Station.

Lewis Parker was born March 23, 1798, in Ontario county, New York. "His father, Stiles Parker, who was also a local preacher, was formerly a Presbyterian, and embraced Methodism, which became the common faith of the family, under the preaching of Samuel Haw, who was a kinsman. In 1815 Lewis, with his father's family, removed to Ohio, and the next year, to Hardin county, Kentucky. In 1820, he professed religion and joined the Church, at a camp-meeting. He was probably never counted a very wicked young man, but, according to his own account, he was stubbornly opposed to the pious influences that surrounded him. Upon the occasion of his conversion, he had been upbraiding his people for the waste of time and their foolish enthusiasm; and suiting his practice to his theory, he started with tools to do a piece of work, refusing to attend the meeting; but by a fall, he severely cut his hand. The wound not only disabled him then, but it stiffened two of his fingers for life. Shortly after he became a member of the

Church, he attended a grammar-school, in Hart county, Kentucky. The circumstances of his family, though respectable, in that primitive time, had not afforded him an education. While going to school it was thought, from the seriousness with which he pursued his studies and the selection of his reading—Benson's Sermons, Edwards on the Will, and Spoonover's Works—that he expected to preach." He was licensed in 1821, admitted to the Kentucky Conference on trial the same year. His first appointment was to the Sandy River Circuit, in Jackson's Purchase, as the colleague of Benjamin T. Crouch. In his Diary Mr. Crouch speaks of Lewis Parker as "an excellent colleague," and refers to his labors in the most flattering terms. He continued a member of the Conference until the session of 1829, when he retired to the local ranks. During the period of his ministry as an itinerant preacher, after remaining one year on the Sandy River Circuit, he traveled the John's Creek, Wayne, Somerset, Danville, Logan, and Greenville Circuits, the last mentioned two years. While traveling the Wayne Circuit, on the 17th of May, 1824, he was married to Miss Matilda De Forest Lockett, who most worthily shared his name and destiny, and blessed him to the close of his life. It cannot but be regretted that the force of circumstances demanded that Lewis Parker should locate. It was certainly a sacrifice that should not have been required. The meager provision that was made for the support of our fathers in the ministry rendered the location of many of them an impera-

tive duty. He possessed an aptitude for the pastoral work that made him exceedingly useful. His native genius, his well-stored mind, his courtly and prepossessing manner, his ardent piety, and his burning zeal, not only made him highly acceptable to the Church as a preacher of the gospel, but rendered him everywhere a welcome guest and a useful minister of Jesus Christ. After his location, he settled in Wayne county, where, with the industry that had distinguished him in the itinerant ranks, he devoted himself to the support of his family. The demands of the Church, however, upon his ministry, were not disregarded. The popularity he enjoyed as a traveling preacher, followed him to the local ranks; and during the forty years in which he sustained that relation to the Church, it never waned. In every community within his reach his ministry was earnestly sought by the Church, and whether at his own regular appointments or on camp-meeting occasions, he preached in demonstration of the Spirit and with power. Familiar with the doctrines of the gospel, he was among the ablest defenders of Christianity, and with burning words not only impressed the people with his earnestness, but with the momentous truths he delivered. "His appointments were as regular as those of a settled pastor, while the intermediate Sabbaths were left for special services. His own house was for the last twelve years a preaching-place on Somerset Circuit, and embarrassed, and struggling to free himself, his contributions were, for the support of the gospel, 'more abundant,' amounting one year to no less than one

hundred and sixty-five dollars. When told that it was too much, he answered, 'You must allow me to judge in this matter.' God smiled on him and his offerings, and when death came, he 'owed no man any thing but love.' His house was ready. He was a Methodist, yet not a bigot. He published, a few years since, a tract on 'The Mode of Baptism,' which received the commendation of eminent scholars and divines. No man in South-eastern Kentucky exerted a more extended and beneficent influence over the Methodist public than he did; and to none is the Church in that section more deeply indebted for her stability and success." The following extract from a letter written by his son, Dr. Parker, of Somerset, will be read with interest:

"He had always entertained the hope that he might reënter the Conference, and die at last in the active duties of the pastorate, but he never realized his wishes. He died at Cedar Hill, Pulaski county, April 29, 1863, in full assurance of eternal life. The very afflicting and painful disease that broke his well-preserved constitution and destroyed the once powerful man, was borne with fortitude, supported by that hope he had long prized above all temporal conditions. Upon a serene summit, at Cedar Hill, his late residence in Pulaski county, Kentucky, where he had selected a site for a church and chosen his burial-ground, rest his remains—by his side his beloved wife, and around him several grandchildren.

"Of his character as a Christian and a minister: religion with him was without ostentation—it was not outward only, it was not occasional; he was, under

all circumstances, religious, and though he made no sacerdotal display, there was a sincerity in his manner and an apparent conscientiousness in his habits that generally commanded respect for his piety. He was very apt to reprove unblushing sins committed in his presence, even by strangers: this he did so disinterestedly, with such respect for Divine authority, and charity toward men, as to give no personal offense. After his experience in the army, he said that while among soldiers several months, he never knew one of his own command to use profane language in his hearing without apologizing or expressing some regret. His preaching was altogether extemporaneous; his composition was most marked by the terse, compact, and pointed stating of his arguments; no superfluity; he was always earnest and impressive, and his exhortations were fervid and direct. As a Methodist, he was well indoctrinated, and was prompt—not supercilious—in defending the doctrines of his Church. During the early introduction of Campbellism in Kentucky, he was one of its most formidable obstacles, and had frequent debates with its popular advocates in Southern Kentucky.”*

Simon L. Booker was born in Stevensburg, Virginia, and embraced religion in 1817. He came to the West soon after his conversion, and was admitted on trial in the Kentucky Conference in 1821.

* The Rev. Lemuel D. Parker, of the Kentucky Conference, M. E. Church, is his son; and Mrs. Emerson and Mrs. Harrison, the wives of two of the ministers of the Louisville Conference, M. E. Church, South, are his daughters.

His first appointment was to the Monroe Circuit, in Virginia. In 1822, he was sent to the Red River Circuit, which embraced portions of Tennessee and Kentucky. The next year he traveled the Green River Circuit, and in 1824, was stationed in Hopkinsville, and at the close of the year was transferred to the Baltimore Conference. Mr. Booker was highly prized in Kentucky for his manly intellect, his consistent piety, his ardent zeal, and his abundant success. He was transferred to the Baltimore Conference in 1825, where he labored with success until his feeble health compelled him to desist. His last appointment was to the city of Baltimore, but he was never able to reach it. He died of consumption, at Stevensburg, Virginia, the place of his birth, in August, 1829. "A short time before he expired, he remarked, 'I want a conductor to heaven,' and a moment after triumphantly exclaimed, 'I have one—a sublime one!' and without a struggle" passed away.

Stephen Harber was the twin-brother of Obadiah Harber, of whom we made mention in our former chapter. The two brothers were admitted on trial at the same time. While Obadiah Harber began his ministry as an itinerant in Kentucky, his brother received his first appointment to the Dover Circuit, in Tennessee, but in 1822, was sent to John's Creek, in Kentucky. He continued in the effective ranks until 1828, when, broken down in health, he was put upon the superannuated list, on which he remained two years. His name was then transferred to the roll of supernumerary preachers, where it remained

until the session of 1839. He was then again placed among the superannuated preachers, and continued to sustain that relation until 1845, when he passed from labor to rest. He was never married.

As a preacher, he was plain and forcible; as a Christian, he was exemplary, though his piety was rather morose. He always appeared healthy, though unable to preach because of an affection of the throat. In his dress he was exacting and neat.

Esau and Elisha Simmons were brothers of James Simmons, of whom we made mention in our former volume. They were brought up in Bullitt county.

Esau Simmons was received on trial at the Conference held in Hopkinsville, in 1820, and was appointed to the Shelby Circuit. He continued to sustain an effective relation, faithfully discharging his duties on the several circuits to which he was sent, until 1826, when he became superannuated. He sustained this relation until 1838, when he located.

Elisha Simmons was admitted on trial at the same Conference with Esau. His first appointment was to the Little Kanawha Circuit, with Benjamin T. Crouch. He subsequently traveled the Monroe, Wayne, Cumberland, Breckinridge, Shelby, and Hartford Circuits. In all these charges he was distinguished for his faithful and earnest labors as a preacher of the gospel.

With a delicate constitution, he was no longer able to endure the sacrifices or to perform the duties of an itinerant, and hence he asked for a location at the session of 1828. In a local sphere, by his

meek and quiet spirit, he adorned the profession that he made. He preached but seldom after his location, because of his feeble health. He settled in Augusta, where we first met him in the autumn of 1843. From September until the following winter, we sustained to him the relation of pastor. During this brief period we were with him frequently, and conversed much on the subject of religion. An interesting revival blessed the Church and community in Augusta, at which nearly one hundred persons were converted. He enjoyed the meeting greatly. Hardly had this refreshing season passed, until the fatal black tongue prevailed in the village. Mr. Simmons was numbered among its early victims. His end was peaceful and calm.

We parted with Nathanael Harris in 1819. He received his last appointment as a traveling preacher this year. His field of labor was the Paris Circuit, on which he was very useful.

At the late period in life at which Mr. Harris became an itinerant, it could not be expected that he would long be able to perform the duties of a circuit or station; hence he retires to the local ranks, in which he remains until his death.

“He was Principal of the English Department of the Bethel Academy, Jessamine county, Ky., (the second Methodist school in the United States, and the first in the West,) under the appointment of Bishop Asbury, some three years. Valentine Cook was at the same time Principal of the Classical Department.

“We are not informed of the precise date of his

removal to Kentucky; but feel satisfied, from recollection of his own conversations on the subject, that it was but a few years after his commencement to preach, which was in 1786. He was a preacher for sixty-three years; and more than half a century of his ministerial labors were bestowed, mainly, upon the community of the same section of country. But his was by no means a limited sphere of action. Though, for most of the time, he sustained to the Church the technical relation of a *local* preacher, he was eminently *itinerant* in his operations. Not only did Lexington and all the counties adjoining to Fayette share his labors, but he often took a wide range in his preaching excursions. In Danville, Frankfort, Paris, Georgetown, Nicholasville, Versailles, Louisville, and in many other places, his labors were frequently sought, and their influence was most salutary and lasting. Few ever excelled him in the extent of his labors in visiting the afflicted and distressed, in the performance of the rites of baptism and matrimony, and in the solemn services of funerals. Nor were his labors confined to those of his own denomination. Within the circle of his acquaintance, and especially in his own neighborhood, he was the general favorite with the pious of all orders, commanding universal respect and reverence. No man ever sustained a more unblemished reputation for moral integrity, and deep, unaffected piety, than did he, during his entire protracted ministerial career. He always stood pre-eminently above suspicion. Many instances might be cited, illustrative of the extent and weight of

his moral influence. We name the following as one: A distinguished skeptic and an intelligent Christian had once about closed an extended private debate on the claims of Christianity, when the Christian inquired of the skeptic, 'Do you not admit the force of my argument?' 'Do you see that old gentleman?' replied the skeptic, (pointing to Father Harris, who at that moment chanced to be passing the street,) 'the life of that venerable minister,' continued he, 'has done more to shake my skepticism than all the reasonings I ever heard.'

“His *social* qualities were remarkable. Naturally possessed of an open, sincere, and ardent heart, while he never compromised the dignity of the ministerial character, he was always plain, easy, and frank in his manners, accessible to all, and ever disposed deeply to sympathize with the distressed. In the hour of sore trial, or when secret troubles overwhelmed the spirit, hundreds would say to themselves, 'We must go to Father Harris.' In him they felt that they would find a wise and safe counselor, and one who would never betray their trust. He was emphatically the widow and orphan's friend; and he shared, in an extraordinary degree, the confidence and Christian affection of the female portion of the Church. For their welfare and happiness he always professed to feel a peculiar interest. The purity and sincerity of that interest was well understood and appreciated by them. When treated by others with any little harshness, or when they felt that their proper dignity or prerogatives were trampled upon, their usual reply was, 'We

will tell Father Harris.' They looked up to and leaned upon him, as confiding children casting themselves upon a devoted and beloved father. We often heard him say, 'I am a strong friend of the female sex. I always was so—I was raised up with my *sisters*, without a brother. I felt that I was their protector, and I always feel it my duty to protect the sex from imposition or rough treatment.'

"It must not, however, be supposed, from the general popularity of Father Harris, and the great confidence placed in him, that there was in his composition any thing of the fawning sycophant. He never seemed to court popular favor. Indeed, if we ever heard a fault attributed to him, it was that some thought him too pointed and severe, both in public and private, in rebuking the sinner. But however severe and pointed he might be, all admitted that he was sincere and just in his reproofs. He never would suffer sin in his presence, without reproving it. If he thought any thing wrong in any one, he was sure to tell him of it the very first opportunity, and that 'plain and home,' for he wished him to feel his error and amend his ways. He abhorred any thing like deception, double-dealing, or hypocrisy. Acute in his moral sense, strict in his religious principles, he made no allowance for any thing he thought mean or sinful. Yet we believe he was not slow to forgive, when he saw evidence of true reformation. In illustration of the pointedness of his reproofs, many instances might be given. Once he heard that a certain brother had been guilty of drinking too much

liquor. He charged it upon him the first time he saw him. 'I was in the habit,' said the brother, 'of drinking a morning dram of brandy some months ago, as a medicine to relieve me of an affliction, but I have left it off.' 'Then,' said Father Harris, with emphasis, pointing to his reddened eyes and face, 'why don't you take down your sign?'

"As a preacher, Father Harris stood very high. He possessed an excellent, sound English education. His mind was clear, strong, and comprehensive, and well stored with general information; especially was he well acquainted with the Scriptures. He read them much, and quoted them abundantly, and with great accuracy. He went into the pulpit with a heart deeply impressed with the weight of his subject, and proceeded, in a plain, chaste, and vigorous style, to expound and enforce the truth. If he did not grasp so widely, dive so profoundly, discriminate so minutely, or soar so loftily as some others, yet he never 'beat the air.' He used no fictitious ornament, no superfluity of words—nothing expletively. He knew his own meaning, and made out what he undertook. He was always interesting and instructive, and frequently spoke with great eloquence and force. He seldom failed to reach the hearts of his hearers, and to witness the fruits of his labors. He never made what was called a *failure* in preaching, or appeared to be aiming to preach what might be called a *great* sermon. More than twenty years ago we first heard him. Then his mental energies seemed in their full vigor, and few, if any, excelled him in the im-

portant attributes of a good gospel-preacher. His hearing was then considerably impaired, and afterward became gradually more so. This was an affliction which he deeply felt; for it rendered social converse, in which he so much delighted, somewhat laborious to his friends, as they had to speak in a loud tone for him to hear.

“In person, Father Harris was tall, well proportioned, and commanding in appearance. His features, though not fine, or what is commonly considered handsome, were good, and, lighted up as they were by a kind, unaffected, and intelligent countenance, rendered him decidedly good-looking. His dress was neat, plain, grave, and patriarch-like.

“For the last few years of his life, he lived in Versailles, Woodford county, Ky., where he had purchased a neat little home for himself and his maiden daughters, who exhibited unusual filial kindness in nursing the decrepitude of their venerated father. His general health, through life, had been remarkably good, and his constitution robust; but for months before he died, he had become almost helpless with the infirmities of age. He bore it all with calm composure, and manifested, to the last, that meekness and humility, that patience, and firm reliance on the mercy of God, through the mediation of his Son, which had characterized him through life. On the 12th day of August, 1849, he closed his earthly career, aged 89 years and 17 days, in full assurance of a better inheritance in the land of the blest.”*

* Rev. T. N. Ralston, D.D., in *Methodist Monthly* for 1850.

It would have been proper in a former volume to give a sketch of the life of Mrs. Hannah Hubbard Kavanaugh. She was the daughter of Dr. Thomas and Mary Todd Hinde. She was born in Hanover county, Virginia; March 6, 1777. When only a child, she, with her mother, became awakened under Methodist preaching. She communicated her religious impressions to her mother, who, with herself, was soon afterward converted, the daughter being only twelve years of age. The opposition with which she met from her father, so far from inducing her to abandon the profession she had made, contributed to her fidelity to the Church; and this in time exerted a salutary influence on the life of her father, which, added to the bright Christian example of her mother, led him to Christ. In 1797, her father emigrated to Kentucky, and settled in Clarke county, a few miles from Winchester. On the 29th of March, 1798, she was married to the Rev. Williams Kavanaugh, at that time an itinerant Methodist preacher. We are already familiar with the motives that led her husband to change his Church-relations; it is, however, gratifying to be able to record that, while she exerted every effort within her power to promote both his happiness and usefulness in the Communion into which he had entered, yet she adhered with unfaltering devotion to the Church through whose influence she had been brought to Christ. In 1806, she was left a widow, with six children, and with limited means. In the darkest hours of her widowhood she enjoyed unwavering confidence in the promises of God, for her-

self and her children. At proper ages, she placed her sons where they might learn useful trades, and be trained to habits of industry. "After the death of her first husband in 1806, she remained a widow for six years, mostly at the old homestead of her father, then occupied by her eldest brother, John W. Hinde, in Clarke county. In 1812, she was married to Mr. William Taylor, a native of Ireland, but who was brought up and trained to business in England. By this marriage she had two sons, William and Edmund Todd. William died before he was grown, and Edmund remained with her at home, full of attention and kindness, until her third marriage; her second husband having died in 1814. She remained a widow for two or three years, and was again married, to Mr. Valentine Martin, by which marriage she had two daughters—Martha and Ann Southgate. Ann lived to be grown and married, but died soon after. Her second husband was a religious, good man; and his surviving son, Edmund, has been promoted by the people of Clarke county to the office of County Judge, which office he has filled with signal ability. Her third husband was a near neighbor before marriage, and though not religious at the time, under the influence of his pious wife he became so, and made for her a kind and devoted husband. Under the influence and example of this excellent woman, each of her children, as they arrived at the earliest age of discretion, one by one, joined the Church of their mother, and ever maintained a Christian character. Her son—Bishop Kavanaugh—in speaking of her, says: "The leading

characteristics that marked the life of my mother were those of patience, fortitude, a trust in God, and a steady hope in his providence; a general affection for all good people, and a generous concern for the bad; a deep and abiding sympathy for the poor and the unfortunate; a strong attachment to the cause of God, his Church, and the ministry. She had been paralyzed by a stroke of palsy for several years previous to her death, that gradually robbed her of her action until she could not walk at all. In this condition she gave herself to much meditation and singing, or humming, the tunes in which she had been accustomed to praise God." Her last moments were full of triumph. None of her sons were present except Hubbard. When he found she was near her end, he asked her if she was aware of the fact that she was now dying. She simply replied, "Yes, I know it." He asked again, "Well, mother, how do you feel in reference to your departure?" Her only reply was, "READY!" O how expressive! What a depth of fullness and perfection in this laconic and all-expressive word, "*Ready!*" A long life had been spent in the strictest care and untiring labors—to be able at last to say, "READY"—ready to depart in peace—ready to enter upon an eternal rest, and the reward of the faithful! Her duties to God, the world, and her children had been now all faithfully discharged, and she was ready to die. On the 11th of January, 1852, at the residence of her son-in-law, Mr. John Stevens, in Madison county, she passed away.

There lived at this time, in Howe's Valley, in

Hardin county, George and Susan Klinglesmith. They were both born in Westmoreland county, Pennsylvania, and were of German parentage. Mr. Klinglesmith was born in August, 1769, and his wife in 1781. They came to the West in 1801, soon after their marriage, and settled first in Nelson county, but the following year removed to Breckinridge, and six years later to Hardin. In 1803, Mrs. Klinglesmith became a Methodist, and the next year her husband followed her example. Their house at once was a chapel and a home for the preachers. Deeply pious, and distinguished for their earnestness and zeal, they were instrumental in accomplishing much good. Mrs. Klinglesmith, especially, with her good, sound sense and fervent piety, presented the claims of religion on all proper occasions. Not only at home in the domestic circle did her piety shine, but in the class and prayer-meetings, as well as in the love-feasts, she bore her testimony to the power of saving grace. The language in which she spoke was broken English, and her prayers and speeches, though powerful in their effect, were remarkably brief. On one occasion, at a love-feast, she arose and said: "Brudders and sisters, I has religion, I knows I has religion, I feel it in mine heart." She said no more, but that short speech, uttered with unction, thrilled the entire assembly. She was in the habit, too, of leading in public prayer. At another time, at the close of a prayer, she said, "Lord, I'sh done." Her husband, who was present, feeling mortified at the abrupt manner in which the prayer was terminated, ex-

claimed, in the presence of the assembly, "Wife, for vat you say, 'Lord, I'sh done'? Vy don't you bray like vite volks, und say, 'World vidout end. Amen'? If you don't bray like dat vay, you sha'n't bray no more." Mr. Klinglesmith finished his course October 1st, 1858, in hope of eternal life, having been for fifty-four years a member of the Church. His pious wife still lives, (1869,) and converses freely and delightfully in reference to her prospects beyond the grave.

The Paris and the Greenville Circuits appear for the first time in the Minutes for this year, while the work is enlarged by the formation of an additional District.

The increase for this year was *three hundred and twelve* white, and *seventy-two* colored, members.

CHAPTER IV.

FROM THE KENTUCKY CONFERENCE OF 1823 TO THE
CONFERENCE OF 1824.

The Conference held in Maysville—Bishops George and Roberts both present—Nelson Dills—Daniel Black—Thompson J. Holliman—David Wright—Clement L. Clifton—Richard I. Dungan—George Richardson—Abram Long—John S. Barger—Newton G. Berryman—Hubbard Hinde Kavanaugh—Harvey Sawyers—Methodism in Shelbyville—New Circuits—Increase in membership.

THE Kentucky Conference for 1823 met in Maysville, September 24, and adjourned on the 31st of the same month. Bishops George and Roberts were both in attendance, and each presided at intervals during the session. Thirteen preachers were admitted on trial, seventeen into full connection, seven located, one was placed on the supernumerary list, and six on the superannuated; and one had died. The Minutes also for this session record the expulsion from the ministry and Church of Aquila W. Sampson and Jonathan G. Tucker.

The most interesting question that was entertained and discussed at this Conference had reference to the Augusta College. With an energy that was worthy the object for which they were laboring, the

Conference addressed themselves to the task before them, and for the first time placed an agent in the field to solicit funds by which to secure the endowment of this institution. This important trust was confided to Jonathan Stamper, one of the most energetic and eloquent members of the body.

The names of the preachers admitted on trial were, Nelson Dills, Daniel Black, Thompson J. Holliman, David Wright, Clement L. Clifton, Richard I. Dungan, George Richardson, Abram Long, John S. Barger, Newton G. Berryman, and Hubbard Hinde Kavanaugh. Besides these, were William McCommas and Daniel H. Tevis, the former of whom was appointed to the Big Kanawha Circuit, which, although in the Kentucky Conference, was outside the limits of the State; while to the latter we referred in a former chapter, he having previously entered the Conference, but was discontinued at the close of the year in consequence of feeble health.

Nelson Dills was born in Kentucky, about the year 1796. His parents, David Dills and his wife, were both Methodists, and deeply pious. They were of German descent, and were brought up in Pennsylvania, but came to Kentucky at an early day, and settled in Harrison county. In the autumn of 1816, a camp-meeting was held at White's campground, two miles south-west of Cynthiana, to which Nelson Dills and Milton Jamison went for the purpose of sport and fun. These young gentlemen, however, became deeply awakened, and, with many others, professed religion, and joined the Church.

Mr. Dills was at this time an apprentice to the tailoring business, and continued to prosecute his trade until he entered the Conference, in 1823. Previous to his entrance upon the ministry, he was remarkably useful and zealous. He appointed prayer-meetings wherever convenient, and excelled in the classroom as a leader. In exhortation he had but few equals, and as a singer he had scarcely a peer among his brethren.

Fully believing that he ought to preach the gospel, he entered with energy upon the duties of his vocation. He was not permitted, however, to remain long in the field. His career was brief, but brilliant. His first appointment was to the Franklin Circuit, from which we follow him to the Shelby, then to the Madison, and again to the Franklin, where, on the 23d of March, 1827, he closed his labors with his life. In these several charges a succession of revivals crowned his ministry, and hundreds were added to the Church. His last moments were peaceful and happy.

Daniel Black died the same year, after traveling the Henderson, Cumberland, Logan, and Barren Circuits. In the ministry, he was useful; in life, exemplary; in afflictions, patient; and in death, triumphant. He was born in South Carolina, November 27, 1795; embraced religion July 24, 1821; and was licensed to preach, August 18, 1823. He left a small legacy to the Kentucky Conference, to be equally divided among the members.

Thompson J. Holliman traveled the Breckinridge, Red River, and Somerset Circuits. At the Confer-

ence of 1826, he was placed on the superannuated list, on which he remained until his death, which occurred previous to the session of 1828. Of his early life we have no information. His death was peaceful.

David Wright and Clement L. Clifton, after serving the Church faithfully for several years as traveling preachers, located, the former in 1829, and the latter in 1835.

The name of Richard I. Dungan is well known in Kentucky. Of his early life we have no record. When a youth, he was apprenticed to the tanning business, and, during the period of his apprenticeship, was converted to God. He entered the Conference in the autumn of 1823, having been licensed to preach a short time previous. He was appointed to the John's Creek Circuit. At the session of 1824, he was transferred to the Missouri Conference, where he spent two years, and then returned to Kentucky, where he continued to travel and preach until the autumn of 1835, when, "from feeble health and family circumstances," he felt it his duty to locate. In 1839, we find him again in the itinerant ranks, where he faithfully labored until the Conference of 1846, when he again located. In 1855, he reënters upon the duties of an itinerant, but his career was destined to be brief. It was simply coming home to die with harness on. He was appointed to the Newcastle Circuit, where, on the 1st of December, he was taken ill, and died on the 9th of February, 1856.

"He died as he had lived, a devout servant of

God. His end was peace. His disease was such that he could converse but little, but during his illness he often shouted the praises of God. Richard I. Dungan was a faithful minister of Jesus Christ. His talents were not brilliant, but of the useful cast. He possessed great pathos, and there was an earnestness in his manner that won upon the affections and hearts of his hearers. His memory is embalmed in the hearts of many that he was instrumental in leading to the cross.”*

Another name we mention with pleasure, is that of George Richardson. He was born in Cumberland county, Kentucky, April 30, 1804. When fifteen years of age he was happily converted, and joined the M. E. Church. Previous to his admission on trial into the Conference, he traveled the Cumberland Mission for several months, under the supervision of Peter Cartwright as Presiding Elder.

In this wide and unpromising field he had been assailed by ruffians, who were resolved that the standard of the cross should not be planted amid their mountain homes. Attacking the preacher, they tried to drive him from the field, as they had done his predecessor; when, with stalwart arm, he vindicated his right to remain, by proving himself master of the situation. A second attempt in another portion of the mission, resulted somewhat differently. They consented to allow him to preach, but notified him that they would whip him at the close of the sermon. Five men had engaged to perform this

* General Minutes M. E. Church, South, Vol. I., p. 656.

task. With Bible and Hymn-book in hand, he stood in the door of an humble cabin and delivered his message to the assembled crowd. First a stillness like the hush of death came over the congregation, but as he proceeded, now presenting the terrors of the law, and then the melting scenes of Calvary, and inviting them to flee the wrath to come, cries for mercy fell from many smitten hearts, and rent the air of heaven. The sermon closed, and still the preacher pleaded his Master's cause. On his knees he passed through the house and yard, exhorting sinners to turn to God. It was almost night when the service closed, and many had passed from death unto life. Among the number converted were the five young men who had volunteered to chastise him. The doors of the Church were opened, and a Society organized. In 1823, he enters the Conference, and is appointed to the Greenville Circuit. He afterward travels the Henderson, Livingston, and Little River Circuits, and then, unable longer to perform the duties of an itinerant, he retires to the superannuated roll, where he remains for three years. In 1830, he returns to the effective ranks, and is appointed to the Logan Circuit, but at the close of the year again returns to the superannuated list, where he remains until 1835, when he locates, his health being too feeble for him to perform the duties of an itinerant.

In the relation of a local preacher, he labored to the full measure of his strength, and devoted his talents and energies, as far as possible, to the accomplishment of good. Familiar with the teachings of

the gospel of Christ, he was among the ablest defenders of the doctrines of the Church. He knew the peculiar tenets and institutions of his own denomination, and vindicated them with a boldness and ability that silenced opposition. Deeply pious, his life and deportment recommended the religion he professed in the community in which he resided. Useful in winning souls to Christ while an itinerant, hundreds were also converted to God under the ministry of his later years.

His last illness was severe and protracted, but his sufferings were borne without a murmur. With his pastor and family he conversed freely in reference to his hope beyond the grave. Calling to his bedside his wife and children, he addressed them one by one, and requested them to meet him in heaven. He said: "I shall soon be there; I long to lay down this mortal body, that I may put on immortality." To her who had shared life with him he said, "Weep not for me; nor think of me when I am gone as one reposing in the cold clay, but as a happy spirit at home with God." He died at his home, in Logan county, May 26, 1860, and his remains lie in the old family graveyard. A funeral-sermon, on the occasion of his death, was preached by Dr. Stevenson.

Abram Long, so long known, and so much beloved for the purity of his life, also became a traveling preacher this year, and was appointed to the Christian Circuit. From the Conference of 1823, until his death, which occurred June 16th, 1867, he received twenty-six appointments. One year he

was local, and sustained a superannuated relation seventeen years.

He was born in Nelson county, Kentucky, April 25, 1796. We have no information as to the time of his conversion: when he entered the ministry he was in the prime of manhood; and to the duties to which it called him none of his contemporaries were more faithful than he. His talents were not of a high order, yet, as a preacher, he was always highly acceptable, and filled, with credit to himself and with blessing to the Church, many of the most important charges in Kentucky. Courteous in his manners, exemplary in his piety, and distinguished for his native kindness, he was a favorite with all who knew him. The greater portion of his ministry was spent in the Green River country, where he was instrumental in doing much good, and where he was greatly beloved. He did not marry until he was in his sixty-third year. For several years previous to his death, he was afflicted with a cancer in the face, which finally proved fatal. He suffered much, but was sustained by the religion he professed.

From a memoir of him, published by the Rev. J. C. Petree, in the *Christian Advocate*, (Nashville,) we make the following extract: "The last time we saw him his tongue was no longer able to speak; he turned to the holy Book, and pointed to this language: 'All the days of my appointed time will I wait till my change come.' For two days before he died he was very happy. He wrote, 'Not a doubt is on my mind.'" He died at the residence

of Major Medley, his brother-in-law, in Christian county, Kentucky, June 16, 1867.

The name of John S. Barger appears in the Minutes of the Kentucky Conference from 1823, when he was admitted on trial, until 1831, when he was transferred to Missouri. In Kentucky Mr. Barger was not only an acceptable preacher, but was zealous in his calling, and eminently useful. With the Church and the several communities in which he preached the gospel he was greatly beloved. He remained in Missouri but a single year, having filled the St. Louis Station. At the session of the Missouri Conference for 1832, he was transferred to the Illinois Conference, where he has labored faithfully and usefully to the present time. At the Conference of 1869, he was appointed to Twin Grove and Coval.

Newton G. Berryman was the son of James and Martha Berryman, and was born in King George county, Virginia, August 25, 1805. His parents removed to Kentucky, and settled in Fayette county, when he was about six years of age. He was left an orphan by the death of his father when only seven years old, and hence the responsibility of his early training devolved entirely on his mother, who, though an excellent lady, was not then a professor of religion. Impressed with the importance of saving grace in early childhood, yet having no one to instruct him, he permitted his convictions to pass away. When about fourteen years of age, at a two-days' meeting held in Scott county, he made a profession of religion and joined the Church,

under the ministry of Benjamin Lakin. Faithful to the profession he had made, he became the honored instrument in the hands of God in the conversion of his mother and other members of the family. Believing it to be his duty to preach the gospel, he was first licensed to exhort, and afterward to preach; and at the Conference ensuing, was admitted on trial. His first appointment was to the Mount Sterling Circuit, the second to the Christian, and the third to Fountain Head. On these several charges his labors were blessed in the conversion of many souls. Unable longer to perform the labor incident to the life of a traveling preacher, in the autumn of 1826, he asked for a location. In this relation to the Church we find him actively engaged in preaching the gospel on every Sabbath, and teaching school during the week. Three years' rest from circuit-life so restores his health that he reënters the traveling connection, in the Tennessee Conference, in 1829, and is appointed to the Clarksville Circuit. The labors of the year prostrated him, and at the next Conference he again locates, but remains at Clarksville, in charge of an academy. In the autumn of 1832, we find him once more a member of the Kentucky Conference, and traveling the Christian Circuit—one of his former fields of labor—with John Redman as his colleague. Under their united labors several hundred were brought to Christ. From here we follow him to the Bowling-green Station, where he remained two years, and where about fifty members were added to the Church.

Having decided to remove to Illinois, he located

at the following Conference, and was employed by John Sinclair, the Presiding Elder of Sangamon District, Illinois Conference, to fill the Peoria Station, which had been left vacant. Mr. Berryman remained in Illinois until after the memorable General Conference of 1844, of which he was a member. On the great question which resulted in the division of the Church, he voted with the Southern delegates, which rendered his farther connection with the Illinois Conference unpleasant. Leaving Illinois, his name is enrolled in the Minutes of the Missouri Conference, and he is appointed to the St. Louis Circuit. He continued a member of this Conference until September, 1849, when once more severe family affliction induced him to retire to the local ranks. In 1854, he again enters the field, travels the St. Charles District for two years, and then fills the Glasgow Station the two following years. His next charge is the St. Joseph Station, and then the St. Joseph District, which not only embraced a large portion of bleak prairie country, but extended to the Iowa line. From this District he goes to Palmyra, where, in consequence of the unsettled state of the country during our civil war, he continued three years. The Hannibal District was the last field he occupied in Missouri, on which he traveled eighteen months. Since 1865 he has been a member of the Kentucky Conference, to which he was transferred. He has been nearly forty-seven years in the ministry. In the various charges he has filled, whether on circuits, stations, or districts, he has faithfully performed the duties

assigned him, and now commands the respect, and enjoys the love and confidence of his younger brethren in the ministry, and the Church he has so long and so earnestly served.

Hubbard Hinde Kavanaugh, the son of the Rev. Williams and Hannah Hubbard Kavanaugh, was born in Clarke county, Kentucky, January 14, 1802. Left an orphan by the death of his father in the fifth year of his age, the responsibility of his early training devolved exclusively on his widowed mother. When thirteen years of age, he was bound an apprentice to the Rev. John Lyle, of Paris, Kentucky, to learn the art of printing. Mr. Lyle was a pious and able minister of the Presbyterian Church. On the 3d of November, 1817, while traveling with Mr. Lyle, young Kavanaugh was happily converted to God. Having made a profession of religion, we are not surprised that it was the wish of Mr. Lyle that Mr. Kavanaugh should unite with the Presbyterian Church, and enter the ministry; nor are we, on the other hand, astonished at the prompt refusal of the generous proffer of a classical education, on the condition that he would enter that Communion. His excellent mother had adhered to the struggling fortunes of Methodism in the infancy of the Church, and when her husband entered another Communion, she still regarded it as "the more excellent way." The rehearsal to her children of the difficulties that confronted her in her early religious life, the opposition with which she met in becoming a Methodist, her unfaltering devotion to the Church, and the sacrifices made by the itinerant preachers

to extend the borders of Zion, had not failed to impress their hearts. Mr. Kavanaugh would have yielded any thing but principle to enjoy the advantages of a liberal education; but that he could not surrender. He believed the doctrines of the M. E. Church to be consonant with the teachings of the Bible, and the itinerant system of preaching the gospel as the best adapted to carrying out the great commission—"Go ye into all the world, and preach the gospel to every creature." The Church in Paris at that time was very feeble. As early as 1807, a small class, consisting of Morgan Francis, Peter Swartzweler, James Wright, Mrs. Hildreth, Mrs. Johnson, Mrs. McCann, and Mrs. John Smith, had been organized by Thomas Hellums; but since then, only a few additions had increased its number. On September 17, 1813, Bishop Asbury passes through Paris, and makes the following entry in his Journal: "I saw the foundation of our new church in Paris, with the more pleasure because of the interesting little history attached to it. An honest brother had failed in business, moved away, recovered his loss, came back, paid his creditors, and moved a subscription to build, and is now building, a Methodist church."*

In the month of January succeeding his conversion, Mr. Kavanaugh joined the Methodist Church, under the ministry of Benjamin Lakin. Fully

*This old church stood until 1860, when it was replaced by a beautiful and commodious building, which is an ornament to Paris, and a credit to Methodism. The Church there is in a prosperous condition.

convinced that he was called to the Christian ministry, he was anxious to avail himself of every advantage within his reach to prepare for the responsible position. The kindness of Mr. Lyle to him was unabated. His apprenticeship was to continue for seven years from the time he had entered upon it; but when five years had passed, his generous friend released him from all obligation to remain. A severe trial, however, soon awaited him. On leaving Paris, he returned to his mother's—who still resided in Clarke county—for the purpose of prosecuting his studies. A severe affection of his eyes, which lasted for several years, compelled him to surrender his course of study just at a time when he deemed it essential to his success to apply himself unremittingly to his books.

Early in September, 1822, he was recommended by the Quarterly Conference of the Mount Sterling Circuit, at the Grassy Lick Church, in Montgomery county, to the District Conference, held at Pleasant Green, in Bourbon county, as a suitable person to be licensed to preach the gospel. The District Conference granted him authority to exercise his gifts as a preacher. His license was signed by Marcus Lindsey. A short time afterward, he removed to Augusta, where he was employed by James Armstrong to edit and publish the "Western Watchman." John P. Finley at this time was residing in Augusta, and was the President of the College; and not only in private life, but also in the pulpit, was remarkably popular. While Mr. Finley preached frequently in the town, Mr. Kavanaugh confined his

ministry to the country. Rumors of his success occasionally reached the village, but the members of the Church regarded all they heard as an exaggeration, and declined to have him invited to preach for them. Mr. Finley, however, heard him, and was equally laudatory with his country parishioners. Unwilling to risk too much, a plan was arranged, of which Mr. Kavanaugh had no knowledge, by which he might preach a trial-sermon, and if thought advisable afterward, he might be invited into the pulpit. James Armstrong was devoted to the Methodist Church, of which he was a pious and influential member. In the rear of his store he had a private room, and to this retired place he invited several members of the Church, among them the young preacher, and solicited him to preach, to which he consented with reluctance. His text was Prov. viii. 6: "Hear; for I will speak of excellent things; and the opening of my lips shall be right things." Not aware that he was preaching a trial-sermon, and being, as he supposed, among friends, he threw off all restraint, and delivered his message with great liberty. The effect of the sermon was powerful and overwhelming. On the following day he was met by Mrs. Armstrong, the mother of the gentleman who had invited him to preach—a lady of ardent piety—who, in her own Irish brogue, said to him, "Och, man! sure, and we kape no Jonah here." From this time the pulpit in Augusta was always open to him.

The way was now clear for him to enter the itinerant field; and at the Conference of 1823, he was

admitted on trial. His first appointment was to the Little Sandy Circuit. For several years of his early ministry his fields of labor were among the most rugged and laborious in the Conference; he, however, early took rank with the most eloquent and gifted ministers in the State. From the time he entered the Conference, in 1823, he devoted himself to the duties of the high and holy office to which he was called. He has been the pastor of the Church in all the principal towns and cities in the Commonwealth of Kentucky, and there is scarcely a community in the State that has not been favored with his ministry. He was the first preacher that we remember ever to have heard.

He was married, July 24, 1828, to Mrs. Margaret C. Green, the daughter of Charles Railey, Esq., of Woodford county, Kentucky, an accomplished and deeply pious lady. After sharing with him the toils and blessings of the life of an itinerant preacher for more than thirty-five years, giving a charm to every circle in which she moved, she gently fell asleep in Jesus, October 7, 1863. She died at the residence of Mrs. Julia A. Tevis, in Shelbyville, Kentucky, by whom she was kindly and affectionately tended in her last illness.

On the 7th of March, 1865, he was married in Cynthiana, Kentucky, to Mrs. Martha D. Priest Lewis, the daughter of Captain Robert D. Richardson, of Louisiana; a lady well qualified for the responsible position she occupies.

At the General Conference of 1854, he was elected to the Episcopal office, the duties of which he has

performed so satisfactorily to the Church. His health is good, and though nearly seventy years of age, neither his zeal nor faculties are impaired, nor has he lost any of the social qualities that have always made him a favorite in the Church in Kentucky.

Harvey Sawyers traveled only one year in Kentucky, although he was three years a member of the Kentucky Conference. He was born in Alleghany county, Virginia, and embraced religion in early life. He entered the Kentucky Conference in 1821, and traveled the Greenbrier and Little Kanawha Circuits, and in 1823, was appointed to the Fountain Head Circuit. He was transferred to the Baltimore Conference in 1824, and after laboring faithfully and usefully for three years, he died, September 11, 1827, at the house of P. Littig, in Baltimore, "with an unclouded evidence of his acceptance in the Beloved." He was a young man of deep piety, and highly beloved and respected by all who knew him.

Shelbyville is located in a beautiful and fertile portion of Kentucky. The town was laid off on the 15th of January, 1793. The original trustees of the village were David Standiford, Joseph Winlock, and Abraham Owens. Among other orders issued by them was, "That every purchaser or purchasers of lots in the town of Shelbyville shall build thereon a hewed-log house, with a brick or stone chimney not less than one story and a half high, otherwise the lot or lots shall be forfeited for the use of the town."

Several congregations of Presbyterians were or-

ganized in Shelby county before the commencement of the present century. Under the ministry of the Rev. Archibald Cameron, a native of Scotland, but who came, when quite young, to America with his parents, these Churches were planted. Mr. Cameron was a man of piety and talents. Liberally educated, he had studied theology under the Rev. David Rice, and on the 14th of February, 1795, was licensed to preach by the Transylvania Presbytery. When we can first remember, he was the pastor of the Church in Shelbyville, which relation he sustained for many years. He had but few equals in the pulpit, and was much beloved by his Church and the community. He never married. On the 4th of December, 1836, he died at his home, a few miles from Shelbyville, in certain prospect of eternal life.

The Baptist Church had also organized several congregations in Shelby county, about the time Mr. Cameron commenced his ministry, and had acquired considerable strength. Several preachers of that Church, men of piety and influence, had settled there at an early day, and were prominent in planting and building up respectable Societies.

The first Methodist class was formed in Shelbyville in 1809. As early as 1796, the Shelby Circuit appears in the Minutes; but five years previous, the Salt River Circuit is mentioned, which embraced within its limits the territory of which, in 1792, the county of Shelby was formed. Early in the present century Societies, respectable for their numbers and influence, were organized in different portions of

the county. We have already referred to the Brick Chapel, located about four miles north-east of Shelbyville, in a beautiful section of the county. This church was built in 1804, and was the second brick church erected in the State, and the first under the auspices of Methodism. Between the years 1795 and 1800 this Society was organized, and early in the present century it was visited with a gracious revival, which resulted in the conversion of many souls. Under the ministry of Edward Talbott, a local preacher who resided in the county, in the year 1813 the small Society in Shelbyville was blessed with a revival of religion, in which "large numbers became the subjects of converting grace."

It is proper to remark that the Methodist Church preceded all others in the erection of a house of worship in that village. For several years after the formation of the first class the congregation worshipped chiefly in a log house near the public square, though occasionally the court-house was occupied as a place for preaching. In 1813, the Society determined to build a church, and on the 28th of August, William Owen and George Cardwell closed a contract with John E. Clark for the brick-work, and about the close of the next year the edifice was completed and dedicated to the worship of God. It cost eleven hundred and forty-four dollars. The principal contributors were Robert McGrath, John Bradshaw, William Owen, Edward Talbott, George Cardwell, Francis Standiford, and James Pomeroy.

From the commencement, Methodism occupied a prominent position in Shelbyville, numbering among

its members many of the most influential families in the community. The extensive revivals in the Shelby Circuit previous to the Conference of 1823, under the ministry of Simon Peter and Benjamin T. Crouch, had so strengthened the Churches as to authorize the detachment from the circuit of Shelbyville and Brick Chapel, and the organization of these two Societies into a separate station, to which Mr. Corwine was appointed. Methodism had not attained to the eminence on which it stood in Shelbyville without encountering severe opposition. We have in a former volume alluded to the debates which occurred in 1822 between Messrs. Toneray and Waller, of the Baptist Church, and Jonathan Stamper; and between Mr. Stamper and the Rev. Archibald Cameron, the pastor of the Presbyterian Church. Methodism had been assailed with all the energy and ability possessed by its gifted opponents, but with an earnestness commensurate with its claim, it had been defended by the able and eloquent Presiding Elder of the District; and the high appreciation in which both Mr. Stamper and the cause he so ably advocated was ever afterward held in Shelbyville, evinces the success that crowned his labors. No town in the State has been more frequently blessed with revivals of religion than this. Under the ministry of George C. Light in the winter of 1827 and 1828, and in the summer of 1834 under the labors of George W. Brush, the Church was favored with extensive revivals,* and frequently since then has the Church been visited

*At the revival in Shelbyville, in 1834, the parents of the author became members of the M. E. Church.

with "times of refreshing from the presence of the Lord." It was during this year that the labors of Edward Stevenson were so greatly blessed in Russellville. Madison and Logan Circuits, which had disappeared from the Minutes, again appear; and the Bacon Creek Circuit, together with the Shelbyville and Brick Chapel, and the Bowling-green and Russellville Stations, are organized into separate charges for the first time. The Columbia District was also formed, to which George W. Taylor was appointed.

The increase this year was *eleven hundred and fifty-four* white, and *one hundred and seventy-five* colored, members.

CHAPTER V.

FROM THE KENTUCKY CONFERENCE OF 1824 TO THE
CONFERENCE OF 1825.

The Conference held in Shelbyville—Bishops McKendree, Roberts, and Soule present—Caleb J. Taylor—John Watts—George W. Shreaves—Joseph Carter—Nathanael Parker—John M. S. Smith—William Crain—Thomas G. Reece—William H. Askins—John Sinclair—William Atherton—Fountain E. Pitts—Benjamin Ogden—William McCommas—Samuel P. V. Gillispie—Mrs. Julia A. Tevis—Science Hill Female Academy—Caleb N. Bell—Jordan T. C. Moore—Hazel Petree—Methodism in Todd county—Methodism in Logan county—Richard Bibb—Benjamin and Eleanor Temple—Grigsby Rush—John P. Moore—Littleberry Browder—Richard and William Browder—Thomas G. Gooch—Logan Female College—Decrease in membership.

THE Conference for 1824 met in Shelbyville on the 23d of September. The session was pleasant. It was opened by Bishop Roberts. On the Friday ensuing Bishop McKendree appeared, and “addressed the Conference with seasonable advice.” Bishop Soule was also in attendance, and presided alternately with Bishop Roberts.

At this Conference thirteen preachers were admitted on trial, nine into full connection, five located, two were placed on the supernumerary, and ten on the superannuated list, and one had died.

The names of the preachers who were admitted on trial are, Caleb J. Taylor, John Watts, George W. Shreaves, Joseph Carter, Nathanael Parker, John M. S. Smith, William Crain, Thomas G. Reece, William H. Askins, John Sinclair, William Atherton, Fountain E. Pitts, and Benjamin Ogden.

Caleb J. Taylor, John Watts, and George W. Shreaves each traveled only one year, while Joseph Carter and Nathanael Parker traveled two years. The name of Mr. Carter appears again in the Minutes in 1828 and in 1830, but his feeble health compelled him to desist. The want of strength to perform the duties of an itinerant preacher compelled many to retire from the Conference after a brief trial.

John M. S. Smith and William Crain both located, the former after traveling the Barren, Wayne, and Green River Circuits; while the latter remained in the work several years longer. After serving the Church in the John's Creek, Henderson, Clarke's River, and Wayne Circuits, in Kentucky, Mr. Crain was transferred to the Illinois Conference, where he continued to travel as a preacher until the autumn of 1832.

Thomas G. Reece traveled one year, and at the ensuing Conference was "discontinued at his own request." He reëntered the Conference in 1826, and after traveling the Liberty, Shelby, Wayne, Port William, Hartford, and Greenville Circuits, he located. Mr. Reece did not take rank with the more gifted men in the Conference, but as long as he traveled none excelled him in zeal and devotion

to the cause of Christ. His preaching was plain, practical, and carried with it the truth of his message. He excelled in exhortation, and was gifted in prayer; and on the several circuits where he labored, preaching the gospel in its simplicity, he was the honored instrument in the conversion of sinners. In retiring from the traveling connection, he lost none of his devotion to the Church, but carried with him into the local ranks that love for Methodism and for Christianity for which he was distinguished as an evangelist. When we traveled the Elkton and Logan Circuit, to which we were appointed as the junior preacher in 1841, we found this good man residing in the bounds of our work, and always met in his home a cordial welcome. He still lives and blesses the Church by a pure and holy life. He is of German parentage, and in the commencement of his ministry, his language was quite broken.

One of the most popular and useful preachers with whom the Methodist Church in Kentucky was favored at this time was William H. Askins. His parents were Benjamin and Lucy Askins. He was born in Virginia, July 8, 1803. At a camp-meeting held at Ebenezer, in Clarke county, in 1820, he professed religion. "Being very soon impressed that it was his duty to preach the gospel, he conferred not with flesh and blood, but obeyed his convictions; and being authorized by the Church, he entered upon his new life with all the zeal and fervor peculiar to his character. He gave himself up entirely to the great work assigned him, and labored

to the utmost of his strength for the salvation of immortal souls. The people were astonished at his talents, and a common remark concerning him was, 'Is not that little Bill Askins, the little white-headed mischief we used to see engaged in all manner of fun and frolic? Where did he get his learning? When did he ever take time to study and make himself what he is—one of the greatest preachers I ever heard?'

"It was not an unreasonable inquiry in view of his former life; but the truth was, that he was a preacher by intuition. He had a remarkable mind; never forgot what he once learned, and possessed the rare faculty of bringing every thing he knew into requisition in the very best manner. But the most important secret of his success as a preacher lay in the fact that he was filled with love toward God and man. He was one of the most indefatigable workers in the vineyard of his Lord I ever knew. By day or by night he never spared himself, and seemed always more than willing to consecrate his all to the single object of his life—that of saving souls. His constitution was naturally fine, but he taxed it too heavily, and, I doubt not, shortened his life by incessant labor.

"As a companion and friend, Brother Askins was true, confiding, and kind; never weary in acts of goodness and generosity; and even his worst enemies always found him forgiving and generous, when their circumstances required his help or sympathy. Indeed, he always seemed to labor to forget wrongs committed against him, thereby rebuking

the spirit which claims its right to forgive without forgetting.

“As I have already intimated, his talents as a public speaker were very superior. A clear, musical voice, dignified gestures, and correct, well-chosen language, all characterized his pulpit efforts. He was certainly one of the most powerful exhorters I ever heard, and when engaged in this peculiar exercise, often grew wonderfully eloquent. Take him altogether, he was one among the foremost ministers of his age, in respect both of talent and usefulness; and though dead, he still lives in the affections of many who were brought to Christ through his instrumentality.

“He labored some [six] years in the Kentucky Conference, (having begun in 1824,) filling some of the most important appointments with great acceptability and usefulness. But he had a growing family, and believing it an imperious duty to provide for them, he determined on a transfer to the Illinois Conference, where he supposed he could do this to better advantage than in Kentucky. He entered upon this new field of labor with all his wonted zeal, but in two years from that time he was dead. He fell in the prime of life, a victim to the work he so much loved, and was buried among strangers, who had not yet learned to appreciate his real worth. His death—from paralysis—took place in Jackson-ville, [July 6, 1832;] and when I visited that place in 1842, and desired to visit his grave, I could find no one to tell me with any certainty where he was buried. They showed me a grave that was believed

to be his, one overgrown with weeds and briars, as though the hand of affection had not touched it for years, and indeed it was so. He died without having power to arrange his affairs. His estate fell into the hands of sharpers, and his widow and children were stripped of all, and thrown penniless upon the world. No one remained in Jacksonville who cared to remember his sleeping ashes, and I looked at the place where he lay neglected and forgotten, until I wept like a child. 'This,' thought I, 'is the reward given by the world to the true philanthropist and faithful minister of Christ!' But precious in the sight of the Lord is the death of his saints. Though they may sleep in unhonored and forgotten graves, his eye is upon them, watching all their dust till he shall bid it rise. 'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' 'They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.'

"Sleep on quietly, my beloved Askins! God has not forgotten you, if the world has. You have fought a good fight, kept the faith, and finished your course like a man of God, and your work of patience and labor of love shall be held in everlasting remembrance."*

He married a daughter of Henry Fisk, to whom we have already referred. In Kentucky, where he was so much beloved, his death was greatly lamented.

John Sinclair entered the Kentucky Conference

* Rev. Jonathan Stamper, in *Home Circle*, Vol. III., pp. 170, 171.

the same year with William H. Askins, and after traveling the Hinkstone, Mount Sterling, (two years,) Cynthiana, Christian, and Winchester Circuits, in 1830, with Mr. Askins, he was transferred to the Illinois Conference.

He was born in Loudon county, Virginia, April 9, 1793. His father emigrated to East Tennessee when John was only six years of age. In the twenty-first year of his age he came to Kentucky, and settled in Lexington, where he joined the Church as a seeker of religion. A short time afterward, in a class-meeting, he was powerfully converted. In September, 1824, he was licensed to preach, and immediately admitted on trial in the Kentucky Conference. During the six years in which he was a member of the Kentucky Conference, he was remarkably useful, and his ministry was blessed in the conversion of hundreds. The same zeal that had distinguished his labors in Kentucky, marked his ministry in the charges he filled after he left the State. Whether he performed the duties of a pastor in stations or on circuits, whether he labored on rugged and frontier Districts, or whether the path of duty led him amid scenes of refinement and luxury, he was everywhere faithful to his trust, remembering that he was a minister of the Lord Jesus. He was a member of the Rock River Conference at the time of his death, and died previous to the session of 1861.

“Brother Sinelair was a faithful, good Christian, who lived with a good conscience toward God, and in fellowship with his brethren; a man of a sweet,

amiable disposition; and while he was true and honest himself, he was kind and forgiving toward others. As a husband, he was tender and affectionate; as a neighbor, he was generous and obliging. In his own house he was given to hospitality. As a preacher, he was plain, simple, and good; a preacher of the true Methodist type. Few men were ever more beloved than he was. His friends were many and lasting, because he pleased all men for their good and to edification. He was always cheerful and happy, a firm believer in divine revelation, and a happy partaker of the grace of salvation; he trusted God at all times. He did not fear death, enjoying a clear title to a glorious inheritance. Death he called a 'falling,' 'departing,' 'going away.' A few days before his death, and when in his usual health, he said to his wife, 'When I go away, dress me as if I were going to meeting.' She replied, 'I will, if it be your wish.' 'I wish it,' he said. He died suddenly, but he was ready, and gave to all the blessed assurance of the happiness of sleeping in Jesus."*

We regret that we have not the *data* from which to furnish a more satisfactory sketch of William Atherton. He was born and brought up in Shelby county, Kentucky, though we have no information as to the date of his birth. Although a mere lad, yet he was old enough to perform the duties of a soldier in the war of 1812. As a volunteer under the command of Colonels Allen, Lewis, and Scott, he left home on the 12th of August, 1812, to take

* General Minutes, Vol. VIII., p. 206.

part in the struggle that was then in progress between England and the United States. At an early period after he entered the military service, he became a prisoner, and, for the greater portion of the war, was in the hands of the British and Indians. We can find no language to describe the suffering, privation, and want to which he and his brave comrades were exposed during their imprisonment. In our childhood we have heard him tell of hunger, wretchedness, and cruelty; how wounded prisoners, unable to travel, were "massacred, scalped, and stripped;" how with unsparing hand his comrades fell beneath the tomahawk of the savage; and how for days together, with bare and bleeding feet, without food, and almost naked, he traveled over rugged paths covered with snow. We have heard him relate these tales of horror, until our blood was chilled in our veins. Before entering the army, he had made a profession of religion and joined the M. E. Church. During his long imprisonment, we have heard him say that he lost the days in the week, so that he could not tell when the holy Sabbath came, and that he endeavored to observe about every seventh day, as well as his circumstances would permit.

On the 20th of June, 1814, after an absence of nearly two years, he returned to Shelbyville, having just been released from prison. His parents being poor, he was brought up without education, and even in his religious life met with stern opposition from his father. His earnest piety and consistent Christian deportment gave him a good position in society, and a warm place in the affections of the

Church. In 1823, he was licensed to preach, and employed by Mr. Adams, the Presiding Elder of the Salt River District, to travel the Shelby Circuit as the colleague of Benjamin T. Crouch. In his Diary, Mr. Crouch speaks of him as "an agreeable companion, a faithful brother, and a useful minister," and adds that "his labors were much blessed in the circuit." The following year the Conference convened in Shelbyville, where Mr. Atherton had been brought up, and where he was admitted on trial. He was appointed from this Conference to the Jefferson Circuit, and from there he went the next year to the Franklin; in both of which fields of labor he was successful in winning souls to Christ. He continued an active and efficient member of the Conference until 1829, when, in consequence of the failure of his health, he was placed on the superannuated list, where he remained for six years. With occasional changes from the superannuated to the supernumerary roll, he continued in feeble health, until 1839, when he was stationed at Fourth Street, in Louisville, with Thomas N. Ralston and Henry N. Vandyke as his associates. He continued to perform the duties of a pastor until 1844, when he was again compelled to retire from the field. From 1844 until his death, he remained a member of the Conference, in a superannuated relation. In 1849, he removed from Shelbyville, Kentucky, to Greencastle, Indiana. During his residence in Indiana, he was annually represented in the Kentucky Conference, on the official testimony of the ministers of the M. E. Church, among whom

he resided, as a pious, exemplary, and useful man, though much of his time in great affliction. He died previous to the Conference of 1864.

Although William Atherton did not take rank among the more prominent members of the Conference, yet his gentle manners, his earnest piety, and his consistent life, made the world better because he had lived. His sermons were always brief, frequently not more than fifteen minutes in length.

Fountain E. Pitts was born in Georgetown, Kentucky, July 4, 1808. When a child he went to Christian county, and lived with a brother-in-law and sister, who resided near Hopkinsville. On the 2d of July, 1820, under the ministry of Peter Cartwright, he became a member of the M. E. Church, and a few days afterward made a profession of religion. At the session of the Conference for 1824, he was admitted on trial, and appointed to the Mount Sterling Circuit, with William C. Stribling. The next year he traveled the Green River Circuit, with Simon Peter. In 1826, he was appointed to the Fountain Head Circuit, and the following year to the Goose Creek. At the Conference of 1828, he was transferred to the Tennessee Conference, of which he is still a member. In the Tennessee Conference Mr. Pitts has occupied a prominent position, from the time he became a member of that body. In his ministry he has been eminently successful, and has filled the most important and responsible positions. Much of his ministry has been spent on Districts, for which his gifts eminently qualify him. As a field-preacher, he has but few equals in the West. He is

at present (1870) the Presiding Elder on the Murfreesboro District.

In our sketch of Benjamin Ogden in a former volume, we alluded to him as he reëntered the Conference in 1816, and to the failure of his health, which compelled him to retire at the close of the year. We also referred to his entrance again into the itinerant ranks in 1824, in which he remained until called from labor to reward. He has already passed in review before us.

The name of William McCommas appears this year in Kentucky, in connection with the Little Sandy Circuit. He had entered the Kentucky Conference the previous year, but his field of labor had been on the Big Kanawha Circuit, in Virginia. He continued on the Little Sandy two years. In 1826, he traveled the Liberty Circuit. Although Mr. McCommas had traveled four years, he had not been admitted into full connection, probably on account of his feeble health. In the Journal of the Kentucky Conference for 1827, we find that "Brother William McCommas was examined and approved, and discontinued on account of bodily affliction."

The name of Samuel P. V. Gillispie was familiar to the Church before he entered Kentucky. He was admitted on trial, in the Baltimore Conference, in the spring of 1814, and appointed to the Bottetourt Circuit, in the Greenbrier District. He remained in that District for four years, traveling his second year the New River Circuit, his third year the Pendleton, and the fourth the Alleghany. In 1818, we find him on the Redstone Circuit, and in 1819, on

the Connellsville; the first in the Monongahela, and the second in the Pittsburgh, District. In the autumn of 1819 he came to the West, and entering the Tennessee Conference, was appointed to the Fountain Head Circuit. In the division of the work in 1820, Fountain Head was thrown into the Kentucky department, and Mr. Gillispie returned to it. Useful as he had been while a member of the Baltimore Conference, neither his zeal nor his success was lessened during his ministry in the West. The Fountain Head Circuit at that time spread over a large territory, both in Kentucky and Tennessee, and throughout its vast extent revivals of religion, in which hundreds were converted, followed the labors of this indefatigable preacher of the gospel. In 1821 and 1822 he has charge of the Goose Creek Circuit; in 1823, he travels the Red River Circuit, success following him in both these fields. His last appointment was to the Logan Circuit, where he had many seals to his ministry, and where his labors gave to the Church an impulse it had never felt before in that section of the State. In 1825, unable longer to bear the burdens of an itinerant preacher, he requested and obtained a location. He subsequently settled in Chatahoula county, Louisiana, where, as a local preacher, he was instrumental in the accomplishment of much good. He left home in the summer of 1850, to visit his relatives in Western Virginia, and to recruit his health, which was feeble. On his route he preached whenever the opportunity presented itself. He visited Gilmer county, Virginia, where, thirty-seven years before,

he had held up the consecrated cross, and enlisted many beneath its banner; and now in life's "dewy eve," with the same untiring zeal, he held in his grasp that banner, still unfurled, offering its protection and shelter to ruined man. From Gilmer county he visited his relatives in other portions of Virginia, and afterward spent a short time in Philadelphia and Baltimore, and then returned to Western Virginia. All along his route he preached with fervency to the friends of his early ministry, and to the children of those whom he had been instrumental in bringing to Christ. Having a presentiment that he would soon die, he availed himself of every opportunity to deliver the message of salvation. His last illness was brief, lasting only seven or eight days, accompanied with hemorrhage of the lungs. A few days before he was taken sick, he remarked to his sister, that although his health was as good as usual, he felt that his work was nearly done; and in view of the change he anticipated, added, "I never have felt the power of the Holy Ghost so much in my life, nor had such a flow of speech from God. My prospects were never brighter for immortality." On the day on which he died, "he sung praises to God." Away from his family, yet kindly watched and nursed by an affectionate sister, and other relatives and friends; anxious though he was to see them and impart his last blessing, yet he recognized the hand of God in his affliction, and was resigned to his will. Only an hour before he breathed his last, he said to his sister, "My time has now come, and I am about to

leave the shores of mortality for the blissful regions above. I have been a preacher thirty-seven years; have labored for the good of souls; but my work is now done, and I am going home to reap the reward of my labors. Glory to God, all is well! my prospects are bright and clear." He then aloud offered up a most fervent prayer to God. He prayed for all the Churches for whom he had labored, for his friends and relatives, and last, for his loved ones at home, and ended with the word Amen; then, without a struggle, he closed his eyes in death. He died in Gilmer county, Virginia, at the house of his nephew, James W. Tallman, October 17, 1850. He was buried in the cemetery at Glenville, on the banks of the Little Kanawha River.

We referred in a former chapter to the opposition which Methodism encountered in its introduction and progress in Shelbyville. We also alluded to the elevated position it occupied under the ministry of Jonathan Stamper and Richard Corwine.

An event transpired this year destined to prove a blessing to Methodism, not only in that community, but throughout the West and the South: the establishment of "Science Hill Female Academy." No institution of learning of high grade, for young ladies, had been founded in Kentucky, except the Roman Catholic school near Bardstown; and indeed, there were only two west of the mountains. Kentucky was growing in population, in influence, and in wealth. The education of her daughters was a question of vital importance. It was impossible then, as now, for Protestant, and especially for

Methodist parents, who regard the religious as well as the intellectual culture of their daughters, to place them in Romish institutions of learning, under the guardianship of priests and of nuns. But few instances, comparatively, have occurred, in which young ladies of Protestant parents have been educated in Roman Catholic schools, who have not abjured the religion of their father and mother, and embraced the fearful heresy of Romanism; nor will it be denied that the system of instruction adopted in these schools is far inferior to that pursued in institutions under the supervision of evangelical Churches.

John Tevis, after traveling four years in Kentucky, had been transferred to the Tennessee Conference, and appointed to the Holston District. While traveling that District he made the acquaintance of Miss Julia A. Hieronymus, who was converted and joined the Church under his ministry, and whom he afterward married. Miss Hieronymus was a Kentuckian by birth. Her father had resided in Clarke county, Kentucky, where his daughter was born, December 5, 1799. Anxious to educate his children, and Kentucky at that period offering but few facilities, in 1807, Mr. Hieronymus removed to Virginia, in search of a favorable location for this purpose. After a lapse of years he settled in Winchester, Virginia, which then afforded the best male and female schools. There Miss Hieronymus received such an education as secured to her a firm foundation on which to build a more extensive superstructure. From Winchester her father

removed to Washington City, where she completed her course of study. It was neither the design of the excellent father in bestowing the means of education, nor the purpose of his gifted daughter in improving the advantages with which she was favored, that she should devote her life to the instruction of others. He was only preparing her for society, of which he expected her to be an ornament, and little dreamed of the brilliant career of usefulness that lay before her.

A reverse in the affairs of her father induced her to engage in teaching. In 1820, she made her first attempt in this responsible vocation, at Wythe Courthouse, Virginia. After remaining there for more than a year, she went to Washington county to become the instructress of an only daughter of a gentleman who resided in that county, near Abingdon.

Immediately after their marriage in 1824, Mr. Tevis, with his wife, returned to Kentucky, and settled in Shelbyville. His name and labors have already passed in review before us. At the session of the Conference after his return to his early home, he was appointed to the Louisville Station, leaving his family in Shelbyville; and in the month of March, 1825, "Science Hill Female Academy" was founded. The first session there were only thirty-five students, six of whom were boarders. It, however, rapidly acquired reputation, and soon its fame was spread, not only throughout Kentucky, but the whole country, until its pupils "were brought from afar," and its rooms were crowded with young ladies preparing for the stern duties of life.

To estimate the good that has been accomplished by Science Hill is impossible. Of such eclipsing superiority over Roman Catholic schools, hundreds sought its halls who but for its existence might have been taught to bow to the Virgin and to kiss the crucifix; hundreds more have been converted to God while receiving their education there, and have returned to the parental roof "twice blest," to enter upon life's great battle. For forty-five years this institution has been on its mission of good. Kentucky and the West have sustained it nobly, and the South has been its special patron and friend. When prosperity and peace reigned supreme in their sunny homes, and before the dark cloud of war was seen upon the horizon, Southern parents poured their wealth into its lap, and received in return their daughters with all the accomplishments that a Christian education can bestow. All over the West and South, in every hamlet, village, and city, home and society are blessed by Christian wives and mothers, distinguished for all the excellences that ennoble woman, who look back with pride to Science Hill as their *Alma Mater*. If grateful recollections are cherished of the benefactors of a country, if deeds of heroism are not forgotten, and if a life devoted to the permanent prosperity of the Church merit a warm place in the affections of its members, then the name of Mrs. Julia A. Tevis will be remembered for ages to come.

We would be glad in this connection to speak of other institutions of learning in Kentucky, under the patronage of the Methodist Church, devoted to

female education, but this pleasant task belongs to the future. In Louisville, in Millersburg, in Princeton, and in Russellville, female colleges have been founded, and under able faculties are bestowing their richest favors upon the Church. Others besides those we have mentioned are springing into existence, and soon the State will be dotted with them everywhere, rising up like islands of light to bless every community.

In what is known as the Green River country the Methodist Church at this time was, with the exception of a few favored localities, exhibiting but little sign of life. In Todd and Logan counties, although several years had elapsed since the formation of the first Societies, yet the statistics for this year show that the moral power of the Church was scarcely felt. A small Society in Elkton, another at Petree's, and another at Graham's, with a few scattering members in other portions of the county, presents the strength that Methodism had acquired in Todd county up to 1821. In the county of Logan the condition of the Church was not more imposing. Previous to the formation of the Fountain Head Circuit, in 1812, Logan county, together with the town of Russellville, was included in the Red River Circuit. This circuit first appears in the Minutes in 1802. Near the close of the past century Methodist preachers occasionally preached in Russellville, though no class was organized until 1808, when the congregation worshiped on the corner of Spring and Center streets. In 1818, the erection of a Methodist church in Russellville was commenced,

and in 1821, was ready for the accommodation of the people. To the liberality of Richard Bibb and Benjamin Temple, two local preachers, was the Church chiefly indebted for this edifice. At the time of its completion, the class in that village consisted of about twelve persons. In the country the prospects were not more cheerful. True, at Kennerly Chapel there was a flourishing Society, but everywhere else in the county the banner of Methodism was furled. At Pleasant Run there was a small Society, composed of Charles Gilbert with his wife, George Hickman and wife, Mr. Stribling and wife, Elias Harding, and Alexander Adams. A small log church had been erected, previous to which the circuit preaching had been at the house of Charles Gilbert. In the Bethlehem neighborhood a small class had been formed at the house of J. J. Mackall, on Whip-poor-will, consisting of Mr. Mackall, with his wife, and mother, and an old colored woman. Such was the position of the Methodist Church in Logan county in 1821. In some portions of the county the Baptist Church predominated, while in other sections the Cumberland Presbyterian overshadowed all other influences. Four years have passed, but with the exception of a revival of religion in 1822, under the labors of Peter Cartwright and William Peter, in the vicinity of Adairville, which resulted in the formation of a small class, at the house of Mr. Hite, consisting of the Rev. John Littlejohn, Mr. and Mrs. Hite, their two married daughters and their husbands, Violet and Thomas Grady, Thomas G. Gooch, and Thomas Stribling,

and a gracious outpouring of the Holy Spirit in Russellville, under the ministry of the zealous Stevenson, Methodism had made no material advancement. Kennerly Chapel, a few miles north of Russellville, still dispensed its blessings upon the community of which it was the bright and happy center, but in other portions of the county the Methodist Church scarcely emitted a single ray of light. It is true the Logan Circuit, which had appeared in 1796 for only a single year as a separate charge in the Minutes, and then retired, had again assumed its place in the line of circuits; but its influence was hardly known or felt.* The following extract from a letter we received from the Hon. Robert Browder, dated Olmstead, Logan county, Kentucky, February 27, 1868, will convey to us an accurate idea of the condition of the Church at this period:

“My brother Richard and myself came to the southern part of Kentucky in January, 1825. At that time Methodism was but little appreciated in all this section, and many grown persons of both sexes had never heard a Methodist minister preach; while a prejudice seemed to exist in many minds against the Church as being heterodox and fanatical. The Baptist Church had undisputed possession of this neighborhood. They treated the scanty members kindly. There were also some Cumberland Presbyterians—men of God—scattered through the county, and, next to the Baptists, were the most numerous denomination. There was a regular

* From the Rev. Thomas G. Gooch,

circuit for preaching here, embracing a part of Logan and Todd counties, in Kentucky, and portions of Robertson and Sumner counties, in Tennessee. A very small membership was then in all this large territory, from which some five or six circuits have since been formed, embracing as large and as intelligent a membership as can probably be found in any other section of Kentucky. S. P. V. Gillispie was our preacher. The Society of which I became a member was at a private house, (J. J. Mackall's,) and consisted of eight or ten white, and three or four colored, members. For several years there was but little increase, as we had preaching only once in four weeks, and very seldom any Sunday service."

It was impossible for Methodism to remain in this condition. It became an imperative duty either to retire from the field, or become an active participant in the warfare against sin. Nor was it long after this period when the Church in this portion of Kentucky entered upon a successful and triumphant career. As an ecclesiastical system, its power was soon felt, and its doctrines and polity respected. As we follow it, we behold it gathering from the paths of sin, not only into its own fold, but by its moral force and religious energy, contributing to the growth of other evangelical Churches.

"In 1827, there being no church nearer than ten miles, the Society at Mackall's determined to erect a house of worship in their neighborhood, in which, after many difficulties, they succeeded,

and called it Bethlehem. About the time of its completion this little Society was strengthened by the removal to Logan county of the Rev. John P. Moore, William and Littleberry Browder, with their families. They had emigrated originally from Virginia to Kentucky. Littleberry Browder was eminently a man of God, full of religion and the power of the Holy Ghost. He immediately took charge of the class as leader, a position he had held in Virginia from my earliest recollection. This gave a new impetus not only to our Society, but promoted the growth of the Church in this section. He was a powerful exhorter, and his whole life was so exemplary, that his exhortations had great influence with all persons who attended our meetings. Soon after his settlement in the neighborhood, we held at Bethlehem the first camp-meeting ever held in this vicinity. It was a great success, and continued nearly two weeks with unabated interest: the power of God was displayed in a most wonderful manner, and, all things considered, I have regarded it as one of the best, if not the best, meeting of the kind I ever saw—and I have attended a great many in both the East and West. There were some eighty or ninety most powerful conversions, and many additions to our Church, both at Bethlehem and other small Societies in the surrounding country; though the Baptist Church received the larger share, as they had full possession of all this country as a denomination. From this time the Methodist Church began to flourish, and was regarded more favorably by the people, and its progress was steadily onward,

until it has become a power in this community. We have now two circuits and a part of a third in this county alone, with a large, pious, and intelligent membership, while a very large proportion of the membership of other Communions have been brought to Christ through the influence of Methodism. Good and commodious churches are now to be found in every neighborhood; so that we may truly say, 'What hath God done for his people!'"*

The advancement of the Methodist Church in Todd county has been equally imposing. Respectable Church-organizations have been formed in almost every community: Elkton, Bell's Chapel, Hadensville, Allensville; and in the northern portions of the county there are flourishing Societies. In reaching these results, greatly as the Church and community are indebted to the itinerant preachers, yet other men contributed largely to the general good, whom we would not forget.

The name of Caleb N. Bell has been familiar to the Church in Southern Kentucky for nearly half a century. "He was the son of Caleb Bell. His mother's maiden name was Susannah Cole. He was born in Beaufort, North Carolina, June 5th, 1788. His father was of Scotch, and his mother of English, descent. They, with an elder daughter, were the first persons who joined the Methodist Church in that region. The old gentleman was an Episcopalian, but did not know the 'witness of the Spirit.' Being in great distress of mind one day, he took his Bible and boat, and rowed out into one of the

* Extract from a letter of the Hon. Robert Browder.

islands of Beaufort Sound, and there read and prayed until the burden was removed from his heart. He was made very happy, but did not know the nature of the wondrous change, nor realize that he was adopted into God's household, until shortly afterward the Methodist preachers came in, preaching regeneration and the witness of the Spirit. The subject was then made clear to his mind. He recognized the Lord's handwriting upon his heart, and at once, with his wife and daughter, united with the Methodist Church, as the first-fruits of their labor in that quarter. He erected the family altar, took his family to class-meetings, prayed much in secret, and in 1811 died in great peace with God. In 1806, Caleb N. Bell was a boy at school in Beaufort, when the great revival, which commenced in 1800, reached the Atlantic shore. Philip Bruce was Presiding Elder, and William Barnes, Bridges Arendell, and Jas. E. Glenn, were preachers on the circuit when the revival-fire blazed out in Beaufort. Glenn seemed especially instrumental in that work. On Sunday, 15th of June, 1806, at 11 o'clock, Caleb was sitting on the door-steps of a widow's house in the country, when conviction smote his conscience. His awakening was pungent and powerful; the pains of hell gat hold upon him: he determined then to seek salvation, and the same night he and his brother Joseph, with many others, at the church in Beaufort, went forward for prayers, but found no relief, but were tormented with 'a certain fearful looking for of fiery indignation.' George Reed, the Clerk of the Court, and also the class-leader, seeing their dis-

tress, invited Caleb and Joseph to spend the night with him, and at eleven o'clock P.M., at family prayers, the power of God came upon them, and they were both in the same instant clearly, powerfully, satisfactorily converted, and received the Spirit of adoption. Caleb said, 'It was like an electric flash, like a resurrection from the dead: a dead man restored to life would not experience a more sensible change, a blind man restored to sight would not realize a more joyous surprise.

"He and his brother joined the Methodist Church at Bell's Chapel—built by his grandfather—at the first opportunity; and both, from the hour of their conversion, began to tell the wonders of redeeming love; they commenced at once to hold prayer-meetings from house to house, and exhort the people to flee the wrath to come. Their words fell with power on their kindred, and the revival continued until nearly all of them were converted. The preachers urged them to exercise their gifts, and sometimes sent Caleb out to fill their own appointments.

"Jacob was received into the Virginia Conference in 1807. In 1809, Caleb joined at Tarboro, North Carolina, and was appointed to Tampico Circuit, with Horatio Hall, senior, and James Morris, assistant preachers. This was a year of varied scenes, with the usual 'ups and downs' of a young itinerant. The troubles that eventuated in the war of 1812 were then brewing, and preachers and people suffered and endured sorrows. The next year, 1810, he was sent to Beaufort, at the request of his father,

who was then expecting to die that year, and desired to have his son near him. The old man, however, did not die then, and the next year Caleb was sent to Mattamuskeet Circuit, with Charles Roundtree and Robert Gilbraith, and here they had prosperity, and rejoiced over many conversions. These circuits were larger than most of our Presiding Elders' Districts, and they often walked seventeen miles to an appointment, packing their baggage. Next year he had charge of Terrel's Circuit, a two-weeks' work. The next year he was so worn down with labor and wasted with disease that he was sent to Bedford, in the mountains, as a supernumerary, hoping that pure air, and water, and rest, would restore his health. As soon as he was able he went forward on the work, preaching with great power, and adding many to the Church; but his strength was failing, and one year more closed his itinerant career. The last year of his regular work was on the Amelia Circuit. Here he was vastly popular and eminently successful. War was raging fiercely in the land, and alarm and confusion prevailed. The British had already captured Washington, and many were filled with dismay; yet the revival work went on, and many were born of God at the camp-meetings and other convocations of that year. But he could go no longer: in February, 1815, being seriously threatened with hernia and weakness of the lungs, he was located at his own request; John Early (now Bishop) locating at the same time. On the 3d of May, 1815, he was happily married to Miss Judith H. Moore, of Nottoway county, Virginia, and settled in Din-

widdie county. Soon a severe mental affliction of his father-in-law necessitated his return, to take charge of the family. Here he lived and labored as a local preacher three years, during which time he buried his wife, who died in glorious triumph, leaving him with the care of three small children. In 1820, September 6th, he was married to Miss Jane Browder, daughter of David Browder, of Dinwiddie county, Virginia. In the autumn of 1821, he left Virginia for Greene county, Kentucky, but obstructed by ice in the Cumberland Mountains, they did not reach their destination until January 3d, 1822. Here he lived one season, and preached as opportunity offered. The same winter, December 26th, 1822, he reached his present residence, in Todd county, Kentucky. Here he found Methodists few and far between. The nearest church was a log house at Hazel Petree's. There he and his wife joined the Society. Peter Cartwright organized the first Societies in this county, but Hezekiah West, a local preacher from one of the Carolinas, had preached in private houses a few years before. When Caleb Bell came to Todd county, Charles Holliday was Presiding Elder, and Thomas A. (now Bishop) Morris was preacher in charge. The next autumn Caleb Bell called the neighbors together, and built tents of his own timber, on his land, and they held a camp-meeting, which was a season of great power, and resulted in many conversions. He was a man of great zeal, and withal 'an eloquent man, and mighty in the Scriptures,' and being diligent in preaching, he had large congregations, and

Methodism grew rapidly. In 1828, he took the preaching into his own house, where he entertained the Quarterly Conferences, and boarded most of the circuit preachers and their families; and here, too, the District Conference was held. He was a man of great industry and frugality, and when his goods increased, he determined to build a house for the Lord on his own land. In 1835, 'Bell's Chapel' was erected, mainly through his exertion and by his means, much of the work being done by his own hands. This was called the best church-house in the country at that day. A large Society grew up here; immense congregations assembled there to worship, and a good influence pervaded the whole community. The influence of Caleb Bell was universally felt and acknowledged. He commanded the esteem and confidence of all, and saint and sinner admired his talent and commended his zeal. Few measures could be passed through a Quarterly-meeting Conference contrary to his advice. He was, perhaps, the most popular preacher in the county—preaching more funeral-sermons, baptizing more children, and marrying more couples, than any other. He was the fast friend and liberal supporter of the itinerant, and the prophet's chamber was always ready in his house. In 1836, on the 6th of October, he passed through another deep sorrow and bereavment in the death of his second wife, a woman every way worthy of his love and confidence, and in pure sympathy with all his zeal and piety. She also left him three children to share his grief. On the 16th of October, 1837,

he was married again, to Mrs. Mary Greenfield, who has passed away in holy triumph.

“He has lived to see the first ‘Bell’s Chapel’ too small for the Lord’s host, and a magnificent brick house, large enough for the multitude, erected in the same beautiful grove; while the sons of Ham occupy the old church. The first church at Petree’s has long since been removed, and converted into a stable. Caleb Bell is now in his eighty-second year, and although he has always been delicate, he is still active and sprightly, walks over the neighborhood with ease, and is a power in his community. By a long life of industry and frugality he has accumulated a fine estate, and he takes great delight in contributing to worthy claims. His tithes are never withheld from the treasury of the Lord, and he is always ready to aid in building or repairing churches. He rejoices in the prosperity of the Church, and reads revival notices with a glad heart. His memory is remarkable, his hearing good, and his company is charming—religion is his theme. Few men converse so elegantly, or pray so powerfully; he seems to move the very heavens in appeals to a throne of grace, and stirs the whole congregation with his zeal. The Church would feel his loss more than any other member, although he has not felt able to preach for years. His place is never vacant when he is able to go to the sanctuary, and he enjoys a sermon with a keen relish. His voice is shattered and his lungs are weak, so that his trumpet does not sound from the walls, marshaling the host to the battles of the Lord; yet, when the bat-

tle is joined, and Israel rushes to the charge, he is the foremost in the ranks. No plume is taller than his, and no 'shouting of the captains' so inspiring to the host as his. May God spare him yet many years to the Church! He is constantly expecting the summons, and stands, like a ripe shock, ready for the garner of the Lord. He was ordained deacon by Bishop Asbury, at Raleigh, North Carolina, in 1811. Bishop McKendree ordained him elder, at Newbern, North Carolina, in 1813."*

We have already mentioned the name of Thomas G. Reece, who settled in the same neighborhood with Mr. Bell, and who labored with ardor for the struggling fortunes of the Church.

Another in the local ranks, in the same community, has displayed a commendable zeal, and contributed greatly, by his labors in the pulpit and the altar, to the advancement of the Church—Jordan T. C. Moore.

Among the laity in Todd county at this period, distinguished for their devotion to the Church, Hazel Petree stands prominent. He was born in Chester District, South Carolina, July 8, 1785. His first wife was Sallie Mobley, whom he married August 20, 1805, and two years afterward removed to Tennessee, where he remained two years, and then came to Kentucky, and settled in Christian (now Todd) county. Under the ministry of Peter Cartwright, in 1810, he joined the Methodist Church, in which, for fifty-nine years, he continued a useful and exemplary member, and then exchanged

*Communication from the Rev. George R. Browder.

the cross for the crown. From the time he united with the Church, until a "meeting-house" bearing his honored name was erected in the neighborhood, his house was a chapel, and, while he lived, a pleasant retreat and a welcome home for the faithful evangelist. Beneath his hospitable roof Cartwright, Johnson, Axley, Craig, Morris, Collard, Holliday, Ogden, Stevenson, and others, were hospitably entertained; and there, too, the eccentric Lorenzo Dow proclaimed the tidings of a Redeemer's love.

He was twice married; his second wife was Pauline Kennedy, to whom he was married March 25, 1830. He died in January, 1869, in great peace. His descendants are very numerous. He had sixteen children, fifty-four grandchildren, and forty great-grandchildren; making one hundred and ten descendants, ninety-four of whom were living when he died.*

No portion of Kentucky was more highly favored with local preachers of intelligence and piety than Logan county at this period, among whom were Richard Bibb, Benjamin Temple, and Grigsby Rush.

Richard Bibb resided in Russellville. He joined the Methodist Church in 1813, and in 1815 was licensed to preach, and in a local sphere was eminently successful. After a long and useful life, full of honors and of years, in great tranquillity, he breathed his last on the 25th of January, 1839, in the eighty-seventh year of his age. He was a large slave-holder, and several years before his death sent

*The Rev. J. C. Petree, of the Louisville Conference, is his son.

thirty-one of his slaves to Africa, and in his last will emancipated the remainder, more than fifty in number, and provided them with farms and farming-utensils and stock of different kinds, and five thousand dollars to assist the more aged. He also held a claim of two thousand dollars against the Methodist Church in Russellville for money advanced for the building of the church, which he also released. Charities had been bestowed by him with a liberal hand, and in his death, while the Church lost one of its brightest ornaments, the widow, the orphan, and the poor were bereft of a friend.

Benjamin Temple resided about ten miles from Russellville, near the Bowling-green road. He was the son of Benjamin Temple, of King William county, Virginia, and was a native of that county. He was born in 1776; on the 14th of October, 1801, he was married to Miss Eleanor Eltinge Clarke, a daughter of General Jonathan Clarke, of Virginia. Soon after his marriage he emigrated to Kentucky, descending the Ohio River from Pittsburgh to the falls at Louisville in a flat-boat. In Kentucky Mr. Temple resided in the counties of Jefferson, Woodford, Fayette, Warren, and Logan, in the last of which he died. Respectably connected, and favored with social advantages of the highest order, he enjoyed facilities for the culture of his mind and the improvement of his manners that were within the reach of but few young men. Of a bold and adventurous spirit, he preferred to carve out his fortune in the uncultivated West rather than remain in the Old Dominion. Although brought up under

Episcopalian influence, he made no profession of religion until he had reached the full noontide of life. Distinguished, however, for the probity of his character, and the uprightness of his conduct, as well as for a superior intellect, he occupied a prominent position in the community in which he resided.

About the year 1816, while absent from home on business, he heard a sermon preached by the Rev. Walter Warder, a distinguished and pious Baptist minister, under which he was awakened. A short time afterward, while stopping for a night, on a journey, at the same house with several Methodist preachers, the conversation, in which Mr. Temple was only a listener, turned upon the subject of Christian experience. Although a stranger to the witness of the Spirit, he was so much encouraged and edified by the conversation that he sought an interview with one or more of the party, and disclosed his own religious state. He soon afterward made a profession of religion and joined the Methodist Church. From the time he became a Methodist he devoted himself to the welfare of the Church. In the sacred inclosure of his own family his influence for good was potent. The following extract from a letter we received from his son—the Rev. James N. Temple—expresses his character at home. He says, “My reverence for the memory of my father is high; so is that of all his descendants. In his lifetime our reverence approached to awe, and was strongly marked by fear—in my case particularly; for I was a wild and wicked boy, and though I can remember occasions in which my father’s tenderness, admoni-

tion, and counsel overwhelmed me with shame for my undutifulness, yet the general aspect of his character toward a boy of my disposition was that of sternness. I can remember more of his real character as evinced in conversation around the hearth. Often has my heart swelled with pride and exultation at the nobleness of his integrity and the grandeur of his moral sentiments expressed on such occasions." Not only did his holy teachings and example exert a happy influence on the hearts and lives of his children, but many of his servants became the servants of God, who attributed their conversion to the purity of his precepts and life.

Favored with a handsome fortune, he contributed liberally not only to the support of the traveling preachers, but also to the various benevolent enterprises of the Church. Not contented with a sphere so circumscribed; believing it to be his duty to preach the gospel, he entered the ministry as a local preacher, and soon took rank with the ablest local preachers in the State. Having identified himself with Methodism in the time of its severest struggles in Southern Kentucky, he was ever true to its interests and labored for its advancement, and lived to see it rise from the obscurity in which he first found it, to the highest social and religious respectability. On the 16th of March, 1838, he died in great peace. His pious wife survived him many years. She was born in Virginia, September 5th, 1783, the last year of the War of Independence—as her husband was born the first. After a long and useful career, in which she exhibited all the graces,

charms, and fruits of Christianity, on the 27th of October, 1867, she entered upon eternal life.

“Her life was an illustration in colors of the beautiful saying, ‘At evening-time it shall be light.’ We enjoy Christianity in the twilight, when we sit with such a one; we feel that though the night of death is close by, it is an evening whose serene sky shall be full of stars, and that the daybreak of eternity is not far off. We can scarcely feel like mourning such a one, since life, like the autumn leaves, must be gathered, to give way to a richer spring. Jean Paul Richter says, ‘Winter, who strips the leaves from around us, makes us see the distant regions they formerly concealed; so does old age rob us of our enjoyments only to enlarge the prospects of eternity.’ This truth was eminently displayed in the calm and cheerfulness of the evening of our venerable sister’s life. Heaven was set before her eyes like a beautiful perspective in nature seen from a chamber window. I have seen a smile more beautiful than any I ever saw play around the ruby lips of youth, light up her wrinkled countenance. There she sat in ‘the old arm-chair,’ the struggles of an eventful life over, her work well done, the disappointments and hopes of a protracted existence completed, with nothing left to do but to die; yet attended by pious resignation and cheerful views of the better land—a most pleasing spectacle, making the beholder feel how Christianity ennobles and beautifies the wasting of the natural powers, even as the autumnal forest glows with forms of myriad colors when the frost has touched its foliage. Yea, like a grand aurora

over an Arctic sea, did the hopes of Christianity illumine the chill waters of approaching death. I have thought as I looked at this sublime saint sitting by the Jordan, her Ebenezer by her side, her eye on the beauty of the promised land, and the perfumes wafted from its flowers, kissing care from her brow, that there was an exhibition of moral grandeur in the sight, surpassing the spectacles which have made up the splendid coloring of the world's history. A woman upon whose heart whole batteries of sorrow and trouble had boomed and poured their charges, confined to her chamber; one who had wrestled like a spiritual gladiator with difficulty, who had conquered evil in its myriad forms, her soul hung round with trophies of conquest, dull of hearing, faint of sight, furrowed over by the plowshare of years, her head white under the bleaching of the frost of more than four-score winters, weak and emaciated, sitting calm, collected, and undismayed upon the rock of truth while the billows of affliction boomed and burst at her feet; yet gazing into heaven, and clinging to some sweet promise, giving cheer to her friends, blessings to her Church, evidence to her religion, glory to God, and smiles to the world. I have gone from her presence as if like some dutiful child I had been sitting at the feet of a tutelar mother, and saying within myself, 'This divine religion is thy peculiar victory. Stoicism may gird man for excruciating agony; it belongs to Christianity alone to teach him to sing hosannas in the eventime, to rejoice in affliction, be cheerful at four-score, and look to the grave without a shudder.'

And as if in reward for her quiet resignation, Providence kindly cared for her in her green old age. Love, born of heaven, made tender provision for her quiet evening and darkening night. A son, stalwart and manly, gave her his strong arm on which to lean, felt her a blessing in his home, while a daughter found it a pleasant duty, sacred and dear, to smooth her descending path, and many friends combined to make her chamber bright and blessed by the tenderest ministries and devoted and watchful affection. As 'the Lord blessed the latter end of Job more than his beginning,' so did his fatherly benedictions more richly rest on the autumnal evening of her life.

“‘She being dead yet speaketh.’ There is a lesson in her life which we would do well to ponder, if we, too, would have a serene autumn—‘light at eventide.’ She remembered her Creator in the days of her youth, and fed her heart and kept it young with food from the perennial tree of piety. Her life had been frugal, and characterized by a patient husbanding of her powers against the incursions of disease and of old age. In her girlhood vanity, frivolity, and dissipation did not waste her vital energies. She cultivated her intellect and her heart, and found pleasure in domestic, mental, and moral pursuits, and these constitute the secret of her serene old age, and disclose the brightness of that luster which lighted her faltering steps to the tomb.”*

* Rev. H. A. M. Henderson, in *Nashville Christian Advocate* of November 21, 1867.

In the same county lived the celebrated Dr. Grigsby Rush. He was born in North Carolina, in 1781, where he grew up to manhood and married. In 1809, he emigrated to Maury county, Tennessee, and from there, in 1812, to Logan county, Kentucky, and settled in the neighborhood of Kennerly Chapel. We have no information as to the time he professed religion or joined the Church, but he was licensed to preach in 1809, and in due time was ordained both deacon and elder. Without the advantages of early education, yet a close student, and blessed with an extraordinary intellect, he soon became in the pulpit one of the master-spirits in the Church. Frequently attacked, as Methodism was, he investigated its doctrines and polity with a view to their vindication, and soon became one of the boldest champions and ablest defenders of the Church. Fearing none but God, the language he employed in his denunciation of sin was often so severe as to exhibit all its hideousness at once. Although rough in his manners, in his personal appearance, and in the words he uttered, there was beneath this surface a heart full of sympathy and tenderness. As a preacher, he was the honored instrument in the hands of God in doing much good. We have heard him proclaim the tidings of redemption to listening hundreds with the boldness and zeal of an apostle, and then we have watched him as he knelt beside the penitent in the altar of prayer and pointed his trusting heart to a forgiving Saviour. His Christian character challenged criticism.

On the 19th of December, 1845, at his home in

Logan county, he passed away, bidding his family farewell, all of whom were converted. He said, "Meet me in heaven, where in a little while I shall join the companions of my youth in clapping glad hands around our Saviour's throne."

In addition to the names we have mentioned, it was in this county that Philip Kennerly—whom we sketched in a former chapter—resided; and here, too, the Rev. John Littlejohn, one of the most remarkable preachers in American Methodism, had come to spend the evening of his life.

In 1828, an acquisition was made to the Society at Bethlehem, by the removal to the neighborhood of several Methodist families from Virginia, among whom was John P. Moore, a worthy and useful local preacher.

John P. Moore was born in Richmond, Virginia, October 17, 1786, and at twenty years of age made a profession of religion and joined the Church. In 1809, he was licensed to preach and admitted on trial in the Virginia Conference, and after traveling several years, preaching with great acceptability and usefulness, he located in 1817. He had married Miss Browder, an excellent lady, and the difficulty in obtaining a support for a family as an itinerant preacher, led to his location. To his new home in Kentucky he brought the love and the zeal for the Church that had distinguished his labors as an itinerant. Not only was his house, commodious and pleasant, the itinerant's home, but he preached often, and frequently accompanied the circuit preacher to his appointments. He was gentle and

sweet-spirited, and had a kind word and look for every one. He died on the 17th of January, 1842. On the 10th of the previous December he accompanied us to an appointment at Pleasant Grove, about seven miles from home, and while singing a concluding hymn, his tongue became paralyzed. In a few moments, however, he was able to articulate, and engaged most fervently in prayer. On our return to his home from Church, he conversed freely on his Christian experience, and spoke with full assurance of his future prospects. His countenance grew bright as he contemplated the joys that awaited him. In a few days he was again stricken down, after which he was unable to articulate, but during his illness he retained his reason and gave constant demonstrations of his preparation for the change.

Among the laymen, we find many in this portion of the State at this time who by their earnestness and zeal did much to build up the infant Church. Prominent among these was Littleberry Browder, who had emigrated from Virginia. We have already mentioned his name, but his labors and devotion to the Church deserve more than a passing notice.

“Some men pass away, unhonored and unknown by posterity, who are more worthy of biographical distinction than many whose names and exploits are treasured up in books. Such is the case with the venerable man whose life I would sketch for a place in the History of Methodism in Kentucky. Littleberry Browder was the son of Richard Browder, of Dinwiddie county, Virginia, and was born in 1755. His father must have been among the first

Methodists that joined the Church in Virginia, for Littleberry was raised up under Methodist influence, and was taught his duty to God from his youth up. About 1773 or 1774 he was convicted and converted, and joined the Church, under the ministry of Shadford and Williams, pioneer Methodist preachers, at Boiscan's Chapel, Dinwiddie county, Virginia. In his case the work of regeneration was powerful and thorough, and the witness of his adoption so satisfactory that he never doubted it, even down to old age; and his experience was often related with joy during the seventy-three years of his membership in the Church on earth.

“Immediately after his admission into the Church he began a life of active piety, and so consistent was his deportment that he enjoyed the entire confidence of all who knew him. He was a soldier in the Revolutionary War, and used to speak oftentimes of God's goodness to him in those perilous days. He would frequently say he was glad, that if he had ever killed a man in battle, he did not know it. He was a man of constant prayer and commanding faith. He seemed to live in an atmosphere of spiritual life. Caleb N. Bell, a venerable minister, formerly of the Virginia Conference, says, ‘He was a bright and shining light. When he kneeled to pray, it seemed that heaven was opened, and a stream of glory came down upon him. His soul was completely absorbed, and he was oblivious of all surroundings. He labored, groaned, struggled, like Jacob wrestling with the angel of the Lord, until his prayer was heard and his soul com-

forted. At regular hours he would retire to commune with God, and often in the silence of night he would seek the solitude of the graveyard, and there pour out his soul in prayer; and sometimes in seasons of trouble he would fall prostrate, full-length upon the earth, and hold converse with God. The night his brother David (my grandfather) was dying, he lay a long while on the frozen snow, and besought the Lord that they might meet in heaven. In his public prayers he was powerful, overwhelming, seeming to bring the very heavens down; and in revivals he rarely led in prayer without some soul being born again before his prayer was ended. His very words and fervor seemed to inspire such faith in the penitent souls that they took hold of Christ at once and claimed his pardoning love. It is astonishing what numbers were converted while he was leading the prayers.'

"Such is 'Uncle Bell's' account of his pious life. He was appointed a class-leader soon after he embraced religion, and for more than sixty years he was eminently successful and laborious, going from one Church and neighborhood to another to exhort and lead the classes. He reminded me more of William Carvosso than any other man I ever saw. When his head was white as wool, and his body bent with age, he would exhort with such power and effect as to move a whole audience as wind sways the standing corn.

"The influence of his piety was manifest in his family—his children and grandchildren, and even his *great-great-grandchildren*, inheriting his blessing

and imitating his piety. In 1815, he sent two sons, Thomas and David Browder, to the traveling connection, in the Virginia Conference, and several of his grandsons were earnest preachers of the gospel. One of them, Peter C. Browder, died a member of the Louisville Conference.

“In 1828, he came from Dinwiddie county, Virginia, to Logan county, Kentucky. Methodism was just beginning to attract attention here, and was *much despised*, and watched with a jealous eye, by the predestinarians who occupied the ground before us. Here was a wide field for ‘Uncle Berry,’ as everybody called him, and he cultivated it well. He visited and prayed with the sick, held prayer-meetings at private houses, exhorted publicly on Sundays, and was always ready to aid the preachers in ‘spreading scriptural holiness over these lands.’ Few men have exerted more moral influence, or been wider known as patterns of piety, than Littleberry Browder. There is hardly a neighborhood, for several counties around, where he was not known, and his memory revered. Even yet we hear him spoken of as ‘the best man that ever lived in this country.’ He lived to see the small Society which he first joined in this county, grow into a large congregation, and the old church torn down, and a commodious house of worship erected in its stead. He loved the Church of God, and was never absent when able to attend public worship. He often said, with burning emphasis, ‘I would rather be a door-keeper in the house of my God than dwell in the tents of wickedness.’ When his first and second

wives were dead, and his children and grandchildren were married and gone; in his extreme old age—ninety-three years old—he was induced to accept a home in my father's house, (Robert Browder,) where he was kindly nursed and cared for as long as he lived. He used to express great gratification to my mother for her attentions. He said he could 'never be thankful enough to God for putting him in the hands of the kindest woman that ever lived, in his old age.' His presence in the family was a blessing to us all. In September, 1848, he took his bed, to rise up no more. All through his sickness he was elated with the prospect of soon being at home. He seemed to be conversing with invisible friends, and would smile as he uttered words inaudible to us. The night he died, I sat by his bed; he was happy and exultant in hope of heaven; told me of his friends, and said he expected soon to be with them. He praised God for his supporting grace while 'walking through the valley of the shadow of death.' Truly 'he was a faithful man, and feared God above many.' He was buried in the old church-yard at Bethlehem, September 27th, 1848. So lived and died a representative man in the annals of early Methodism in Kentucky."*

Other names might be mentioned. Richard Browder, whose grave is yet damp with the tears of the Church; and his brother William, who died several years ago, were burning and shining lights. From early life, even down to old age, they knew no higher aim than to serve God and to promote his

* Communication from the Rev. George R. Browder.

glory. The influence of their instructions and example led many to Christ. Standing upon the brink of the last river, with every battle fought, they reviewed with pleasure the conflicts in which they had been successful, and then triumphantly passed to the home of the redeemed.

Such were the men, under God, to whom, with the itinerant preachers, the interest of Methodism in Logan county was committed at the time of which we write. From this period prosperity attended it.

Thomas G. Gooch was born in Shelby county, Kentucky, in 1800. He was brought up under Baptist influence, and until he attained to early manhood had looked upon the Methodist Church with disfavor. His mind had been greatly perplexed in reference to Calvinism, but the unfavorable impressions he had of Methodism, prevented him from looking in that direction for relief. He removed to Shelbyville at the time of the controversy between Jonathan Stamper and Messrs. Toneray, Waller, and Cameron, and was not an indifferent spectator. Becoming relieved of his theological perplexities, in the autumn of 1821 he attended a Methodist camp-meeting a few miles south of Shelbyville, where he was converted, and joined the Methodist Church on his return to the town. He soon removed to Logan county, and became a member of the class formed at Mr. Hite's, near Adairville. In the autumn of 1823, he was married to Miss Julia Washburn, a daughter of Judge Philip Washburn, of Logan county, and having settled

about six miles south of Russellville, opened his house at once for Methodist preaching. A Society was soon formed beneath his roof. Circuit preaching was continued in the house of Mr. Gooch for about four years, when the congregation became so large that the church was built known as Red Oak Grove.

The position of a layman in the Church was too circumscribed for Thomas G. Gooch. In 1823, he was licensed to exhort, and about two years afterward to preach the gospel. In the advancement and progress of the Church he has borne an active and prominent part.

It would indeed be a pleasure to trace the history of Methodism in this part of the State from that period to the present time. Large Societies soon grew up in every direction. The Church at Kennerly Chapel continued to increase, and with unsparing hand to bless the country around it. In the neighborhood in which Mr. Temple resided, at Pleasant Run, Pleasant Grove, Red Oak Grove, Adairville, Keysburg, Ash Spring, Bethlehem, and other portions of the county, through the instrumentality of Methodism, hundreds have been brought to the foot of the cross. For several years the Elkton and Logan Circuits formed one field of labor. During the year preceding the Conference of 1842, in the bounds of that circuit, nearly six hundred persons were added to the Church, while at a camp-meeting held at Ash Spring, immediately after the Conference of 1842, more than two hundred souls were converted to God, and more than one hundred

received the ordinance of baptism, by *pouring*, at one time, while perhaps no other county in Kentucky has furnished so many men for the ministry as this, among whom have been several who attained to eminence in the Church. In Russellville, too, one of the best communities in Kentucky, the Methodist Church has a membership large in numbers and distinguished for their intelligence and piety.

The Logan Female College, of which the Rev. Nathanael H. Lee, D.D., is the President, under the patronage of the Louisville Conference, is located in that beautiful village, and enjoying great prosperity.

This was a year of extensive revivals. In several portions of the Kentucky District, over which Marcus Lindsey presided, and of Augusta District, where Jonathan Stamper was the leader of the hosts, there were large accessions to the Church; while in the Salt River, Green River, and Cumberland Districts, with Adams, Holliday, and Taylor in charge, the Church was greatly blessed.

Notwithstanding these revivals, at the close of the year the preachers reported a decrease of *seven hundred and thirty-eight* white, and *thirty-two* colored, members.

CHAPTER VI.

FROM THE KENTUCKY CONFERENCE OF 1825 TO THE
CONFERENCE OF 1826.

The Conference held in Russellville—Bishops McKendree and Roberts present—Evan Stevenson—John Fisk—William Brown—David Tunnell—John G. Denton—Benjamin Tevis—John W. F. Tevis—James L. Greenup—Alexander H. Stemmons—Henry S. Duke—Michael S. Taylor—Joseph S. Tomlinson—James C. Crow—Nathaniel M. Talbot—Nehemiah A. Cravens—Chas. M. Holliday—William Gunn—Thomas Browder—John P. Durbin—First Methodist Class in Bardstown—Isaac G. and John S. Evans—Dr. Gabriel E. Cox and wife—Elias Kincheloe—Isaac Miller—Joseph Hamilton Daveiss—First Methodist Class in Daveiss county—Methodism introduced into Owensboro—John Daveiss—John Pinkston—Joseph Miller—Mrs. Sally S. Wall—Increase in membership.

THE Kentucky Conference for 1825 met in Russellville, on the 22d of September. Bishops Roberts and McKendree were both present, and presided alternately. Sixteen preachers were admitted on trial, ten into full connection, seven located, two were placed on the supernumerary, and ten on the superannuated list, one was expelled, and three had died.

The names of those admitted on trial were, Evan Stevenson, John Fisk, William Brown, David Tunnell, John G. Denton, Benjamin Tevis, John W.

F. Tevis, James L. Greenup, Alexander H. Stemmons, Henry S. Duke, Michael S. Taylor, Joseph S. Tomlinson, James C. Crow, Nathanael M. Talbot, Nehemiah A. Cravens, and Charles M. Holliday.

Evan Stevenson is the son of Job Stevenson, of Georgetown, Kentucky. He was quite a youth when he entered the ministry. He was appointed to the Danville Circuit as the colleague of Lewis Parker. In this charge his labors were greatly blessed. He failed in health during the year, and requested to be discontinued at the ensuing Conference.

We never think of John Fisk without a sigh that one so young, so gifted, so full of promise to the Church, should fall so early from the walls of Zion. John Fisk was the son of Henry and Martha Fisk, who in a former volume passed in review before us, and the brother of the Rev. Robert Fisk, of the Louisville Conference. He was born October 11, 1804, in Monroe county, Virginia. His parents emigrated to Kentucky in 1816, and settled in Montgomery county.

In 1820, young Fisk was awakened, and joined the Methodist Episcopal Church as a seeker of religion, and soon afterward was happily converted to God. From the time of his conversion the conviction that he ought to preach the gospel was not only fastened upon his own heart, but the Church was similarly impressed. Of an amiable disposition, attractive in his person, prepossessing in his manners, highly gifted by nature, and with a zeal commensurate with the wants and woes of his

fellow-men, he seemed destined for a brilliant and useful career.

In 1823, he received license as an exhorter. The responsibilities of the sacred office prevented him from entering the Conference at once. Feeling his "insufficiency" for the duties of the work that lay before him, he preferred to accept an appointment under the Presiding Elder, that he might acquire some experience before he offered himself to the Conference. Previous to the Conference of 1823, he traveled a few weeks on the Lexington Circuit, and in 1824, he was employed by the Presiding Elder to travel the Danville Circuit. In 1825, he was recommended to the Conference, and admitted on trial. He was then not quite twenty years of age, and had been preaching for about fifteen months. His first appointment after entering the Conference was to the Jefferson Circuit, as the colleague of the indefatigable Richard D. Neale. From the Jefferson Circuit he was sent the next year to the Elizabeth, in charge of the work, with the sweet-spirited Silas Lee for his colleague. From this field of labor we follow him to the Lebanon Circuit, which he travels alone. In the several fields to which he was assigned, he made full proof of his ministry, and was attracting more attention than any young man in the State. Wherever he preached vast crowds flocked to hear him, and with his ardor unabated, he delivered his messages with an earnestness that could not fail to leave their impress on the hearts of the people. Among his brethren in the Conference, while he had no peer, he was universally ad-

mired and beloved. He was a star of the first magnitude, appointed to shine with splendor for only a brief period, and then to fade away from human vision, but to beam in heaven with a steadier radiance, in brightness and beauty for ever. The last Conference he attended was at Shelbyville, in 1828. In his "Autumn Leaves," Jonathan Stamper, in referring to this Conference, thus remarks of him: "Several young men were present who distinguished themselves in the congregations. Among these were Edwin Ray, a son of the old veteran, John Ray, and John Fisk—both of whom preached to the astonishment and admiration of the people." At this Conference Mr. Fisk was returned to the Lebanon Circuit. When the intelligence of his re-appointment reached the circuit, not only the members of the Methodist Church, but the entire community, were almost wild with delight. From the charges he had filled previously, as well as from every portion of the Conference, the Church was seeking his services, and his return to the Lebanon Circuit was hailed with joy. Success had already crowned his labors in that field, and the Church, as well as the preacher, anticipated another year of great prosperity. He entered upon his work with the same zeal that had hitherto distinguished him as an evangelist, but before he had passed half around his circuit he was arrested by sickness. For nearly six weeks he lay confined in Washington county at the house of George Peak, a friend and brother. Every effort was made to arrest the disease, but its progress was onward and steady. The

tears of friends, the attention of physicians, the anxiety and prayers of the Church, could not stay its march. His aged father, who two years before, within a few short months, had buried his wife and four daughters, loved his son with deepest affection. So soon as the intelligence of his illness reached him, he hastily started to see him. To minister to his wants, and to catch the last notes of triumph that should fall from his dying lips was, next to his recovery, the one great wish of his heart. But this was denied him. On his way he was met by a messenger who informed him that his son was dead. On the 16th of December, 1828, he closed his eyes in death. During his sickness no murmur escaped his lips. He enjoyed constantly "the peace that passeth all understanding." Barnabas McHenry was with him in his last moments, and writes: "His speech had failed several hours before he expired, but the prompt responses, expressed by significant motions, plainly showed that his understanding still maintained its empire, that his soul was in peace, that his confidence was unshaken, and that his prospects were unclouded."

His body lies in the graveyard at Pleasant Run, where he was buried, by his own request. At the time of his death he was only twenty-four years of age. The providence that removes from the walls of Zion one so young, in the midst of his usefulness, is truly mysterious. We do not pretend to understand it; we only bow in submission to the stroke, and await the explanation in the hereafter.

William Brown traveled the Madison, Wayne,

and Clark's River Circuits. We do not find his name in the Minutes of 1828. It is probably an omission, as the Journal of the Conference for that year notices the passage of his character. He located at the session of 1829.

David Tunnell and John G. Denton were traveling preachers from this year until 1830, when they located. Of Mr. Tunnell we know nothing after his location. During his connection with the Conference he was a useful preacher. The failure of his health was the cause of his location.

Mr. Denton was a laborious preacher. He traveled the Greenville, Breckinridge, Yellow Banks, Shelby, and Hartford Circuits. He was a strong man in the pulpit, but careless in his dress. After his location he settled in Brandenburg. It was with difficulty he could be prevailed on to preach, but when he could be persuaded to do so, his sermons were highly instructive. He died about twenty years ago, in great peace.

Benjamin Tevis was the son of Robert and Elizabeth Tevis, of Bracken county, Kentucky, and was born October 16, 1806. He joined the M. E. Church in the fifteenth year of his age. While a student in Augusta College, he was licensed to exhort by Andrew Monroe. Soon after he graduated, he was licensed to preach, and entered the itinerant field. His circuits were John's Creek, Greenville, Little River, Little Sandy, and Hinkstone. He located in 1831, his health having failed. In 1834, he removed to Indiana. He married in that State, and settled on a farm on the Ohio River, eight miles above Madi-

son, where he devoted the remainder of his life to agricultural pursuits and the practice of medicine; though continuing to preach in his own neighborhood till his death. The disease which terminated his life was dropsy of the heart. He died November 5, 1868. The messenger found him ready. During his illness he talked much of the goodness of God, and spoke with assurance of his heavenly inheritance. He was a good preacher. In his sermons he quoted largely from the Bible, with which he was very familiar.

John W. F. Tevis traveled one year longer than his brother Benjamin. After laboring faithfully as a member of the Conference for seven years, he located in 1832.

James L. Greenup also located in 1832. He was a useful, laborious, and faithful preacher. He is at present a member of the Kentucky Conference, M. E. Church.

Alexander H. Stemmons was born in Campbell county, Virginia, July 6, 1799. His father, with his family, came to Kentucky in 1804, and settled in Logan county. Blessed with a mother remarkable for her ardent piety, he recognized the importance of religion from childhood, though he did not make any profession until September 27, 1823, when in Montgomery county, Tennessee, he was powerfully converted to God. In 1824, he was licensed to exhort, and in 1825, to preach, and the same year was admitted on trial into the Kentucky Conference. After traveling the Livingston and Fleming Circuits, in Kentucky, he was transferred

to the Missouri Conference, where he remained for three years, traveling the Missouri and Bellview Circuits, on the latter of which he spent two years. In 1830, he returned to Kentucky, and was stationed at Hopkinsville, and in 1831, on the Livingston Circuit. He located at the Conference of 1832. After his location, he removed to Knoxville, Illinois, where he resided until his death, preaching as often as practicable, and maintaining all the while a consistent character as a Christian. In the spring of 1838, he visited Kentucky, that he might spend a short time with his relatives. Immediately after his return home, he was attacked with pleurisy and inflammation of the lungs, which terminated in his death.

The Rev. N. G. Berryman, in a memoir of him, says, "He suffered much, but never murmured. To his wife he said, while dying, 'Ann, do not weep—put your trust in God; I have to die some time; have faith in God, for I am comfortable.' When asked by a Presbyterian minister if he felt his acceptance with God, he replied, 'Yes, I have been living in readiness for fifteen years.' He professed sanctification." As he approached the margin of the river, the sunlight of heaven seemed to catch his enraptured vision, and the place where the dying man lay was

"—privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

Mr. Berryman adds, "The Church is bereaved of a jewel, the ministry has lost one that never dis-

honored it, the world has been deprived of a lamp that shone as a beacon on an eminence." The labors of Mr. Stemmons in Kentucky as an itinerant preacher resulted in great blessing to the Church, and many were the seals to his ministry, who shall be stars in the crown of his rejoicing.

"Henry S. Duke was born in Ohio county, Kentucky, on the 29th of January, 1805. He embraced religion and became decidedly pious in 1820, in the sixteenth year of his age. Soon after his conversion, his attention was turned to the ministry, and he looked forward to his entrance upon it with intense solicitude, and carefully availed himself of all the means of improvement and preparation in his power. After an inquiry and examination, he was licensed to preach by a District Conference, in 1824, under the administration of the late Rev. William Adams, and, subject to his direction, traveled a part of the same year on the Franklin Circuit, in the interior of the State. In September, 1825, he was admitted on trial as a traveling preacher, and continued, during a term of nearly eleven years, faithfully to perform the annual service assigned him by the Conference, through its usual organs of appointment. His first appointment in 1825, was to Cumberland Circuit; in 1826 and 1827, to Danville Circuit; in 1828, Lancaster and Stanford; in 1829, Limestone Circuit; in 1830, Glasgow Circuit; in 1831, Frankfort Station; in 1832 and 1833, Mount Sterling Station; in 1834, Maysville Station; and in 1835, Lexington District. In all these places he left behind him the savor of min-

isterial piety and zeal, and yet lives in the memory of thousands.”*

“In sitting down to pen a sketch of a by-gone preacher, if the Rev. Henry S. Duke be the subject selected, it is impossible for me to write otherwise than *con amore*. In the freshness and buoyancy of my youth, when just commencing the ministry, I became acquainted with that estimable young minister. Being but two or three years older in life and in the ministry than myself, he at once admitted me into close and confidential friendship on terms of equality. A few months after this, I was admitted into Conference; and our fields of labor being sufficiently contiguous, our friendship soon ripened into the warmest attachment. Our love must have resembled that of David and Jonathan. I do not believe that, to the day of his death, either of us had a thought or a feeling that he would wish to conceal from the other. I have ever felt grateful to God that in his good providence he then gave me a friend whose example and association was to be a source of so much benefit and happiness through after life. I wish I could describe his person so that you could see him as he now stands before me in my mental vision. His form was tolerably erect, though he was slightly stooped in the shoulders; his attitude was easy and graceful; rather over medium size, he was neither slender nor corpulent; rather tall than low, he was every way well proportioned. His complexion was fair, his eyes blue, and his hair a glossy brown, standing nearly erect on

*General Minutes, Vol. II., pp. 485, 486.

the front and top part of his head. His features were quite regular, with the nose slightly turned up at the end. His countenance had a pleasing and most genial aspect, gleaming with innocence and good humor. In conversation he was neither loquacious nor taciturn, but cheerful and agreeable. He frequently exhibited good-natured wit, but never indulged in a sarcastic remark. He was so strongly characterized by kindness of heart and mildness of manner, that I never knew him to give offense in public or private, by word or deed. He was the most unexceptionably popular man with all who knew him, with whom I was ever acquainted. While all liked him, and spoke ever in his commendation, I have heard many say, they *loved* Brother Duke as they never had loved, and never expected to love, another preacher. Easy and affable in his manners, ardent and affectionate in his feelings, he was companionable with all classes, old and young, entering readily into their sympathies and winning their hearts.

“As a preacher, though not of the highest order, he combined many excellences. His clear head, sound sense, and correct knowledge of the doctrines of the gospel, together with an agreeable and impressive manner, rendered him not only popular, but successful in the pulpit. He studied his subjects with diligence and care; he never wrote out or memorized his sermons; but he was careful not to enter the pulpit without having the outline of his discourse well fixed in his mind. He took no extensive scientific range in his studies, but restricted

himself mainly to those themes, and the use of those books, which he thought would contribute most directly to his usefulness as a preacher. Few ever studied their Bible more closely, or brought it more appropriately and abundantly to their aid in the pulpit, than Brother Duke. He always fortified his positions by ample Scripture quotations. His sermons were always well arranged and replete with religious instruction. His voice was strong, melodious, and well modulated. Though he never astonished his audiences with flashes of sparkling eloquence and glowing metaphor, yet he never disgusted them with ranting bombast. Grave, dignified, impressive, and earnest, he was instructive, interesting, and useful. After having preached for several years with great success on circuits, Brother Duke was married, in the autumn of 1828, to Miss Emily Thompson, of Garrard county, Kentucky. After this, he was stationed in Lancaster and Stanford, then in Franfort, then in Maysville, and at the time of his death, in May, 1836, he was Presiding Elder of the Lexington District. He was attacked with pulmonary disease some two years before his death. He seemed all the while impressed with the belief that this affliction would terminate in his death, yet he was unwilling to desist from labor. I often heard him say that, as he had but a short time to live, he wanted to work while the day lasted. When stationed in Maysville, it was concluded by his friends in the spring that he ought to leave the station and travel about for his health. His Presiding Elder proposed to fill his place with another

preacher; against this the people protested: such was their love for Brother Duke that they said, 'We want no other preacher; let him go and rest; we will still pay him; and all we ask him to do for us is, to return and see us, if he is able, before Conference.' This he did. That Conference placed him on the Lexington District. I was then on the Versailles Circuit. When he came to my second quarterly-meeting in Nicholasville, in the spring of 1836, he was too low with consumption ever to leave that place alive. He lingered there at the house of good Sister Hogan several weeks—till early in May—when he left the world in peace. His excellent wife was with him in all his travels and afflictions. My wife—who was her sister—and myself were with him all the time of his last sickness. I was by his bed day and night for weeks, till he died. O what a scene it was! Truly 'it was good to be there.' He suffered great pain at times, but O what patience, what meekness, what peace and joy with all! No fretful murmur escaped his lips. Friends from all around came to see him. He spake to all words of kindness, exhorting them to meet him in heaven. Gay and ungodly young ladies would call to see him; he would exhort them to seek the Lord and prepare for death in so affecting a manner that they would weep and tremble with conviction, and going away, would say to others, 'That sick preacher seems more like an angel than a man.' The day before his death, when one of his physicians, who was not a professor of religion, called to see him, and asked him how he was, 'O, doctor,' Brother

Duke replied, 'my body is in pain, but my soul is happy! I will soon be with Jesus in glory: do, good doctor, try to meet me in that bright home.' The doctor gave him his hand and burst into tears. When he went out, I followed him to the gate. 'How long, doctor, said I, 'do you think he will live?' 'I think,' said he, 'not till morning; but,' he remarked, 'I would give all I am worth to be in his place—he is the happiest man I ever saw.' The next day, after having taken personal leave of all present, he said, 'I am ready to go,' and soon the last breath was gone, and that sweet spirit left the land of tears. May we meet him in glory!''*

Michael S. Taylor was born in Scott county, Kentucky, October 20, 1798. We have no information of his early life. In September, 1823, he was licensed to exhort, by Marcus Lindsey, and in 1824, was authorized to preach, and the following year was received on trial in the Kentucky Conference. His fields of labor in the Kentucky Conference were Lebanon, Shelby, and Somerset Circuits, where he was faithful and useful. In 1828, he was transferred to the Illinois Conference, where he was appointed to the Salem Circuit, in Indiana. He remained in this State until the formation of the Indiana Conference, when he was transferred from that to the Illinois Conference. On his return to the Illinois Conference, he was appointed to the Wabash District, on which he remained four years. In 1836, he was placed in charge of the Quincy District, and was the Presiding Elder on that Dis-

*Communication from the Rev. T. N. Ralston, D.D.

trict at the time of his death, which occurred July 20th, 1838. He occupied a prominent place in the confidence of his brethren, and was a member of the General Conference of 1836. "In all the relations of life he was irreproachable."

"The Rev. Joseph S. Tomlinson was born in Georgetown, Kentucky, March 15, 1802. His parents were respectable, but in limited circumstances. His parents dying while he was a child, he was apprenticed to the saddlery business, in which he soon became a proficient. He entered Transylvania University an orphan boy, dependent principally upon his trade, to which he laboriously devoted his spare hours, for his support. Anxious to complete his course as soon as possible, he applied himself with indefatigable diligence, and in due time graduated with honor. In early youth he was converted to God and joined the Methodist Episcopal Church; and some time before he graduated, was licensed to preach. From his first efforts as a public speaker he was hailed as a youth of extraordinary promise to the Church.

"At the time of his graduation at Lexington, the friends of our infant college at Augusta, at that time the only institution of its grade under the patronage of the Methodist Episcopal Church, and then struggling for existence, were in want of a competent professor, and Tomlinson, young as he was, was selected for the place, and accepted the important trust. He immediately hastened to the field of his future labors, where for nearly thirty years, with the exception of a few brief intervals,

on account of declining health, he faithfully toiled at his post. Here he severely taxed all the energies of his powerful intellect and feeble body in advancing the cause of learning and the interests of religion. That his labors were abundant here will appear from the fact, that in consequence of the frequent vacancies in the faculty, it became necessary that at different periods he should occupy different chairs. At one period he was Professor of Languages, at another of Mathematics, then of Natural Science, then of Moral Philosophy and Belles-lettres. In every department of instruction he determined to be a master; and so he was. But to accomplish this required intense study and indefatigable application, which seriously impaired his health. Indeed, he was long a confirmed dyspeptic, and the morbid sensitiveness of the dyspeptic invalid is matter of general notoriety.

“In 1825, he was admitted into the traveling connection, and regularly graduated to the offices of deacon and elder. At a comparatively early period of his career, and when literary institutions bestowed their honors with less profusion than at present, he was deemed worthy to receive, and had conferred upon him, the degree of D.D., which honor he wore with dignified modesty. For a number of years Dr. Tomlinson was President of Augusta College, in which position he remained until it was broken down by the withdrawal of the patronage of the Kentucky Conference, and the repeal of its charter by the Legislature of that State. Subsequently the Doctor was elected to a

professorship in the Ohio Wesleyan University, at Delaware, but did not accept, though he acted for two years as agent for that institution. He was next elected to a professorship in the Ohio University at Athens. This appointment, with much persuasion, he accepted, and served one year, at the expiration of which he was elected President of that institution. This appointment he declined because of ill health and almost entire mental prostration, produced by what he deemed the greatest calamity of his life—the sudden and melancholy death of a favorite son by cholera. The Doctor inherited a strong predisposition to mental derangement, as is proven by well-known facts in the history of his family; and from the sudden death of his son, which fell upon him like a paralysis, combining with other causes, his mind began to waver. The bold and fearless man became the irresolute and timid child. His energies were prostrated, and soon his friends saw with alarm that he was rapidly becoming the victim of a most melancholy form of mental derangement. He was, however, subsequently twice elected to responsible positions—to the Springfield High School, and the State University of Indiana—both of which he declined, for the reasons above stated. Although for a number of the last months of his life he had momentary lucid intervals of apparent sunshine, yet the darkening clouds gradually condensed around and above him, until, as he repeatedly declared to the writer, his agony became insupportable, and he incapable of resistance or self-control; and yet when drawn out, the charms

of his conversation, the perspicuity and power of his sermons, and the unction of his prayers, partially concealed the deep and hidden tendency to mental alienation. He, however, repeatedly stated that domestic difficulties had no agency in the matter—that he had one of the most agreeable families in the world. This state of things continued until Saturday, June 4, 1853, when the tragical event of his death occurred. We would gladly draw the veil of oblivion over the scene, but the fact has gone abroad—he fell by his own hand.

“Dr. Tomlinson possessed a mild and amiable disposition, cultivated the social principle, and enjoyed society in a high degree: he was an accomplished gentleman. As a husband, he was kind and affectionate; as a parent, tenderly indulgent. He was endowed by nature with a rich and vigorous intellect, which was thoroughly cultivated: he was a ripe scholar. As a teacher and governor, he was skillful, prudent, and faithful; as a preacher, he was considered a model—argumentative, persuasive, pathetic. He was pronounced by a competent judge, though no personal friend, ‘the ablest debater in America.’ As a Christian, he was exemplary and uniform in the discharge of religious duty; and while he was almost constantly reproaching himself, he never spoke unkindly of a fellow-being. That the life of such a man should have such a termination, is matter of painful reflection, but to which it is a duty to submit, as to other inscrutable permissions of Him ‘whose ways are perfect.’ ”*

*General Minutes, Vol. V., pp. 295, 296.

When we were admitted on trial in the Kentucky Conference, in the autumn of 1837, Dr. Tomlinson was the President of Augusta College, and was regarded not only as one of the most gifted members of the Conference, but as one of the most remarkable men of American Methodism. Whether as a debater upon the floor of the Conference, or as a preacher of the gospel of Christ, he not only commanded the respect, but claimed the admiration of all who knew him. Coming up from the ranks of humble life, and having to grapple with poverty in childhood and youth, yet by his own indomitable energy acquiring a thorough classical education, he not only demonstrated his aptitude for the elevated position in which he had been placed by his brethren, but he stood a living example to young men in the ministry, of how much might be accomplished by untiring industry and perseverance. Amiable in his manners and mild in his disposition, he was a universal favorite.

In 1832, he was a member of the General Conference—the first that was held after he was eligible—and in 1840, his name stands first in the list of the delegates from Kentucky.

Our acquaintance with Dr. Tomlinson until 1843 was only such as might exist between two preachers, the difference in whose ages separated them widely, and who only met once a year at an Annual Conference. This year we were appointed to the Minerva Circuit, embracing Augusta, where he resided. From the time we entered upon our labors on that circuit, until our term of serv-

ice expired, we knew him intimately. The General Conference of 1844 met during our pastorate in that charge, and although it was evident that the action of that body in the case of Bishop Andrew would result in the division of the Church, yet we had no disturbance in our field of labor until after the session of the Kentucky Conference subsequent to the adjournment of the General Conference. At the Annual Conference of 1844, we were reappointed to the same charge. The previous year had been one of marked prosperity to the Church in that circuit. Between five and six hundred souls had been converted and joined the M. E. Church. George B. Poage was the junior preacher on the circuit, and to his fidelity and zeal, under the blessing of God, was the Church greatly indebted for the success that crowned the labors of the pulpit. The second year, with John W. Cunningham—now stationed in Palmyra, Missouri—for our colleague, opened with indications of greater prosperity than the first. Under the ministry of Mr. Cunningham, although he had just entered the Conference, many were added to the Church. While the tide of religious emotion was sweeping over that portion of the State, and the ranks of our Zion were being rapidly swelled, Dr. Tomlinson, who had taken his position with the majority in the General Conference of 1844, resolved to carry, by his magic influence, the Minerva Circuit with the Northern division of the Church. The General Conference had adopted the two following resolutions:

“1. That, should the Annual Conferences in the slave-holding States find it necessary to unite in a distinct ecclesiastical connection, the following rule shall be observed with regard to the Northern boundary of such Connection: All the Societies, stations, and Conferences adhering to the Church in the South by a vote of a majority of the members of said Societies, stations, and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in nowise attempt to organize Churches or Societies within the limits of the Church, South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, Societies, and Conferences, adhering, by vote of a majority, to the Methodist Episcopal Church; provided, also, that this rule shall apply only to Societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that Church within whose territory they are situated.

“2. That ministers—local and traveling—of every grade and office in the Methodist Episcopal Church may, as they prefer, remain in that Church, or, without blame, attach themselves to the Church, South.”*

The Minerva Circuit was an appointment on the border, and came under the provisions of the above resolutions. While the privilege of voting an ad-

* History of the M. E. Church, South, p. 91.

herence North or South was not extended to interior charges, yet a line of circuits reaching far into the State—believing that the charge in which Dr. Tomlinson resided would adhere North, and by this means place them on the border—had, one after another, already cast their vote of adherence to the Northern division of the Church. It was this consideration that quickened the zeal of Dr. Tomlinson and his friends, and this, too, invested the decision of that circuit in favor of the Southern branch of the Church with a commanding importance. The struggle was severe; the controversy, however, resulted in every Society adhering to the Church, South, except the Church in Augusta.

It was during the discussion of the questions involved in this controversy, that the conviction was forced upon us that Dr. Tomlinson was deranged. We had labored side by side with him in the pulpit; we had associated with him in the family circle; and now and then we had feared, and expressed the apprehension to friends, that he was occasionally insane; but when we watched him closely through long and anxious months during the discussion of the great principles which divided the Church, our impressions became fully confirmed, that the empire of reason was tottering to its fall, and that his majestic intellect would become a fearful wreck. That he was a good man we have no doubt.

James C. Crow, Nathanael M. Talbot, Nehemiah A. Cravens, and Charles M. Holliday, are still living. Mr. Crow is a member of the Kentucky Conference; Mr. Talbot, of the St. Louis; Mr. Cravens, of the

Louisiana; and Mr. Holliday, of the Southern Illinois, (M. E. Church.) The preachers whose names we have just mentioned are in the effective ranks, and promise years of usefulness to the Church. In the prosecution of our work we shall frequently meet with men in the full tide of their usefulness, actively engaged in the ministry, and blessing the Church with their labors. It may be improper in us to follow them in their toils. The future historian will do justice to their memory and their names.

We parted with William Gunn in 1819, then just entering the ministry. We meet with him this year, in the full strength of manhood, and in the midst of a useful career.

In a letter to the author, the Rev. G. W. Brush says:

“About this time (1825) there appeared, among the young circuit preachers, a zealous recruit, whose subsequent labors, in various portions of the State, contributed no little to the progress of genuine Christianity. William Gunn, as he was seen on the stand at a camp-meeting, near Mount Washington, Bullitt county, appeared to be about twenty-six years of age. He looked six feet in height, large frame, black hair, brown skin, and very large mouth. His voice was rich, and uncommonly strong, and had been considerably cultivated in the art of music. In singing, his articulation was accurate, but in speaking, his communications were imperfect. Awkward in manner, he went into company rather blunderingly. Having been brought

up to manual labor—‘a tiller of the ground’—he transferred his working habits to the vineyard of his divine Master, and became a fine example of self-sacrifice, toil, and success, in the itinerant ministry of the Methodist Church.

“His literary attainments were meager, for good schools were then rare, and means in possession of the family scant; but his zealous and studious habits compensated, in a good measure, for these early wants. From his entrance upon the work of a traveling preacher, he read, closely and perseveringly, the Sacred Scriptures, and those authors, particularly, which were designed to be a help to their understanding. So anxious was he to read the Bible understandingly, that he made some progress in acquainting himself with the original Hebrew and Greek of the Old and New Testaments. Other studies, also, interested him. Biography, history, poetry, reviews, and works of devotion, engaged his attention and heart. A rich Christian experience was one of the chief charms of his life. He knew God ‘as a sin-pardoning God.’ Great revivals of religion had swept over the land, and he had taken on that type of godliness which sacrificed all for the cause. A clear conversion and a consistent growth in grace were the elements of his strength, and the harbingers of success in the Christian ministry. This ministry he did not take up in haste, but it was the settled conviction of his mind that he ought to preach the gospel. Fully aware of a lack of a proper literary training, and pressed with that peculiar feeling of unworthiness which

true godliness and sincere piety never fail to impart, yet he was wont, with tears, to say, 'Necessity is laid upon me; yea, woe is unto me if I preach not the gospel.' He honestly believed that he was called of God to the work of the ministry, and this fixed conviction, which grew stronger as he lived nearer to God, emboldened him in dangers and strengthened him in toils. His religious convictions, and his physical ability to endure fatigue, under the blessing of God, carried him forth, for largely over thirty years, through the privations and toils of the itinerant ministry. He traveled some of the hardest circuits and roughest districts in the then comparatively new country. He was prompt, uniform, and zealous. He had practically adopted all those wholesome Methodist rules in regard to early rising, regular reading, and secret prayer, which never fail to secure the blessing of God.

"He was largely an expository preacher. He studied closely the Epistles to the Hebrews and the Romans, and frequently selected his subjects, for public administration, from these inspired letters—and yet he was a revival preacher. He believed, and practiced the doctrine, that all preachers should be good exhorters; and, therefore, usually closed his sermons with zealous and powerful exhortations to the Christians to press on in holiness, and to sinners to turn to God. He was gifted in prayer, and sung exceedingly well; for he made music a study, and perseveringly cultivated the fine voice which God had given him. When his soul was

happy in the love of God, his songs and prayers were thrilling and delightful.

“He was a special favorite at quarterly and camp-meetings, and his usefulness was noted. Late and early, in the tents, at the altar, and upon the public stand, what his hand found to do he did with his might to bring sinners home to God.

“To the preachers, when on Districts, he was specially and uniformly kind and attentive—looking not only after their temporal comfort, by using his influence with the people for their support, but he delighted to aid young preachers in their pulpit preparations. Here he was superior, as a guide, to any ‘book of sermons and sketches, to aid young ministers in preparing for the pulpit.’ He had a sound judgment, an accurate knowledge of the way of salvation, and was ‘apt to teach.’ As years, and cares, and toils increased, that religious tenderness grew upon him: where he lived and labored the longest, and was best known, he was most beloved and esteemed.

“He continued to travel to the close of his life; yet the small salaries which he received, and the meager accommodations made for the domestic comfort of the preachers, compelled him to locate his family. They lived, for many years, in a rural neighborhood, in the county of Shelby, where his faithful wife, the daughter of that apostolic man, the Rev. William Adams, watched over the little farm, and took care of the children, when her husband was making long tours, calling sinners to repentance, and building up the Church of Christ.

“We behold in the Rev. William Gunn, of the Kentucky Conference, what the providence and grace of God can accomplish in those who are faithful.”

It was in the summer of 1837 when we made the acquaintance of William Gunn. We had met him before, but never knew him well until then. He was the Presiding Elder on the Louisville District, and we were preparing to enter the ministry. Accepting a kind invitation he gave us to accompany him to his quarterly-meetings, on the Yellow Banks and Hartford Circuits, in the lower portion of his District, for several weeks we enjoyed his society, and during our long rides alone on horseback, received from him lessons of instruction that we never forgot. Camp-meetings were connected with these quarterly occasions, and they were seasons of extraordinary interest. The meeting for the Yellow Banks Circuit was held at Pleasant Grove, and for the Hartford at No Creek.

Representing the local preachers, there were present, John Daveiss, John Pinkston, and Joe Miller—the first a giant in the pulpit, the second a saint on earth, and the embodiment of energy and zeal in the cause of Christ. There were also present at Pleasant Grove several members of the Indiana Conference. The sermons were extraordinary, the exhortations powerful, and the singing as the music of heaven.

In this assemblage of piety and talents, William Gunn stood as a prince. He preached as but few men could preach. His sermons were plain,

practical, powerful, and yet not destitute of ornament. It was not, however, the adorning with which the flowers of rhetoric invest a sermon, but that derived from the rich fountains of living truth, clothing with the beauties of the Bible every argument he submitted to the vast assemblies that hung in rapt silence on his lips.

In exhortation he was overwhelming, and in singing, his rich and mellow voice rose above the cries of the penitent and the shouts of those converted to God. The effect of such labors may be imagined. Many at both meetings, through his instrumentality, were awakened and persuaded to become religious.

A few weeks later, he held his quarterly meeting for the Shelbyville and Brick Chapel Station, which was also a camp-meeting, three miles east of Shelbyville, where similar results followed his labors, to those to which we have already referred.

At this meeting we were licensed by Mr. Gunn to preach the gospel. From this period until his death we knew him well, and think we never knew a better man.

His wife, to whom he was married on the 5th of October, 1826, was Frances Adams, the only daughter of the Rev. William Adams, of whose labors we gave an account in a former chapter.

“About 1830, while on a visit to his father-in-law, and sitting in his house, he was struck with lightning. The electric fluid, having first made rather fearful havoc of the stone chimney, passed in a divided current from his head to his feet, and from his shoulder to the ends of the fingers of his left

hand; one part of it penetrating through the floor, the other finding its way out at a broken glass in the window. His clothes were burnt to shreds, his boots rent, his pen-knife rendered strongly magnetic, and his flesh fearfully lacerated. In his recovery from the effects of this terrible shock, he always recognized most gratefully the hand of Providence, not doubting that he had been spared to labor for the benefit of the Church; and, with the exception of about two months in which he was then taken off from his labors, the whole thirty-five years of his ministry was a period of unbroken active service.

“Mr. Gunn’s death was in beautiful harmony with his useful and honored life. His wife, observing that he was restless in the night, inquired what was the matter; and his reply was, ‘Nothing, my dear, only I am thinking of my reward.’ Again he said, ‘I have no anxiety, I have perfect peace.’ To one of his brethren in the ministry he said, ‘Should I not live, tell the Conference that I have strong faith in our holy religion. I do not regret having spent my life, as I have, as an itinerant preacher. I would rather travel the poorest circuit in the roughest country than enjoy any worldly distinction that could be conferred upon me.’ And he added, ‘If I should live, this work shall make my heart rejoice, and spend the remnant of my days.’ He died of typhoid fever, at Lexington, Ky., on the 3d of September, 1853, in the fifty-seventh year of his age.”*

* Sprague’s Annals, pp. 622, 623.

The name of Thomas Browder appears this year for the first time in the West. He was the son of Littleberry Browder, and the father of the late Peter C. Browder, of the Louisville Conference. Thomas Browder was born in Dinwiddie county, Virginia, January 16, 1794, and embraced religion in August, 1813. In 1815, he was received on trial in the Virginia Conference, in which he traveled extensively and labored successfully until 1820, when he located. Previous to his location he married Miss Jemima Claywell, a lady of intelligence and piety; after which he traveled the Iredell Circuit. In 1824, he removed to Kentucky, and in 1825, became a member of the Kentucky Conference, and was appointed to the Logan Circuit. In 1826, he was sent to the Greenville Circuit, and located at the following Conference. His feeble health rendering it impracticable for him to perform the labor incident to the life of an itinerant, induced his location. He had but recently identified himself with the Kentucky Conference, and he felt unwilling to sustain to it any other than an effective relation. He died January 7, 1828. Although the labors of Mr. Browder were bestowed upon Kentucky for only a few years, and confined to a small portion of the State, yet he is remembered by some of the old people as a preacher of more than ordinary ability, remarkable for his zeal and ardent piety.

John P. Durbin was born in Bourbon county, Kentucky, in the year 1800. He was the grandson of Ilai Nunn, one of the pioneer Methodists of Kentucky. His educational advantages in early life

were very ordinary. When only fourteen years of age, he was apprenticed to a cabinet-maker in Paris, Kentucky, with whom he served his regular term. He was converted at Riddle's Mills, in the summer of 1818, and was licensed to preach in the autumn of the same year, by Alexander Cummins, and at once entered the itinerant ranks. His first appointment was under the direction of the Presiding Elder to the Limestone Circuit, as the colleague of Walter Griffith. He entered the Ohio Conference in 1819, which at that time embraced a large portion of Kentucky. His first appointment was to the Greenville Circuit. "Here he began his studies in the cabins, where there was but one room, which served for chapel, parlor, kitchen, dining-room, and chamber for the whole family. On this circuit he found an old German who had Dr. Clarke's Commentary in numbers. He borrowed them, slipped two numbers at a time into a tin canister about four inches in diameter, and lashed it behind his saddle, and thus carried it round his circuit. As soon as preaching was over, and the class dismissed, he sat down in the midst of a frontier family, with pen and ink, to study and take notes of Clarke, especially on the Pentateuch and New Testament. Not a line escaped him. To this book he added Wesley's and Fletcher's works, all of which he thoroughly mastered in the western huts, generally reading in the winter by firelight, which was made by pine-knots and dry wood, prepared by the boys, who used to wonder at him as a living marvel."*

*Stevens's History of the M. E. Church, Vol. IV., pp. 394, 395.

In 1820, he was sent to the Lawrenceburg Circuit, in Indiana, with James Collard for his colleague, and in 1821, he was stationed at Hamilton and Rossville, Ohio. In 1822, we find him in Zanesville, and the following year in Lebanon. In 1824, he was stationed in Cincinnati, as the colleague of William H. Raper. The second year after he entered the Conference, "at Collard's instance he began to study English Grammar, and from him he received much instruction. He used to commit the rules to memory, and read the examples and notes as he rode on horseback from one appointment to another.

"Toward the close of the year, he attracted the notice of Dr. Martin Ruter, who advised him to study Latin and Greek, and gave him a grammar or two. He studied indefatigably, and, as he was stationed the third year in Hamilton, Ohio, about twelve miles from the Miami University, (at Oxford,) he used to go to the university on Monday, stay all the week, pursuing his studies, and return on Friday evening to prepare for the Sunday. At first this caused some dissatisfaction among the people; but when they saw his thirst for knowledge, and his fidelity and efficiency on Sunday, they had the good sense to approve his course. The next year he was stationed in Lebanon, and was still guided by the counsels of Ruter. The family in which he resided there still relate with interest the peculiar industry of their boarder. He transcribed the Latin and Greek Grammars, and putting the copy on pasteboard, suspended it before him for more easy reference. The next year he was stationed in Cincin-

nati, and was admitted to the Cincinnati College, with the personal countenance of Dr. Ruter and the late President Harrison. Here he finished his collegiate course, and was admitted to the degree of A.M., without being required to take first the degree of A.B.”*

In 1825, after an absence of several years, he returned to Kentucky, as Professor of Languages in Augusta College, “and spent the ensuing year in traveling to recruit his health, and to collect money for the college. In this way he first became known in the Eastern cities. In 1831, without his knowledge, and in his absence, the Senate of the United States, by a large vote, elected him chaplain. His sermons in the capitol are remembered still for their originality and power.

“In 1832, he was elected Professor of Natural Sciences, in Wesleyan University, Middletown, Connecticut, but resigned immediately upon being elected editor of the *Christian Advocate and Journal*. In 1834, he was elected President of Dickinson College. In 1842, he had leave of absence to visit Europe and the East. He returned in 1843, was a member of the General Conference of 1844, and took a prominent part in the great struggle which divided the Church. His speech in reply to Bishop Soule, and the rejoinder to the Protest of the Southern party, are notable evidences of his power in that body. In 1844, he published his ‘*Observations in Europe,*’ and in 1845, his ‘*Observations in the East.*’ He retired from the college

*Stevens's History of the M. E. Church, Vol. IV., pp. 395, 396.

in 1845, and subsequently had charge of stations in Philadelphia, and also traveled the Philadelphia District. In 1850, he was appointed unanimously by the Bishops, Missionary Secretary, in the place of Dr. Pitman, who had resigned on account of ill health. The General Conference of 1852 reappointed him to the same post, which he has ever since occupied with admirable ability.

“Dr. Durbin is distinguished both as a preacher and an executive officer. It is difficult to describe his preaching. He begins with a tone, look, and style which would at once damp all favorable expectation were it not for his general fame. The statement of his subject, and the outline of his discourse, are not usually remarkable; but as he advances, some unique thought, or some ordinary thought uniquely presented, startles the interest of the hearer, and his attention is riveted through the remainder of the sermon. The entire self-possession and agreeable facility with which the preacher proceeds in his discourse, delights the hearer by the relief which his manner thus affords to his feeble and peculiar voice. It is similar to pleasant, artless, but intelligent conversation. The frequent occurrence of striking passages, striking often by their beauty, but often also by the mere manner of their utterance, yet always endued with a strange, a mystic power over the soul of the hearer, calls forth spontaneous ejaculations or sudden tears. He has also a habit of introducing into almost every discourse some odd or equivocal speculative suggestion which never fails to provoke thought on the part of his hearers.

“His sermons are usually long, but no one tires of them; no one hears the last sentence without regret, nor leaves the church without a vivid, if not a profound, impression of the discourse. His language is remarkably simple. He excels in illustration, in picturesque description, and in pathos.

“Men of genius are usually men of strong sensibility—and this is one secret of their power; but at the same time it renders them liable to variable moods, especially to failures in public speaking. Dr. Durbin’s failures were not infrequent; but his hearers, if sent away sometimes with a downright disappointment, knew that at the next time they should probably be more than compensated by one of his triumphant efforts; that the sun, temporarily behind the mists, will again burst forth and blaze in the zenith.”*

Born, brought up, converted, and licensed to preach in Kentucky, no portion of the Church felt a deeper interest in his success as a minister of Jesus Christ.

The first class of Methodists in Bardstown was formed this year. For the following interesting account we are indebted to the Rev. Burr H. McCown:

“I cannot affirm, but suppose, that Lorenzo Dow was the first man that preached the Methodist doctrines in Bardstown: this was in 1803. I remember to have heard my father, Alexander McCown, a soldier of the Revolution, who had settled in Bardstown in 1784, speak of that extraordinary man.

*Stevens’s History of the M. F. Church, Vol. IV., pp. 396-398.

His advent to that wicked community, sudden and brief in its visitation, accompanied by the terrors of his soul-searching preaching, left upon the minds of many the most awful sense of 'judgment to come.' They offered him money, but he refused it. When he left for Frankfort, they sent a messenger after him with fifty dollars, which he declined to accept, sending the messenger back to bear to the people his solemn declaration, that he had come among them *only* to warn them 'to flee from the wrath to come.'

"I was born in Bardstown in 1806, and the first Methodist preacher whom I remember to have heard preach in that town was Rev. H. B. Bascom, then stationed in Louisville. I was a boy at the time, but received the most vivid impression of the grandeur of the preacher's language and conceptions. Little did I think that, with that eloquent preacher who so astonished me with the splendor of his discourse, I was to spend fourteen years of my life, in the most intimate acquaintance and friendship of college association. The earliest Methodists whom I remember as residents in Bardstown, were the Quinton family. In them Methodism was most favorably represented. Mr. Quinton was an enterprising citizen, and a highly intelligent and social gentleman, who sustained his Christian profession with unblemished reputation. I well remember, although quite a boy, the beautiful and grave simplicity of Mrs. Quinton's dress, as well as the sedateness and impressive piety of her very demeanor. I must record, with interest, the first pe-

culiarity of Methodism that ever engaged my most earnest attention. May falsely refined taste never obliterate that peculiar custom of early Methodist preachers! I was a student of St. Joseph's College. The Rev. William Gunn, as a circuit preacher, made his monthly visits to Bardstown. After sermon, he always sang a strangely beautiful and enchanting song. The charm of his sacred songs always secured my attendance on his ministry. My whole soul was moved with religious emotion while he sang. Who could be unmoved by the peculiarly thrilling and musical tones of his voice, uttering in song the name of Jesus and the triumphs of his grace?

“In 1825, the first class was organized in Bardstown. Marcus Lindsey, that earnest and powerful preacher, was the Presiding Elder, and H. H. Kavanaugh, peculiarly attractive by his eloquent preaching, was on the Salt River Circuit, embracing Bardstown. Samuel Railey was appointed the leader of this class. A better selection could not have been made. I believe I was the first person that joined the Methodist Church in Bardstown. I became a member of the first class-meeting. In the Railey family, consisting of Mr. and Mrs. Railey, and Western Rowland and sister, near relatives by marriage, more effectively represented the peculiar features of Methodist character: ardent piety, the unction of extemporaneous prayer, and musical talent in singing the greatest variety of sacred songs. Such was the family that formed the first nucleus of Methodism in Bardstown. Soon after the organization of

the class, I was licensed to exhort by Marcus Lindsey, Presiding Elder. I suppose this was the first license of the kind ever issued in Bardstown. The Society gained gradual accessions. The celebrated Ben. Hardin and his family were among the best and earliest friends of the Methodist Church in Bardstown, and, in course of years, became members of its communion. Mr. Hardin was peculiarly attracted by Methodist singing. This was the charm of Methodism to him. He would diverge, at any time, from his regular road on his tour to courts, to enjoy the luxury of camp-meeting songs. May Methodism never lose those warm-hearted and energetic appliances which won the heart of that great lawyer!

“An anecdote, related to me both by Marcus Lindsey and Ben. Hardin, ought, perhaps, to be preserved. Mr. Hardin had turned aside from his route to court in Hardin county, to stop at a camp-meeting at which Mr. Lindsey was attending. About midnight, Mr. Lindsey observed Mr. Hardin preparing to lie down on some clapboards between two tents. He kindly invited Mr. Hardin to sleep in the preacher’s tent. Accordingly his guest lay down, but about two o’clock a tremendous shouting was raised in the altar over souls converted. Mr. Hardin sprang up very suddenly, and, rubbing his eyes, exclaimed, with an oath, that if they kept on that way, they would kill the devil before day. Mr. Lindsey happened to be near, and remarked to him, ‘That would be bad business for you lawyers, Mr. Hardin.’ ‘Yes,’ said Mr. H., ‘quite as bad for

you preachers, Mr. Lindsey, for it would break up both professions.'

"The whole family, with one exception, became members of the Methodist Church. Mr. Hardin requested the sacrament to be administered to him on his death-bed, and sent for many of his friends to be witnesses of the peace and triumph of his last hours, and not to allow any impression to be made injurious to his Christian profession, that his mind had been impaired by sickness.

"Occasional visits from the Rev. Barnabas McHenry, that profound and accurate thinker—that man of prayer—whose prayers, if written as they flowed from his lips, would have composed an invaluable treasury for the Church; visits, also, by Mr. Burkhead, a local preacher; ministerial visits, especially, by the Rev. John Stith, of Hardin county, one of the best local preachers of his day—all contributed to build up the infant Church in Bardstown.

"I may here remark, that within a few miles of Bardstown there lived a local preacher, an aged man when I first knew him, by the name of Joseph Ferguson—a man whose life was an honor to his Church. He remarked to me one day, while we were sitting together in his yard, that 'under that tree Bishop McKendree wrote the Dagon of Calvinism.'"

Among those who joined the Methodist Church in Bardstown at the first organization, we also mention the names of Isaac G. and John S. Evans; and two years later the small Society was greatly strengthened by the addition of Dr. Gabriel E. Cox and his

excellent wife—both of whom, after being pillars in the Church, died in hope of eternal life.

Nelson county was not only distinguished for the introduction of Methodism at an early period, but for some of the brightest lights among the laity to be found in the Church. For nearly fifty years before his death, Elias Kincheloe had been a member of the Church at Chaplin. During all this period, he had never wavered for a single moment, but had uniformly maintained his character as a Christian. Possessed of an ardent temperament and indomitable energy, he was the leader in every good word and work. Benevolent to the poor, and liberal to the Church, he was ever ready to relieve the wants of the one, and to contribute to the institutions of the other. He died January 22, 1856, in the eightieth year of his age. "His end was consonant to his former life—full of assurance of hope. He was Elias Kincheloe to the last, only more ripe in grace and mellow of heart. His faith was always strong; his theme, the Church and Religion. He invariably expressed himself ready to live or die, as the Lord should will."

Isaac Miller lived in the same county. He resided on a farm near Fairfield, where he was brought up from early childhood. He joined the Methodist Church in 1826, and from that time until his death, which occurred August 27, 1850, he was active and useful as a Christian. In the neighborhood in which he lived, the people were generally under the influence of other Christian denominations; but standing almost alone, as the representative of Method-

ism among his neighbors, he reflected in his life the religion he professed, while his piety continued to shine with increasing luster until the last battle was fought. In his house the family altar was erected, and there, too, through many years the gospel was preached. He died in great peace. "My peace is made: I only await my Heavenly Father's will," were among his last words.

Methodism was also introduced into the beautiful village of Owensboro during this year. The Hartford Circuit appears in the Minutes since 1804. Although several circuits have been formed from it, yet in the Conference years of 1825 and 1826, it contained thirty-six preaching-places, and spread over a large extent of territory. Daveiss county was not formed until 1815. It received its name in honor of the brave and eloquent Jo. Hamilton Daveiss, who fell at the battle of Tippecanoc. Mr. Daveiss was a Virginian by birth, as were his parents. His father, however, was of Irish and his mother of Scotch descent. In 1777, his parents came to Kentucky, and settled near Danville. Mrs. Daveiss was a superior woman, and while Kentucky offered but few advantages for the education of her son, her instructions prepared him for better facilities when they were presented. The rapid development of his mind in childhood indicated the brilliant future that lay before him. He studied law with the Hon. George Nicholas, at that time the most celebrated lawyer in the West; and in 1795, commenced the practice, and obtained a signal victory in the first cause he ever had, over his preceptor, who was em-

ployed on the opposite side. He was the first western lawyer who ever appeared in Washington City in the Supreme Court of the United States. It was in the celebrated cause of Wilson against Mason, in which he won immortal fame.*

The first Methodist class formed in Daveiss county was at Duncan's, afterward known as the Pup Creek Church. This class was formed in 1810, and in the same year a class was formed at John Pinkston's, known, in later years, as the Pleasant Grove Church. The first members of the Pleasant Grove Church were John Pinkston and wife, Robt. Williams and wife, Thomas Daniel and wife, John Jackson and wife, and John Beckley and wife. In the Wall and Thompson neighborhoods small Societies had likewise been organized, but until February 25, 1826, Owensboro does not appear as a preaching-place in the Hartford Circuit. At that period, Thomas A. Morris was the Presiding Elder on the Green River District, and George McNelly, then a veteran in the ranks, and Nathanael M. Talbot, a young man of piety and promise to the Church, the preachers on the Hartford Circuit. In planting and nourishing the Church, they had the coöperation of several preachers in the local ranks, some of whom attained to eminence as preachers of the gospel.

We have already mentioned the name of Thos. Taylor, to whose labors the Methodist Church in the Green River country is so largely indebted. After traveling from 1811 to 1819, William Hart

* Collins's Kentucky.

had located and settled in that section of the State, and, by his piety and talents, contributed greatly to the advancing cause. In addition to these, there are other names that ought not to be forgotten. Prominent among the local preachers in the Green River country at this period, was John Daveiss. He was the son of Joseph and Jean Daveiss, and the brother of Jo. Hamilton Daveiss, of whom we have already made mention. He was born in Kentucky, near Danville, in 1778. Endowed by nature with a masterly intellect, like his celebrated brother, he selected the profession of law, and settling in Hartford in 1802, he entered at once upon a lucrative practice. In 1807, he became awakened upon the subject of religion, and earnestly sought and obtained "the pearl of great price." Believing it to be his duty to preach the gospel, and regarding the practice of law as incompatible with the pulpit, he abandoned it promptly, just as he was rising to brilliancy and fame in the profession, and entering the local ministry, he became a giant in the ranks.

As a theologian, he had but few equals, and if he had given himself wholly to the ministry, he would probably have had no superior among his brethren. He discussed the great doctrines of Christianity with that calmness and self-possession for which he was so distinguished, and their penalties and promises with a warmth and energy that impressed them upon the hearts of his hearers. All over the Green River country he bore the standard of the cross, and with his clear, full voice invited sinners to be saved.

Of commanding influence, as well as superior talents, he consecrated all to the advancement of the Church and the salvation of his fellow-men. He inherited from his ancestors, who were Presbyterians in Scotland, a pocket Bible which had escaped the fires of persecution when that denomination of Christians was hunted down with unrelenting hatred. We have often read from its sacred pages, and noticed the evident marks it gave of long exposure, and the pressure it had received from the stone under which it lay when concealed.*

For many years before his death, he was afflicted with a cancer on his neck, from which he finally died. His sufferings, during the last few years of his life, were extreme, but he bore them with the meekness and patience of a Christian. He died in great peace, at the residence of his son-in-law, Rev. Stephen F. Ogden, M.D., in Owensboro, Kentucky, November 17, 1852.

Another name that was prominent in the same section of the State at this period, is that of John Pinkston. Although he did not possess the extraordinary talents for which John Daveiss was so distinguished, he made an impression upon the community in which he lived and labored, that time has

* This Bible was concealed by Ninian Hamilton, who was a member of the Presbyterian Church during the persecution between the years 1680 and 1690, to preserve it from destruction. The danger to which he was constantly exposed, induced him to leave Scotland and settle in Ireland, from which country his son, Robert Hamilton, afterward emigrated to America and settled in Rockbridge county, Virginia, bringing with him the Bible. Robert Hamilton married Margaret McKee, and was the grandfather of John Daveiss.

not effaced. His parents were John and Fenetta Pinkston. He was born in Rowan county, North Carolina, July 26, 1782. He was converted at a camp-meeting in Georgia, where, when he was only two years old, his parents had removed. Soon after his conversion he removed to Tennessee, where, after remaining a short time, in 1809 he settled in Kentucky a few miles from Owensboro. In 1812, on the 27th of September, he was licensed to preach by James Axley. From that period until 1841, when he removed to Spencer county, Indiana, he was one of the most devoted and faithful local preachers we have ever known. His preaching was of a hortatory character, and appealed directly to the hearts and consciences of his hearers. In exhortation he was overwhelming, while in his public prayers he seemed to talk with God. In every act of his life, as well as in every word he uttered, he appeared to feel that he was in Jehovah's presence. As a class-leader, we never knew his equal, nor as the leader of the prayer-meeting, his superior. While in the altar imparting instruction to impenitent sinners, he was eminently successful in leading them to Christ. He lived only about a year after his removal to Indiana, but during that year he preached with unusual liberty and success. His death was sudden. On the 22d of October, 1842, while on a visit to his daughter in Kentucky, he retired at night as usual, when about two o'clock he arose and called up his son-in-law and daughter, and requested a cup of tea, complaining of indisposition. After the tea was prepared, he was unable to drink it. He was then

assisted back to the bed, by the side of which he first kneeled and said, "Lord Jesus, receive my spirit." After being placed on the bed, he was asked if he would have some medicine; to which he replied, "No, Jesus is my physician." He then prayed for his family, commending them to God, and immediately expired.

During this year a man settled in Daveiss county whose connection with the Church was of commanding importance. His appearance was by no means attractive or prepossessing. He was comely in his person, dark complexion, coal-black hair and eyes, low forehead, and with but little mental cultivation; yet he was so zealous and so devout that he at once became a leader in the Church. He joined the class at Pleasant Grove, a few miles from which he resided, and immediately opened the doors of his own house for the preaching of the gospel.

Joseph Miller was born in Rockbridge county, Virginia, January 22, 1794. In the autumn of 1818, he came to Kentucky, and settled in Shelby county. At a meeting held at William Long's, in Franklin county, he was converted under the ministry of David Gray, October 27, 1820, and a short time afterward received into the Church by Josiah Whitaker, by whom he was licensed to exhort, August 11, 1822. On the 12th of August, 1826, at a quarterly-meeting held at "No Creek Meeting-house," in Ohio county, he was recommended to the District Conference as a suitable person to receive license to preach. From the time that he was invested by the Church with authority to preach the

gospel, he was a zealous and active co-worker with the itinerant preachers in the great work of spreading scriptural holiness throughout the land. Brought to Christ through the instrumentality of Methodism, he not only accepted its doctrines as the teachings of the Bible, but the polity and usages of the Church were also dear to his heart. He watched with a jealous eye every invasion of its principles, or any attack upon its doctrines.

In the year 1836, Minor Ford, a prominent Campbellite preacher, while preaching in Daveiss county, at a Baptist church called Bethabara, as was his custom, rudely attacked the evangelical denominations. After disposing of the Baptists and Presbyterians, he drew from his pocket a Methodist Discipline, and read from it so as to pervert its meaning. Joseph Miller was present, and unwilling that Methodism should be caricatured by Mr. Ford, he arose and requested him to repeat what he had read, which was promptly refused. He then proposed to read it for him, which was likewise declined. Mr. Miller then said to Mr. Ford: "You have misrepresented the Baptist Church and others, but you shall not, without rebuke, misrepresent the Methodist Church;" and then publicly announced that, four weeks from that time, he would reply to all he had said, and invited him to be present. Controversies on the doctrines of Christianity were not common at this period in that portion of Kentucky. The entire community, however, was now aroused and determined to hear Mr. Miller's defense; and the interest of the occasion was greatly

enhanced by the announcement of Mr. Ford that he would be present.

Uncle Joe, as he was styled by the people, was not familiar with the rules of debate, nor was he concerned in reference to the forms. He understood the doctrines of the Bible, and was familiar with the passages of Scripture by which they were supported. Soundly converted, he was able to give to every one that asked him a reason for the hope which cheered his heart. After presenting, in a bold and artless manner, the teachings of his Church which had been so ruthlessly assailed by his opponent a few weeks before, and then offering in their vindication the declarations of Christ and the apostles, he calmly took his seat to listen to the response. Persons who have heard discussions between the "evangelists" of these self-styled Reformers and ministers of the orthodox Churches, need not be told that invective is too often employed for argument, and that wit and repartee are too frequently substituted for the teachings of the word of God. Unable to meet the questions at issue by an appeal to the pages of inspired truth, Mr. Ford called up his fund of anecdotes to supply the deficiency; boasting, at the same time, that many from other Churches were joining the Reformation. Here, too, however, he was promptly met by his opponent. But few men, at that period, were so well supplied with wit and anecdotes as Joe Miller. It was the element in which he floated with ease. "A Campbellite preacher," said he, "preached for several days in a community where Methodists,

Presbyterians, and Baptists, had worshiped together for years. The demon of discord had never invaded the sacred inclosure where they mingled their tears and prayers to a common Redeemer, and many had been the souls won to Christ from their united efforts. The sermons of the preacher were unlike any ever delivered in that country before. *Water*, WATER, WATER, was the only theme on which the preacher dwelt. He was zealous, but not to persuade sinners from the paths of sin, but to proselyte from evangelical Communion the unwary and unsuspecting. In every community some persons are to be found upon whose hearts the truth has made but little impression, and who are always ready to accept any new theory. It was so on this occasion. From each of the Churches a few had gone to swell the ranks of Campbellism. The Churches became restless. No preacher was present to reply to the invader of their peace. A council was held, and it was decided to call upon a Dutchman who lived in the community, and was an exhorter in the Methodist Church, and request him to reply to the Campbellite. 'Me can't, for me has no book-learnin',' was the prompt response of the German brother. His brethren insisted, but he still refused. They repeated their solicitation, and importuned him, until at last he yielded, and appointed the following day for the achievement. The hour rolled around; a large audience assembled; the Campbellite preacher in person was present. At length, in his every-day apparel, the little Dutchman made his appearance, and taking the stand, said: 'Bruders and sistern, I

ish von Dushman; you all does know me, and I does know you, and ve does know von anuder. I does own von saw-mill, and two uder men does own de mill vid me, and ve tree does own it to-geder. Ve does saw a great deal ob gude lumber, and does sell it, and does duwide de profits. Ve does also saw much vat is bad: some of it is shiverdefall, some too short, some too crooked, some outside slab, and some rotten at de heart. Ve does n't know vat to do vid dis. Ve does put it in a bile py itself, and de high vaters does come and vash it out ob our vay. Now, mine bruders and sistern, ve, the tree mens vat does own de mill, does rebresent de Metodists, de Pabtists, and de Brespyterians. Ve does hab one great revival ob religion, and does git many volks conwerted, and ve does duwide um: de Metodists does git some, de Pabtists some, and de Brespyterians some. But den der pe some vat ain't so gude. Ve hardly knows vat to do vid um. Dey are outside slab, too short, shiverdefall, too crooked, and rotten at de heart. Bad cases, dem! But pless de Lord for Cambfellism! for here does come along Mr. Cambfell vid his great vater-machine, and does vash um out of our vay, and save us de trouble ob turning 'em out. Bruders, I ish dun answer dat Cambfellite: so gude-pye.'"

To this Mr. Ford could make no reply, and, retiring, he left Uncle Joe master of the field. He yet lives, having reached a good old age, and patiently waiting until his change comes.

In a former volume we alluded to Anthony Thompson. He settled in Daveiss county about

the commencement of the present century. His house became a preaching-place so soon as Methodist preachers penetrated the section of country in which he had settled. Fostering Christianity with a generosity that was equal to his means, it returned abundant blessings upon his heart and home. We have seen him pass away in holy triumph, leaving, as a heritage to his children and the community, the savor of a good name. Three of his sons became Methodist preachers, and attained to eminence in the Church, while his daughters were distinguished for their intelligence and piety.

When, in 1839, we were placed in charge of the Yellow Banks Circuit, the house of Banister Wall was a preaching-place in the circuit. His wife was a daughter of Anthony Thompson. The family was composed of Mr. and Mrs. Wall, three sons and a daughter. The kindness with which we were received into their pleasant home, has never faded from our memory. There is no period in the life of a preacher when discouragements may not confront him; but many a young man in the ministry has been driven from the field from a want of sympathy on the part of the Church. The hand of generous welcome was not only extended to us, but, with the tenderness of a mother, Mrs. Wall talked to us of home and loved ones from whom we had separated; and when on the next morning we bade her adieu, with tears she pressed our hand, and bade us "God speed" in the noble work to which we believed we were called. Attracted by her deep and ardent piety, as well as by her cultivated

intellect, we sought every opportunity, during our labors on that circuit, to receive instruction from her lips. She loved the Church, of which she was so bright an ornament, "with a pure heart fervently," and by both precept and example labored to advance its prosperity.

Mrs. Wall was born December 11, 1788, and removed when quite young, with her father, to Daveiss county, Kentucky. In 1811, she was happily converted, and joined the Methodist Episcopal Church. In 1814, she was married to Banister Wall, one of the cleverest gentlemen we ever knew.

In 1845, after the death of her husband, she removed to Owensboro, where she spent the remnant of her life, reflecting still, in her example, the religion she professed. We never met her but the theme of her conversation was the Church and the Saviour.

During her last illness she conversed but little, but always spoke of death with composure, and with happy contemplation of her heavenly rest. To the last, her faith was strong and unshaken. She closed her pilgrimage September 23, 1857.

Last year we observed a decrease in both the white and colored membership. This year we have a farther decrease of *four* in the colored, but an increase of *three hundred and forty* in the white membership.

CHAPTER VII.

FROM THE KENTUCKY CONFERENCE OF 1826 TO THE
CONFERENCE OF 1827.

The Conference met in Louisville—Bishops Roberts and Soule present—Peter Shelton—William Belt—Jefferson E. Parrish—Abraham Norfleet—Lewis M. Woodson—Nathan S. Johnson—John W. Ellis—William Cundiff—John Redman—Hiram Baker—Littleton Fowler—Silas Lee—Samuel Veach—Charles Railey—Frances S. Railey—Methodism in Danville—Dr. John W. Fleece—Mrs. Elizabeth Fleece—Methodism in Newcastle—Methodism in Frankfort—John Perry and his wife—Norburn Cooke—Mrs. Judith V. Cooke—John Smith—Mrs. Mary S. Smith—Mrs. Elizabeth Smith—Frederick A. Smith—Abram Funk and his wife—Joseph Gray—Increase in membership.

THE Kentucky Conference for 1826 met in the city of Louisville, October the 12th, and adjourned on the 18th. Bishops Roberts and Soule were both present. On the first day of the Conference it was resolved “to observe the ensuing Friday as a day of fasting or abstinence and solemn prayer to God, and recommend the same to the friends of our Zion assembled at and residing in this place.” Nothing beyond the regular business of an Annual Conference transpired during this session. Fifteen preachers were admitted on trial, six into full connection, two located, one was placed on the supernumerary,

and fifteen on the superannuated list, and one had died.

The names of those admitted on trial were Peter Shelton, William Belt, Jefferson E. Parrish, Abraham Norfleet, Lewis M. Woodson, Nathan S. Johnson, John W. Ellis, William Cundiff, John Redman, Hiram Baker, Littleton Fowler, Silas Lee, and Samuel Veach. Besides these, are the names of Daniel H. Tevis and Thomas G. Reece, who had previously entered the Conference and had retired, but are now admitted again on trial. Peter Shelton and William Belt each traveled but a single year, while Jefferson E. Parrish traveled two years. They were all discontinued at their own request. Abraham Norfleet and Lewis M. Woodson, after traveling four years, located. The last three years of Mr. Norfleet were spent in the Missouri Conference, and the last year of Mr. Woodson in the Tennessee Conference. Nathan S. Johnson, John W. Ellis, William Cundiff, John Redman, and Hiram Baker, each located after traveling for several years. Mr. Johnson located in 1834, John W. Ellis in 1835, William Cundiff in 1835, John Redman in 1836, and Hiram Baker in 1838. So far as we are advised, these preachers faithfully performed the duties of their high and holy office while they were in the itinerant work. The most, if not all, of them retired from the field only when, from wasted health, they were no longer able to labor in the effective ranks.

John W. Ellis was born in Warren county, North Carolina, March 5, 1805. His father was a Methodist preacher, and trained him in the nurture and

admonition of the Lord. July 20, 1820, at a camp-meeting at Mallory's Camp-ground, in Montgomery county, Tennessee, under the ministry of Simon Peter, John W. Ellis was happily converted to God. In 1826, he was received on trial in the Kentucky Conference, and, after traveling the Henderson and Greenville Circuits, was transferred to the Tennessee Conference, where he continued to travel until the autumn of 1835. After his location, he settled near Holly Springs, Mississippi. His name reappears in the Minutes of 1836, as a member of the Mississippi Conference. In 1841, he again located, being at the time a member of the Memphis Conference. He subsequently removed to Carroll county, Tennessee, where he remained eleven years, and then settled in Gibson county, where he now resides. He is highly respected and useful as a local preacher. He is the father of the Rev. Thomas C. Ellis, of the Memphis Conference.

After the location of John Redman, he continued faithfully to preach the gospel in a local relation to the Church. He was born in Fayette county, Kentucky, July 28, 1797, and died in Bowling-green, Kentucky, October 8, 1865. The religion he had preached to others, supported him in his illness and death.

Hiram Baker was born in Madison county, Kentucky, March 7, 1803. His parents were both Methodists. Under the ministry of Luke P. Allen he was received into the M. E. Church at Old Town, in Greenup county, September 4, 1823, and was converted February 10, 1824. In referring to this

happy event, in a letter to the author, Mr. Baker says: "It was at a prayer-meeting, in the neighborhood where I joined the Church, in a private house which stood in a deep valley between two high mountains. The night was dark and stormy, but I really thought that the roaring and howling tempest was praising God."

In 1824, he was licensed to exhort, and on the 12th of March, 1825, at a quarterly-meeting in Lewis county, he was licensed, by Jonathan Stamper, to exercise his gifts as a preacher of the gospel, and was immediately appointed by Mr. Stamper, who had charge of the Augusta District, to travel on the Fleming Circuit.

On the 15th of October, 1828, Mr. Baker was married to Elizabeth Rees, daughter of Daniel Rees, of Mason county. When no longer able to perform the duties of an itinerant preacher, he retired to the local ranks. In that relation to the Church, he has traveled extensively and labored with great efficiency. He is still living. His home is in Minerva, Kentucky.

One of the sweetest spirits that ever belonged to the Methodist ministry in the West, was Littleton Fowler. He was the son of Godfrey and Clara Fowler, and was born September 12, 1802, in Smith county, Tennessee. In 1806, he emigrated to Caldwell county, Kentucky.* At a camp-meeting held at Bethlehem, in Caldwell county, in June, 1819, by

*The General Minutes state that his father removed to Kentucky in 1811, but a letter to the author from the Hon. Judge Fowler, of Smithland, Ky., a brother of the Rev. L. Fowler, fixes the date at 1806.

the Cumberland Presbyterians, he was converted to God, and soon afterward joined the Methodist Episcopal Church. The facilities for obtaining an education in the portion of Kentucky in which his father resided, were by no means favorable. His opportunities for doing so were confined to the instructions he received from the itinerant schoolmaster, who taught for only short terms, according to the custom of the country.

From early youth he manifested unusual integrity of character, was reliable in all his statements, and ready and willing to resent any insinuation derogatory to his honor or the correctness of his purpose. In his business plans he was persevering, attentive, and industrious. As he grew up, he became impressed with the importance of cultivating and adopting a pleasing manner in his social intercourse, and availed himself of all the means in his power to effect it.

In 1817 or 1818, he had a fall from his horse, sustaining an injury thereby from which he never fully recovered; and from that time his health was imperfect, and he was very frequently subject to long and painful confinements. These afflictions were drawbacks on his labors and usefulness, and very depressing to his spirits.* “In stature he was a little more than six feet high, yet inclined to leanness. His forehead was high, expansive, and commanding. His eye dark, brilliant, and deeply set. The features of his face, though well defined, were regular.”

* Letter to the author from the Hon. Judge Fowler.

In 1820, he was licensed to exhort, and September 30th, in the same year, to preach the gospel, and entered the Kentucky Conference the next month.

In entering the ministry, Mr. Fowler was influenced only by the obligations that rested upon him and his love for the souls of men; and during the twenty years he spent as an evangelist, none of his contemporaries labored more faithfully to promote the cause of the Redeemer than he. His first appointment was to the Red River Circuit, as the colleague of Richard Corwine. Of a frail constitution, his health became so impaired by the labors of the year, that, at the Conference of 1827, he was left "without an appointment in consequence of affliction." In 1828, we find him in charge of the Church in Bowling-green, and in 1829, at Louisville, as the colleague of Hubbard H. Kavanaugh. We next meet him in the Cynthiana Station, and in 1831, at Maysville. In all these charges, success crowned his labors. While in the Maysville Station, his health became so much impaired that he was unable to perform the duties of the pastorate for only a portion of the year; but at the subsequent Conference it so far improved that he was transferred to the Tennessee Conference and stationed at Tusculumbia. At the Conference of 1833, he was appointed the Agent of La Grange College, which position he filled for four years.

The Republic of Texas had just come out of a fierce and bloody war. In her efforts to become an independent nation, she had the sympathy of the people of the United States, and received timely

assistance from many of her sons who bore arms in her defense. The country, although comparatively a wilderness, was receiving a large accession to its population from the United States. To the Church, Texas opened up a field for usefulness vast in extent, with its fields already white unto harvest. In the early annals of Methodism in Texas, the name of Littleton Fowler will for ever be conspicuous. On the 22d of August, 1837, he received the appointment as Missionary to Texas, and preached his first sermon in Nacogdoches, on the 16th of October. He attended the next session of the Tennessee Conference, held at Huntsville, Alabama, and the same year returned to Texas, as Superintendent of the Texas Mission, which embraced the entire territory of the Republic. In 1839, the work was divided into two Districts, and he was placed in charge of the Eastern Division, called San Augustine District. At the organization of the Texas Conference in 1840, he was continued on the San Augustine District. In 1841, he was appointed Agent for Rutgersville College, and in 1842, he traveled the Lake Soda District, on which he was continued the following year. The Texas Conference for 1843 was held in December previous to the General Conference of 1844, when the work in Texas was divided into two Conferences, called Texas and East Texas Conferences. The East Texas Conference, of which Mr. Fowler was a member, convened on the 8th of January, 1845, at which time he was appointed to the Sabine District, on which he closed his labors.

Even a cursory glance at the appointments he

filled, impresses us at once with the vastness of his labors. The Districts he traveled spread over a territory more than equal in extent to that embraced in many of the Annual Conferences. His quarterly-meetings were often separated by a journey of several days, "which had to be traveled alone, without reference to weather or accommodation." The ground was frequently the bed on which he slept, with no covering but the broad, blue sky. He often had to leave the trails, and conceal "himself behind some friendly covert, to elude the glance of the treacherous Indian." Texas society was then in its rude state, and to perform the duties of a missionary, subjected the faithful preacher to privations and want at every step. Littleton Fowler, however, had counted the cost before accepting this sacred trust; and in the prosecution of his duties, no danger daunted him, no sacrifice turned him from the path of duty. How well he and his noble compeers accomplished their work, the success that followed their ministry must decide. Mr. Fowler entered Texas in October, 1837, and died January 19, 1846. He had spent less than nine years in that field. The records of missionary labors scarcely present results equal to the spread of the gospel in Texas during these few years. At the Conference succeeding his death, there were in Texas two Annual Conferences, with six Districts, forty-three separate charges, fifty-nine effective and two superannuated preachers, sixty preachers in the local ranks, and a membership of five thousand four hundred and thirty-eight white, and eleven hundred and ninety-five colored.

Other names, with that of Littleton Fowler, will be gratefully remembered when the history of Methodism in Texas is written. Ruter, Alexander, and Williams, will not be forgotten.

“The intellectual powers of Littleton Fowler were of a very high order. His views of every subject were liberal and comprehensive. Though his early education was defective, he compensated that by close and untiring application after he was admitted to the ministry. During the whole of his life he was a student. He had an excellent memory, which retained with remarkable tenacity the knowledge of whatever he studied. . . . His style of speaking, both in the pulpit and in ordinary conversation, was rigidly correct, so that I was surprised to learn from his own lips that he had never enjoyed the benefits of scholastic training, but that his attainments were almost entirely self-acquired. He reasoned accurately and logically, and seldom failed to convince his auditors of the truth of any position he assumed. He was always inclined to address the judgments of men first, and when they were convinced, or when he conceived that he had said enough to effect that object, he would follow with an appeal to their emotions and sympathies, which rarely failed of its effect. He was interesting as a speaker, because he always led his hearers to his conclusions by the same process of reasoning which had brought his own mind to them. I have often heard him commence his sermon in the mildest manner: he would continue for some time as if in conversation with his audience, or as if demon-

strating a proposition in mathematics; then warming with his subject, his fine eye would kindle with enthusiasm, his words would enchain every ear, and his sincerity would penetrate every heart. If to be able to instruct, to interest, to hold in breathless silence an assembly, be an *orator*, then *he* was an *orator*. The love of God, the love of man, the eternal happiness of heaven, were his favorite themes; and if you heard him discuss them when his mind and soul were fully aroused, you almost felt the arms of divine mercy encircling you; you could forgive him whom you thought your direst enemy; you could see the benignant faces of saints and angels round 'the throne of Him that liveth for ever and ever.' He seldom spoke of the threatenings of God—and I have always thought that these should be the last arguments used by a minister, for in this order they are laid down in the Holy Scriptures; but when he did, the sinner who heard him was awe-stricken and overpowered with a sense of his own unworthiness; and he who could not be *persuaded* to do the will of God by his love and promises, was *terrified* into submission by fear of his righteous judgments.

“On the 21st of June, 1839, not long after his arrival in Texas, Mr. Fowler was married to Mrs. Missouri M. Porter, then of Nacogdoches, a lady whose mind, disposition, and accomplishments, rendered her fully worthy of his love and confidence. She made him ever a faithful, affectionate, and devoted wife. After his marriage he settled in Sabine county, where he established a home which was his

while he lived, and is that of his family still. As the head of his family, he was distinguished for that hospitality, generosity, courtesy, and open-hearted demeanor which everywhere and always characterize alike the gentleman and the Christian. . . .

“As a citizen, Mr. Fowler was faithful to all his obligations, public or private. He participated in one or two expeditions against the Indians after he came to Texas, and his officers and companions in arms bear witness that he was a brave soldier. If he reproved them for immorality or intemperance, it was done in an amiable spirit. When danger came, he was ready to march into the ‘thickest of the fight’ to defend the hearths and families of his countrymen, and maintain the honor of his country’s flag. . . .

“Mr. Fowler often, and deservedly, held high positions in the Church to which he belonged. He was Presiding Elder of the first District ever formed in Eastern Texas, and was continued one of the Presiding Elders of the East Texas Conference until his death. In the General Conference of 1844—memorable as being the last ever holden by the Methodist Episcopal Church previous to its division—he was one of the delegates from Texas. His position was a most delicate and responsible one. The delegates had been elected without any anticipation that the dangerous and agitating question of slavery would be the great element in the discussions and deliberations of the Conference. They had to ‘take the responsibility,’ vote upon their own judgment, without instructions, and according to their own

opinions of their duties to their constituents. His co-delegate, originally from the North, went off with the abolition branch of the Church. Not so Fowler. He deprecated the division of the Church, and most devoutly and earnestly prayed that it might be averted; but when forced by the Northern members to take position, he *could not and would not* say by his vote that *to hold slaves was necessarily and inherently a sin*. He believed that slavery was recognized by, and specific directions given for the treatment of slaves in, the Bible, and hence he could not say that a slave-owner could not be a Christian. But, on the contrary, he believed that a Christian master who treats his slaves with humanity and kindness, with justice and forbearance; who gives them the moral instruction consistent with their capacity and relation, is performing an acceptable and important service in the economy of God's providence.

“His last sermon was preached in the village of Douglass, in Nacogdoches county, from Rom. i. 16: ‘For I am not ashamed of the gospel of Christ.’ It is said to have been equal to any of his best efforts. He died on the 19th of January, 1846. He was taken sick early in that month, and declined rapidly. From the commencement of his illness he seemed impressed with the belief that he should not recover. I visited him several times, and found him always patient under his sufferings, and submissive to the will of God. He seemed to have no regret at dying, except the thought of leaving his family. He would frequently allude to his two small chil-

dren, the older then being but six years of age, in the most touching manner; but would invariably recall himself to his Christian frame of mind, by saying, 'God will take care of them. He has promised to be a husband to the widow, and a father to the fatherless.' There never was any permanent improvement in his condition from the first moment of his attack. The ablest physicians of the country endeavored to arrest his disease, but without effect. Death had marked him for his own; and of this he constantly and confidently assured his friends.

"Late on the day before his death, I heard that it was thought that he could not survive the ensuing night, and I immediately started to see him. It was eight or nine o'clock at night when I arrived at his house. As soon as I approached his bedside he recognized me. Addressing me familiarly, and by my given name, (for I was then quite young,) he inquired after the health of my mother, which was then very delicate, and my own. I replied according to the facts; and he then said to me that he was very feeble—that he could not live much longer, but that he did not fear to die—that he was happy—that he hoped I would early embrace the Christian faith—that I would walk in conformity to the precepts of the gospel, so that I might, in death, realize the consolation he was then enjoying. I promised him I would try to do so. I saw that the angel of death had put his mark upon him. The sunken eye, the pallid countenance, the enfeebled pulse, the quickened breathing, and the chilly perspiration, all told, too plainly, that the spirit was

fast forsaking its frail tenement. His intellectual faculties, however, seemed to be in full vigor; and, what is still more remarkable, he retained their exercise almost to the very latest moment of his life. He manifested a great desire to converse with his friends, many of whom surrounded his bedside, inasmuch that, in view of his debility, he had frequently to be reminded that he was talking too much. In the morning, previous to my arrival, he had requested that his step-son, Symmes Porter, who was then also quite ill, should be brought into his room, which was done. He then called his own small children to him, and presented each with a Bible as his dying legacy. To his step-son, then a young man grown, he gave the Bible which he used while attending the celebrated General Conference of 1844, accompanying it with some exhortations to lead a pious and useful life; to his daughter Mary the one which had been presented him as a token of esteem by the American Bible Society; to his son Littleton the one which he used when he first entered the itinerant ministry in Tennessee; and to his children also he gave some pious admonitions, which they were then too young to understand, and invoked the blessing of God upon their pathway through life in the most affecting and powerful manner.

“His step-son was not permitted to survive him very long, but while he lived, followed his advice faithfully. His children have been brought up by an affectionate mother and by a step-father, (the Rev. John C. Woolam,) who has been as devoted to their

interests as he could have been, and who has impressed upon them his principles and counsel as thoroughly as he could have desired. I know them well, and it gives me pleasure to say that they are an honor to their father's memory.

“Not long after my arrival, while one of his physicians, a gentleman eminent in his profession, and justly acknowledged to possess considerable intellectual ability, though understood to be somewhat skeptical in regard to Christianity, was standing at the foot of his bed, he looked earnestly toward him, and said, ‘Doctor, I have tried the religion of Jesus Christ for more than twenty-five years, and I find it now what I have believed it to be during all that time. It gives me consolation in my dying hour; I have no fear of death; I shall be happy after death, and live in heaven for ever. O, I hope you will study the gospel more, and yet believe in it to salvation!’ Soon after this, he requested Mrs. Fowler and his friend, the Rev. Mr. Woolam, to sing one of his favorite hymns, commencing, ‘O land of rest, for thee I sigh!’ They did so, and he united in singing with great fervency. The effect of this scene cannot be described; to be realized, it must have been felt. It seemed as if human voices had been permitted, for the moment, to borrow strains from the harmony in which seraphs and angels celebrate the praises of the living God.

“As the night wore away, he would occasionally, when not too feeble, converse with one and another of his friends, and generally in reference to his death, the truth of Christian doctrines and precepts,

and the happiness which faith in them then afforded him. Once he addressed, with great feeling, and with a power of manner and language which no pen can portray, a friend and neighbor who was not a professor of religion, but who had been very kind to him, and said, 'I cannot tell you how thankful I feel for the many kindnesses you have done me. May God bless you for them! Will you look after my wife and children?' The gentleman promised him he would. 'Then,' continued Mr. Fowler, 'will you meet me in heaven?' His friend hesitated; when, fixing his dark and lustrous eyes upon him more firmly, he said, in tones that would have melted a stoic, 'O will you!' This his friend could not resist, and in tears replied, 'I will try.' Later in the night, after he had been sinking very rapidly, as we thought, for some time, upon being aroused, he seemed to recover strength for a few moments, when he saw that we, who surrounded him, were alarmed. He inquired of his wife if we did not think he was dying. She could not reply. Then turning calmly and resolutely to his brother, Judge A. J. Fowler, who was near his bed, said he, 'Jack, am I not dying?' His brother said to him, 'I think so.' 'Well,' said he, 'you should have told me so: it does not alarm me. I felt that I must die. Death, to me, has no terrors. I feel that I can walk through the valley and shadow of death, and fear no evil. God is with me.' After this, he called all who were in his room to his bedside, took each by the hand, and bade each an affectionate and affecting farewell; exhorted each, in a few words—but how

forceful none can forget—to walk in the paths of piety and virtue, and invoked on each the blessing of Almighty God. He requested his children to be brought to him once more. It was done; but his parting with them and the partner of his bosom I must not attempt to describe: it is sacred from public intrusion. Still later, and after a brief period of repose, he seemed to awake as if from a dream, and, looking around, said: ‘O what a glorious sight! I have seen the angelic hosts, the happy faces of just men made perfect;’ and repeated, in a feeble voice, the couplet,

Farewell, vain world, I’m going home;
My Saviour smiles, and bids me come!

Yet later, he inquired of some one if there were no lights in the room. Mr. Woolam told him there were. ‘Ah, well,’ said he, ‘my sight grows dim! Earth recedes! Heaven is approaching! Glory to God in the highest!’ Not long after this, it became evident that he could live but a few moments, and his friends collected around his bed, expecting every breath to be his last. A distressing silence pervaded the room. Every heart was full. Not an eye but dropped a tear. Once his wife leaned forward toward him, when he inquired who she was. She answered, ‘Your unhappy wife.’ ‘Ah,’ he replied in a whisper, ‘I thought it was an angel!’ He spoke no more. His eyes slowly closed: the heavings of his chest became one by one more gentle, so that we could scarcely determine when the breath left his body. He died as tranquilly as sum-

mer's twilight succeeds evening. There was no struggle, no violence; but there was the 'cold reality, too real.' The clay alone was left: the spirit had departed to realms of eternal and unclouded light."*

Silas Lee, who entered the Conference this year, soon took rank among the ablest preachers in Kentucky. He was born in Franklin, Dutchess county, New York, December 25, 1799. At a later period, his father removed to Ontario county, in the same State, and afterward to Hardin county, Kentucky. In 1820, just as he attained to manhood, he made a profession of religion, and joined the Methodist Episcopal Church. Remarkable for his extreme diffidence, and his humble conception of his talents, although fully convinced that it was his duty to preach the gospel, he resisted the convictions of his mind and heart, until losing the witness of the Spirit, he sought refuge in infidelity, though consistent in his outward life. He married in the twenty-first year of his age, and endeavored thus to excuse himself from entering upon a work in which at that time the support of a family was so difficult; but instead of finding exemption from an imperative duty by this step, his faithful wife, who was a pious member of the Church, discovering the workings of his mind, urged him to enter upon its labors. His first appointment was to the Elizabeth Circuit, after which he traveled the Breckinridge, Barren, Green River, Elizabeth (again), and Glasgow Circuits, on several of which he re-

* F. B. Sexton, in *Quarterly Review*, Vol. XV., pp. 96-106.

mained two years. In 1837, he filled the Shelbyville Station, and located at the following Conference. No act of Mr. Lee's life was ever more deeply regretted by him than his location. He greatly deplored it. In 1850, he reëntered the Conference; and though much of the time in feeble health, he continued in the effective ranks, filling some of the most important appointments in the State, until 1857, when, entirely worn down, he was compelled to desist. He retired this year to the superannuated roll, to remain until called to exchange the cross for the crown. In the day of his strength, he had but few equals in the pulpit among his brethren—clear, earnest, eloquent, and often overwhelming in his utterances of divine truth—yet his want of self-confidence always placed him in a position less imposing than that to which his gifts and piety entitled him. While a local preacher, he was remarkably popular, and during the twelve years in which he sustained that relation, in the community in which he lived and labored, his popularity never waned. As a defender of the doctrines of the Church, he was distinguished for his signal ability, and in all the relations of life he was a model Christian and gentleman. He died in Hardin county, Kentucky, August 12, 1865. His end was peaceful. "I can now see that I have been a great way out on the borders of time, but the Lord has always been with me. I am now hovering between time and eternity, and grace is still sufficient," were among his last words. His youngest son, the Rev. Samuel L. Lee, is a member of the Louisville Conference.

Samuel Veach was a member of the Kentucky Conference until the session of 1864, with the exception of four years, in which he was local. He filled eighteen regular appointments, was two years on the supernumerary, thirteen years on the superannuated list, and one year left without an appointment, at his own request.

He was a preacher of respectable talents and exemplary piety. His health was feeble when we first knew him, and continued so until his death. This prevented him from prosecuting his ministry with that zeal that is so essential to success. Late in life he changed his Church-relations, and became a member of the Kentucky Conference of the Methodist Episcopal Church. During the brief period in which he was a member of that Conference, he was not able to take an appointment, and was placed on the superannuated roll. He died in peace previous to the Conference of 1868.

It was during this year that Charles Railey, of Woodford county, one of the most prominent and influential gentlemen in Kentucky, became a member of the Methodist Church. He was born October 28, 1766, in Powhatan county, Virginia, though principally brought up in Chesterfield. He was the son of John and Elizabeth Railey, and was the first cousin of Thomas Jefferson. Early in the year 1787, he emigrated to Kentucky, and after residing nine years in the State, returned to Virginia, and married Miss Mary Mayo, the daughter of William and Catharine Mayo, and afterward came again to Kentucky to make it his permanent home.

It is to be deeply regretted that any one so scrupulously correct in his dealings with men, and capable of exerting so commanding an influence for good, should neglect the most important interest until he had entered life's "sear and yellow leaf." At the time Mr. Railey became a member of the Church he was sixty years of age. His connection with the Church was soon followed by his happy conversion. Identifying himself with the people of God at this late period, as though to atone for his procrastination, his profession of religion was distinguished by the most remarkable zeal. He erected the family altar beneath his roof, while in the prayer and class-meeting, and in the observance of all the public means of grace, he was constant and exemplary.

"He was by nature a man of warm and excitable temperament; but such was the philosophy of his mind, the firmness and decision of his character, that he had attained, even before he embraced religion, almost an entire mastery over himself, and lived a life dignified by the power of truth. But when to this he added the principles of our holy religion, all the dignity of his nature was mellowed into a kindness and generosity that showed itself in all the relations of life."

In the community in which he lived his influence was so powerful, that in the difficulties that occurred between neighbors, instead of resorting to legal proceedings, the questions involved were submitted to his arbitration. The friend of the widow and the orphan when in want, he dealt out his chari-

ties with an open and generous hand. From the time he made a profession of religion until he passed away, his whole life was consecrated to the service of God. Death, too, found him ready. During his last illness he often shouted aloud the praise of God. His wife and daughter were standing by his bedside, expressing in their countenances the deepest emotion, when he said, "Let every mouth be stopped: it is the will of God." Words of triumph continued to fall from his dying lips, until the last battle was fought. He died in October, 1837.

If Mr. Railey deferred the subject of religion to a late period in life, it was not so with his daughter. Frances S. Railey was born in Woodford county, Kentucky, October 17, 1816. At nine years of age she became a member of the Methodist Church, and soon afterward was converted. Although only a child, she was distinguished for her ardent and well-directed zeal. With a superior intellect, she evinced in childhood a maturity of judgment that, while it was a source of gratification to her family, did not fail to surprise them.

While yet in health, a strange impression rested on her mind that she should soon enter upon eternal life; and hence, so soon as she felt the first indisposition, she expressed her belief to her sister that she should not recover. A slight headache was followed by alarming symptoms, which baffled the best medical skill, and in seven days terminated her useful life, August 19, 1834.

Although only in her eighteenth year at the

time of her death, yet her superior intellect made her the admired center of every circle in which she was placed. Deeply pious, her bright example as a Christian was not without its beneficial effects upon those who knew her. Her last illness, whatever sorrow it brought to the home of which she was so bright an ornament, afforded to her own heart many seasons of joy. Her whole soul seemed filled with the bliss of heaven. "Do you love the Saviour?" said one to her. "Do I love him? Yes, with all my heart." Her voice mingled with the voices of those who stood around her dying bed, in singing the sweet songs of Zion. Her last words were, "It is a sweet thing to die: the whole way is perfumed with the flowers of paradise."

A glance at the General Minutes impresses us with the progress that Methodism was making at this time in the State. Although the Danville Circuit appears in the Minutes as early as 1788, yet many years elapsed after this period before Methodism was established in that beautiful and prosperous village, or even before a Society was formed.

In 1813, there was a Methodist family in Danville by the name of Walker. They were deeply pious, and the only representatives of Methodism in Danville. The village had been visited by Methodist preachers at an early day, but no Society was organized until 1823, when a small class was formed by Henry McDaniel.

From this period until the Conference of 1825, the court-house was occupied by the Methodists as a place of worship; and here a congregation of

about seven persons waited upon the ministry of the preacher.

At the Conference of 1825, Lewis Parker and Evan Stevenson were appointed to the Danville Circuit. Mr. Parker was one of the ablest members of the Conference, while Mr. Stevenson was a youth of more than ordinary promise, and distinguished for his energy and zeal. Under the warm and earnest preaching of these devoted men the community were so fully awakened that the court-house became too small to contain the congregations, and they had to repair to the market-house. Notwithstanding the deep impressions made by the ministry of Parker and Stevenson, under their labors there was no material increase in the membership of the Church. Many persons, however, had been awakened, and many hearts had been divinely impressed.

Parker and Stevenson were followed by William Holman and Henry S. Duke, who entered upon their work with spirit and energy. The class was small, consisting of Mrs. Fleece—who was the first to join it—Mrs. Crutchfield, Miss Crutchfield, Miss Wheeler, and two colored members, Rachel McIlvoy and Sarah Carter.

The impressions that had been made on the popular mind had not passed away when Holman and Duke appeared in Danville. Very soon, under their ministry, many souls were converted to God, and a number of persons connected with the best families became members of the Methodist Church.

At no place in Kentucky have stronger prejudices

existed against Methodism than in Danville. As the Methodist Church has predominated in many portions of the State, so has the Presbyterian Church, from the commencement of the present century, been stronger in Danville than any other. The Central College, chartered in 1819, is located there, and is under the patronage of that denomination. However gratifying it may have been to the members of the Presbyterian Church to witness the displays of Divine power under the ministry of Holman and Duke, yet that persons who might desire to enter the Methodist Communion should meet with opposition from their friends, excites no surprise.

Mr. Holman had laid hold upon the public mind in that county in a way in which it had never been moved before. Quietly and kindly he had found the key to many a heart, and to the fireside of many a family. At a very early period of his ministry there, in a protracted revival under his labors, Mrs. T—— became concerned on the subject of religion, and was powerfully and happily converted. During the absence of her husband, having been accustomed on all other subjects to act as her judgment suggested, she attached herself to the Methodist Church, persuading herself that her generous husband would indorse this act, as he had been in the habit of approving all else. In this expectation she was strangely disappointed. The communication of her conversion did not so much surprise him, but that she should have connected herself with the Methodist Church, overwhelmed him with feelings

that he construed into mortification and conscious disgrace. He looked upon Holman as the author of this calamity that had befallen him and his family, and threatened to be revenged on sight. His wife protested, but all was unavailing; her appeals only tended to make him apparently more determined. Mrs. T—— at length proposed to withdraw from the Church; but this did not accord with his views of gentlemanly propriety.

For weeks this state of things continued. At length, as Mr. T—— was passing from Perryville to Danville, he discovered that Mr. H. was not far in advance of him, and as their way lay through a dense forest, he deemed this a proper opportunity to carry his threats into execution. So quickening his pace, he soon overtook the preacher, and accosting him somewhat abruptly, said, "You are Mr. Holman." "Yes." "And I am T——, of Danville. Mr. Holman," he added with bitterness in his tone, "I want you to ride off the way with me;" and followed by Holman, he led in the direction he wished him to go, without a word of explanation or remonstrance, until he had reached a deep ravine, covered with huge forest-trees and luxuriant undergrowth, about half a mile from the road. Here he requested Mr. Holman to dismount, which, although he had heard of the threats of Mr. T——, he did readily. Mr. T—— then addressed him: "You have inflicted a lasting disgrace on me. In my absence from home you have been the means of converting my wife, to which I do not so much object, but you have taken her into the Methodist

Church, which I regard as a disgrace; and now, sir, I am resolved to have vengeance." Holman was not alarmed; he evinced no sign of fear. He had stood unmoved before the cannon's mouth on the field of battle, and now, conscious of the rectitude of his course, he confronted the danger to which he was exposed with unchanged countenance, and simply replied, "Let us pray," and falling upon his knees, his mellow voice in plaintive strains pleaded for mercy to be extended to the strong man who stood trembling before him. Closing his prayer, he arose from his knees and said, "I am ready." The scene is changed, and "there is joy in heaven over a sinner that repenteth," as again and again they kneel together there, and pray where none but God can see them. They returned to Danville, and the preacher spent the night beneath the roof of him whose wrath was turned to blessing, and before the break of day, Mr. T—— obtained "the peace of God, which passeth all understanding."

The conversion of Mr. T—— exerted a happy influence in favor of Methodism in Danville. He joined the Methodist Church, of which he was long a useful and devoted member, and a few years ago entered upon his heavenly inheritance. His widow still lives in Danville, a blessing to the Church.

From this period, the Methodist Church has occupied an elevated position in that lovely village. Among the members who contributed to its advancement, the name of Dr. John W. Fleece is remembered with pleasure. He was born in Boyle county, Kentucky, May 20, 1789. He studied medicine and

located in Monticello, where he practiced his profession with much success. When twenty-four years of age, he was married to Miss Elizabeth Buster, and, about two years after, settled in Danville. His wife became impressed on the subject of religion, and expressed a desire to join the Methodist Church, to which he objected. There was not a Methodist in Danville—the Presbyterian Church was influential and wealthy; and for her to become a Methodist, he thought would compromise his profession and impair his practice as a physician. Awakened under Methodist preaching, and believing Methodist doctrines to be scriptural, she decided the question for herself, and became a member of the Church. The ardent and consistent piety of his wife did not fail to impress her husband. The frequent visits of the Methodist preachers to his house afforded him facilities to become acquainted with the tenets of the Church, and when, seven years after his wife joined the Church, although converted at a Presbyterian meeting, he too became a Methodist.

From the time Dr. Fleece joined the Methodist Church, he was one of the most zealous and influential laymen in Kentucky. His devotion to the Church and to Christ seemed to be unlimited. His zeal was distinguished by the most active efforts for the salvation of sinners. In his profession his voice was constantly heard at the bedside of the sick and dying, and his pious exhortations and earnest prayers led many to Christ. Catholic in spirit, he loved Christians everywhere, but to his own house-

hold he was most ardently attached. Jealous of its honor, the reputation of its ministers lay near his heart.

In October, 1837, a young preacher, on his way to a missionary field in the mountains of Kentucky, to which he was appointed, stopped for a night at the house of Dr. Fleece. It was the evening for prayer-meeting at the church, and the Doctor invited the youth to preach, to which, after much persuasion, he consented. On their way to the church, he said to the young preacher, "Upon reflection, I think you had better not preach to-night, but only open the prayer-meeting with singing and prayer; for, to be candid with you, I am afraid to risk you in the pulpit." On reaching the church, the house was crowded, so that a sermon seemed inevitable. "Preach," said the Doctor, "but let your sermon be short." In death he was triumphant.

His wife, Mrs. Elizabeth Fleece, was born in Wythe county, Virginia, December 25, 1795. She is still living, and in contemplation of the heavenly inheritance that awaits her. One of their sons entered the Methodist ministry. He graduated at Center College at eighteen years of age, with distinguished honor, entered the ministry at twenty-two, but was cut down in the morning of life. He died in the twenty-fifth year of his age, in hope of eternal life.

At the Conference of 1826, Newcastle and Frankfort were formed into a separate station, and Benjamin T. Crouch appointed as pastor. The Church in Newcastle had been organized by Richard

Corwine, in 1822, and had since that time been a preaching-place in the Shelby Circuit. The first members were Mr. Stewart, Mrs. Wheeler Wiggs, Mrs. Burrows, Mrs. Holloway, and Mrs. Rodman, together with Norburn Cooke, Judith V. Cooke, and Mrs. Mary Markham—Mrs. Cooke's mother—who were transferred from another class. The court-house was used as a place for preaching, while the class-meetings were held in the house of Col. John Rodman, and were led by the Rev. Elijah Sutton, previously mentioned.

Methodism had won its way into the country around Newcastle, and taken possession of many a home and heart; but in the village it had made but little progress. At the time Mr. Crouch was appointed to Frankfort and Newcastle, no church-edifice had been erected. We may form some idea of the humble position occupied by Methodism in Newcastle at the time of his appointment to it in 1826, from his Journal, which says: "In Newcastle and Frankfort the Lord graciously owned my feeble ministry in the conversion and addition to the Church of a goodly number of the best specimens of Christian consistency, faithfulness, and usefulness that ever crowned my humble labors." And yet, with these additions, at the close of his year's labors there were only eleven members in the Newcastle Church.

Taking a superannuated relation the following year, and residing in Newcastle, "he was instrumental in the erection of a comfortable church-edifice, at the dedication of which, under the ministry of George

C. Light, assisted by Edward Stevenson, there was a gracious revival of religion, which brought many of the influential citizens of the town into the Church.”*

If Newcastle had offered but little encouragement for ministerial effort, Frankfort was scarcely a more promising field. Although it had been the capital of the State for several years, yet as late as 1810, no church-edifice for any denomination had been erected there. On the 17th of October, 1810, Bishop Asbury passed through Frankfort, and makes the following note: “Came by lowly-seated Frankfort. Here are elegant accommodations provided for those who make the laws, and those who break them, but there is no house of God.”†

The Lexington Circuit, while it spread over the most beautiful section of the State, was extensive and laborious. It contained in 1825 twenty-six preaching-places, including Nicholasville, Versailles, Georgetown, and Frankfort; Frankfort, however, had previously belonged to the Franklin Circuit. As early as 1817, although no class had been formed, Andrew Monroe preached there, occupying the Hall of Representatives, making his home at William Wight's. It first appears in the Lexington Circuit on the official journal of the Church as a preaching-place on the 22d of January, 1825, about which time the first class was formed, William Wight being the first person to join. From the same record we learn that the first quarterly-meet-

* Letter to the author from the Rev. John F. Strother.

† Asbury's Journal, Vol. III., p. 349.

ing ever held in Frankfort convened on the 20th of May, 1826. Under the ministry of Mr. Crouch there were several accessions to the Church during the year previous to the Conference of 1827, and at that Conference thirty-eight white and fifty-two colored members were reported.

In Henry and Franklin counties, in the laity, were to be found men and women who for fervent piety and burning zeal were not excelled.

The family of John Perry will long be held in remembrance. Their home was a few miles from Newcastle, and to the itinerant preacher was always a pleasant retreat. Mr. Perry and his wife were not only deeply pious, but their children walked in the footsteps of their parents. The old man was an excellent companion to both the aged and the young. There was about him a vein of pleasant humor that gave a charm to his society.

Norburn Cooke and his Christian wife, Judith V. Cooke, emigrated from Virginia to Kentucky in 1810, and became members of the first class organized in Versailles in 1811. Mrs. Cooke was brought up in the Church of England, of which her parents were members, her father, Colonel Bernard Markham, being a vestryman, her mother an ardent and consistent communicant, and herself a catechist. Not content to rest in the mere form of Christianity, she joined the Methodist Episcopal Church in 1809, as a seeker of religion, and at the "mourners' bench," four weeks afterward, found the pearl of great price. In coming to Kentucky she failed to find the religious privileges she had enjoyed in her

Virginia home, but not discouraged, she sought out the nearest preaching-place, which was several miles from her house, at Matthew Latta's. There she met with Charles Holliday, who was preaching on the circuit, and she rejoiced that in a strange land she might mingle her tears, her prayers, and her praises with the disciples of Jesus. At the formation of the class in Versailles, her husband became a member of the Church, from which time, hand in hand, they journeyed together in the pathway to heaven, until the strong arm on which she had leaned was palsied in death.

In 1822, they removed to Henry county, and settled about five miles from Newcastle, and became members of the first class formed in that village. The influence they exerted in behalf of the Church was felt through the entire community.

On the 27th of December, 1865, in the eightieth year of his age, Mr. Cooke fell asleep in Jesus. He had been feeble for several years, and a great sufferer the last year of his life; but to the termination of the conflict, his confidence in the merits of Jesus Christ remained unshaken.

Mrs. Cooke is a remarkable woman. Blessed with intellectual endowments of a very high order, her mind well cultivated and richly stored with useful knowledge, with conversational powers but rarely equaled, attractive in her manner, soundly converted, a devoted member of the Methodist Church, and with an ardent desire to accomplish good, she has made an impression in the circle of her extensive acquaintance, in favor of Methodism

and Christianity, that will never be effaced. She enjoys a green old age. She was born in July, 1787, and in a letter from her own pen to the author, replete with pious thoughts, after referring to the fact that the members of the first class in Versailles had all died, she says, "I, too, am waiting the Master's call to my place in that house not made with hands, eternal in the heavens. As was my resolution in joining the Church, so it is this day, the Lord helping me, never to be weary in the service of my Heavenly Father, but to try and grow in grace and in the knowledge of the way of salvation."*

John Smith resided in another portion of Henry county, and with his wife, Mary Stores Smith, was an earnest and zealous supporter of the Church.† They were better known as Uncle Jack and Aunt Polly. Mrs. Smith was the daughter of Major John Russell, a soldier of the Revolution, whose history is a part of the history of our country. She was born in Halifax county, Virginia, in May, 1781. Brought up in affluence and amid associations of gayety and fashion, in her girlhood and early married life she participated in worldly amusement and pleasure. In the nineteenth year of her age she was married, and in 1805, her husband came to Kentucky and settled on the head-waters of Harrod's Creek, in an unbroken forest. No place of preaching being within many miles of them, they thought but little on the subject of religion. In the year

* Her letter is dated December 27, 1867.

† They were the grandparents of the Rev. G. P. Smith, of the St. Louis Conference.

1815, under a sermon preached by William Adams, she was powerfully awakened, and soon after, at a class-meeting, was happily converted. It was several years after when her husband became a member of the Church. He was converted and joined the Church at Talbot's Camp-ground, in Shelby county.

The conversion of Mrs. Smith formed an epoch in the Church in the county in which she resided. If she had been fond of worldly pleasures and of gayety previous to this event, she turned away at once from the world with "all its vain maxims," and with an energy that excited the surprise and commanded the admiration of all who knew her, addressed herself to the task of doing good. One aim, one object, one purpose, controlled her whole life. She reproved sin wherever she observed it, and labored for the salvation of the souls of her neighbors with all the energy of an apostle. To her no difficulties were insurmountable—no opposition daunted her. If her efforts to persuade others to embrace Christianity were repulsed, she only renewed them with a more persistent determination. Her husband was equally pious, but she surpassed him in zeal. In her own household she led her children to the cross, and lived to see them grow up around her, a blessing to the Church and the world. Their house was a chapel, and beneath their roof was the prophet's chamber, while hundreds who attended public worship, whether in their house or at the church erected on their land, by their own liberality, were fed at their table and hospitably entertained in their dwelling. During all this time they continued to prosper, and

blessed the Church by their liberality. The Bible was her book. She read it through frequently—once upon her knees. They have both “fallen asleep.” She died in La Grange, at the house of a son, April 9, 1846. Her husband lived to be more than eighty years of age, and then entered into rest.

In the same neighborhood Elizabeth Smith resided. She was a sister of Polly Smith, and became a member of the Church at a later period. She was a noble woman, distinguished for her goodness of heart, her excellent sense, and enlarged liberality. As a member of the Church, she was devoted to its welfare, while her godly walk recommended to all who knew her the religion she professed. She was truly a mother in Israel, and the close of her pilgrimage was peaceful and triumphant.

But few men in Kentucky, in the laity, were more useful than her son, Frederick Augustus Smith. He was born November 5, 1809, and died September 4, 1866. Entering the Church when only a youth, he evinced an earnestness and zeal, tempered with an intelligence that belonged to riper years. If difficulties met him in his Christian career, he cast his care upon God, who cared for him. He shunned no duty, he avoided no cross, but gladly accepted the responsibilities which confronted him. It was thought by many who knew him, that it was his duty to enter the ministry, and devote his life to the preaching of the gospel; while this conviction did not rest upon his own mind; yet in a humbler position, but one scarcely less important, he devoted his energies to the work of doing good. For thirty

years, as a class-leader, he faithfully served the Church, and went in and out before his brethren. He was truly in every thing an example. He died in great peace.

Abram Funk and his wife were members of the same Society with John and Mary and Elizabeth Smith, and were pillars in the Church. The camp-ground, known as Funk's Camp-ground, where hundreds have been converted to God, was on the land of Abram Funk. He and his pious wife have been transferred to the Church above.

Among the members of the Methodist Church in Frankfort, Joseph Gray was prominent. He was born in Petersburg, Virginia, in 1780. In 1818, he removed to Frankfort, where, with the exception of eighteen months, in which he resided with his son in Kansas, he spent the remainder of his days. In 1827, he became a member of the Church, and although unconverted at the time, erected at once an altar in his family, upon which the morning and evening sacrifice was offered to God. Only a few weeks elapsed before he embraced religion and was enabled to rejoice in a Saviour's love. From the time of his conversion, his Christian profession was distinguished by a zeal that led him to "count all things but loss for the excellency of the knowledge of Christ Jesus." As soon as he passed his probation in the Church, he was appointed the leader of the class, and was also elected to the office of steward, which positions he filled with dignity and usefulness until his waning health compelled him to resign. For fifteen years he was the leader of the colored

class in Frankfort, and by his wise and judicious counsels he not only commanded their confidence, but contributed much to the formation of their religious character. Not only in the Church was he a favorite, but the entire community admired and loved him for his earnest piety and burning zeal.

The high position he occupied is evinced in the fact that he was deputy and sergeant of the Court of Appeals for forty years. For thirty-five years he was Sergeant-at-Arms of the House of Representatives. "The duties of these offices required him to travel through every county almost in the State, and gave him a very extensive acquaintance throughout the Commonwealth, and wherever he was known he was loved; and wherever he went he recommended the religion of Jesus, by word, and walk, and work. He especially impressed upon all with whom he spent the night, the importance and blessedness of family prayer, and whenever allowed he built a family altar to the Most High. His was the spirit and temper of love to God and good-will to men. For seven weary months he was confined to a bed of sickness and pain, but with patience and meekness he bore his sufferings, resigning himself entirely to the hands and will of God." He died in Frankfort, on Sunday morning, April 21, 1861.

This year had been marked by great revivals in many portions of the State. In the Kentucky District, the increase was eighteen hundred and sixty-four white, and six hundred and forty-one colored members; and in the Salt River, the increase was eleven hundred and thirty-nine white,

and one hundred and eighty-six colored. In the other Districts the decrease was large, owing to the emigration from the State. The net increase was *two thousand five hundred and fourteen* white, and *eight hundred and one* colored members.

CHAPTER VIII.

FROM THE KENTUCKY CONFERENCE OF 1827 TO THE
CONFERENCE OF 1828.

The Conference met in Versailles—Bishops McKendree, Roberts, and Soule present—First Tract Society formed in Kentucky—Pleasant Hines—Jeremiah Hunt—Joseph Kelly—James M. Culp—Samuel Kenyon—John F. Strother—Simpson Duty—Abram Baker—William Phillips—Greenup Kelly—Horace Brown—Moses Clampet—Joseph B. Power—George W. Martin—John K. Lacey—Thomas W. Chandler—Joseph Marsee—Thomas N. Ralston—George W. Fagg—Burr H. McCown—Samuel Harrison—Methodism in Harrodsburg—Christopher Chinn—Mrs. Sarah W. S. Chinn—First Sunday-school in Harrodsburg—Mrs. Ann Harrod—James Taylor—Bartlett A. Basham—Mrs. Charlotte Brashear—Methodism in Breckinridge county—First class formed in Hardinsburg—Methodism in Hancock county—Mr. and Mrs. Greathouse—William Brown—Philemon and Catherine Davison—Dr. Lovick Pierce—Methodism in Glasgow—Mrs. Elizabeth Lee—Methodism in the Sandy River country—Cornelius McGuire—Henry Stratton—William Buchanan and his wife—Harry B. Mayo—Lewis Mayo—Philip Strawther—Stephen Spurlock—Increase in membership.

THE Kentucky Conference for 1827 met in Versailles, September 11th. Bishops McKendree, Roberts, and Soule were present, though the two latter presided.

On the first day of the session an interesting address was delivered before the Conference by the

senior Bishop, giving a comprehensive view of the state of the Church throughout the continent. The Conference at this session formed themselves into a Tract Society "auxiliary to the Parent Tract Society of the Methodist Episcopal Church, in New York," of which John Tevis was elected President, George C. Light, Vice-President, William Adams, Corresponding Secretary, Jonathan Stamper, Treasurer, and Edward Stevenson, Richard Corwine, Marcus Lindsey, Richard Tydings, William Holman, Benjamin T. Crouch, and George McNelly, were constituted the Board of Managers.

Twenty preachers were admitted on trial, fifteen into full connection, eight located, three were placed on the supernumerary, and fifteen on the superannuated list, and three had died during the year. The names of those admitted on trial were, Pleasant Hines, Jeremiah Hunt, Joseph Kelly, James M. Culp, Samuel Kenyon, John F. Strother, Simpson Duty, Abram Baker, William Phillips, Greenup Kelly, Horace Brown, Moses Clampet, Joseph B. Power, George W. Martin, John K. Lacey, Thomas W. Chandler, Joseph Marsee, Thomas N. Ralston, George W. Fagg, and Burr H. McCown; Samuel Harrison was readmitted.

The names of Pleasant Hines, Jeremiah Hunt, Joseph Kelly, and James M. Culp, appear in the Minutes only one year, while those of Samuel Kenyon, John F. Strother, and Simpson Duty, disappear after the second year. Abram Baker and William Phillips located after traveling three years.

There are but few constitutions that are equal to the privations and labors of the life of a faithful itinerant preacher. The experience of a single year has compelled many, whose hearts were devoted to the work of the ministry, and who "counted not their lives dear, so that they might win souls to Christ," to retire from its active duties, and to labor in a more circumscribed sphere. In retiring to the local ranks, the men whose names we have mentioned were not idle. In the communities in which they settled, most of them labored with fidelity and zeal in forming Societies, and in building up the waste places of Zion, and some of them became distinguished for their commanding talents, and the ability with which they defended the doctrines of the Church.

Greenup Kelly traveled only three years, until he exchanged the sword for the palm. His fields of labor were the Madison and Port William Circuits, and the Hopkinsville Station. He was born in Lincoln county, Kentucky, September 25, 1806. His parents were Methodists, and early taught him his duty to God. In the twentieth year of his age he experienced the forgiveness of sins, and was soon afterward licensed to preach. He entered upon the duties of an itinerant with bright anticipations of usefulness. Though his intellect was not cast in the finest mold, yet he possessed qualifications that rendered him one of the most useful preachers of his age. His amiable disposition, his consistent piety, and his burning zeal, together with his preaching abilities—by no means inferior—gave him

success wherever he labored. While stationed in Hopkinsville, his health failed him, so that he was compelled to retire from his charge. His father had removed to Indiana, whither he went to die. On the morning of the 4th of July, 1830, in great peace he terminated the battle of life.

Horace Brown located in 1831. He had traveled the Elizabeth, Madison, Mount Sterling, and Fleming Circuits.

Moses Clampet was born in Washington county, Kentucky, January 16, 1799. In 1814, in January, he experienced religion and joined the Church. He married in September, 1821, and was licensed to preach July 23, 1825. In the spring of 1827, he was employed by Marcus Lindsey to travel the Franklin Circuit, which was left vacant by the death of Nelson Dills. After traveling the Jefferson, Ohio, Lebanon, and Salt River Circuits, he was no longer able to perform the duties of an itinerant. At the Conference of 1831, he was placed on the superannuated list, on which he remained two years, when, unable to resume the pastorate, he located.

Joseph B. Power was born in Montgomery county, Kentucky, September 15, 1802. At twenty years of age, he made a profession of religion and joined the Methodist Episcopal Church. His career as a preacher was brief. From 1827 until the failure of his health, in the spring of 1831, he was abundant in labors, and successful in his mission. After traveling the John's Creek and Henry Circuits, (the latter two years,) he was appointed to the Port Wil-

liam. His exposure during the winter prostrated his health. In the spring of 1833, "he was seized with a violent disease of the breast, from which he never afterward recovered, but continued to linger and suffer, until July 22, 1833, when he ended his pious and suffering life in a peaceful and triumphant death." The last two years of his life he sustained a superannuated relation to the Conference.

George W. Martin traveled the Cumberland Circuit this year, the only one on which he labored in Kentucky. In 1828, he was transferred to the Tennessee Conference, of which he continued a member until 1835, when he located.

John K. Lacey traveled from 1827 to 1836, when he located. He spent but three years of his ministry in Kentucky, during which time he traveled the Somerset, Yellow Banks, and Logan and Gasper River Circuits. In 1830, he was transferred to the Missouri Conference, where he continued faithfully to perform the duties assigned him as an itinerant until his location.

Thomas W. Chandler, who was admitted on trial this year by the Kentucky Conference, was born December 30, 1799, and on the 17th of August, 1823, was converted to God. His parents were unable to educate him, and hence he attained to manhood with but a limited knowledge of the elementary branches. Believing it to be his duty to preach the gospel of Christ, he availed himself of what leisure he could command to make some preparation for the responsible work. On the 31st of May,

1826, he was licensed to exhort, and on the 2d of September, 1827, to preach the gospel of Christ. His first appointment was to the Ohio Circuit, the second to the Whitley, in the mountainous section of Kentucky. From 1827 to 1840, he traveled in Kentucky, performing his duties to the satisfaction of the Conference, and continually growing in favor with the people. Deeply pious, an untiring student, and faithful in the discharge of the duties incumbent upon him, he soon took rank among the more prominent members of the Conference. Before leaving Kentucky, he not only filled the Bowling-green, Hopkinsville, and Frankfort Stations, but he presided over the Barboursville, Augusta, and Covington Districts, and filled the responsible office of Presiding Elder with dignity. But few men in the West entered the ministry under so many disadvantages, and attained to so elevated a rank in so brief a period, as Mr. Chandler.

In 1840, he was transferred to the Illinois Conference, where he filled successively the Jacksonville and Bloomington Stations. In 1842, he went farther west, and filled for two years the Jefferson City Station in Missouri, and in 1844, he was placed in charge of the Weston District. In 1845, he returned to Illinois, where he was married to Miss E. R. Pinekard, on the 4th of March, 1846. In the autumn of 1846, we find him in the Ohio Conference, of which he continues a useful and influential member until 1850, when he locates, and returns to Illinois. After traveling one year under the appointment of the Presiding Elder, he is

reädmitted into the Southern Illinois Conference, where he preaches unremittingly until the autumn of 1859. For thirty-two years he had gone in and out before his brethren, a useful and faithful minister of Jesus Christ. The rains of spring, the frosts of autumn, the burning heat of summer, and the winds of winter, had not deterred him. In vale and mountain, in city and in village, on circuit and on district, he had faithfully borne the consecrated cross, until worn down by the toils of many years, he is compelled to retire from the performance of the work in which he had so long delighted. It is truly sad to see a faithful minister of the gospel fail in health.

At the Conference of 1859, "he was made supernumerary, and appointed second preacher on Stanton Circuit. He entered upon the work assigned him, and, as far as his health would admit, labored with great acceptability till his health failed, and he was obliged to retire. About three weeks before his death, he went to Alton for medical aid, which, however, was unavailing, and on the 7th of September, at the house of his father-in-law, he peacefully breathed his last. Brother Chandler was an able minister of the New Testament. His sermons evidenced a clear and comprehensive understanding of the great truths of the gospel, and were well calculated to convince and edify those favored with his ministry. He was a severe student of theology, making it a point each day, besides other solid reading, to read a portion of the Holy Scriptures in the original. For many years he gave one-

tenth of his income to benevolent purposes, the missionary cause sharing most largely in his liberality. His life exemplified the Christian graces—meekness, gentleness, goodness; and the gospel which he preached to others enabled him to triumph in death.”*

Joseph Marsee, Thomas N. Ralston, George W. Fagg, and Burr H. McCown, are still living. Mr. Marsee is a superannuated member of the Southeastern Indiana Conference; Dr. Ralston sustains the same relation to the Kentucky Conference, of which he is an honored member; Mr. Fagg belongs to the Florida Conference, and Mr. McCown is a highly respected minister in the Presbyterian Church, and is teaching a high school twelve miles east of Louisville, where he resides.

The name of Samuel Harrison had previously appeared in the Minutes. He was born in Rockingham county, Virginia, October the 8th, 1782. His father emigrated from Virginia to Mecklenburg, North Carolina, when his son was only a youth. In 1803, he professed religion and joined the Methodist Episcopal Church.

Before he entered the ministry he married; and believing that God had called him to the sacred office, he laid his family upon the altars of the Church, and became an itinerant. In 1807, on the 26th of September, he was licensed to preach, and on the 28th of December following was admitted on trial in the South Carolina Conference. After traveling the Rocky River, Montgomery, and Union

*General Minutes M. E. Church, Vol. VIII., p. 362.

Circuits, he located. In 1815, he reëntered the itinerant field in the same Conference, and remained an active and zealous member until the session of 1818, when he again located.

He soon afterward removed to Kentucky, and settled in Mercer county, where for several years he preached as a local preacher. Not contented with a sphere so limited, in 1827 he offered himself to the Kentucky Conference, and was accepted. From this time as long as he was able to perform the labors of an itinerant preacher, he never faltered. Without the advantages of education, only to a limited extent, he was nevertheless possessed of fine natural endowments. He investigated the great truths of Christianity with a clearness and ability that commended them to the consideration of his hearers. His denunciation of sin was often in language that seemed to have been selected for its severity.

In 1834, he was placed on the supernumerary list, but soon after the adjournment of the Conference, was attacked with typhoid fever, which soon terminated his useful life. For the most of the time during his illness he was delirious; but with occasional lucid intervals, he expressed his unshaken confidence in the merits of the Redeemer, and died in full assurance of eternal life.*

From the Conference of 1827, William Holman

* He was the father of the Rev. John C. Harrison, for many years a distinguished minister of the Methodist Episcopal Church, South, but now a prominent member of the Kentucky Conference of the Methodist Episcopal Church.

was appointed to Danville and Harrodsburg, a station just formed. The success that had attended his ministry in Danville the previous year, had so strengthened the Church at that place, as to require almost entirely the services of a preacher; and the popularity and influence of Mr. Holman in that community, rendered his reappointment an imperative necessity. At Harrodsburg we had no Church-organization, nor had Christianity, under any other denominational influences, made much impression on the people.

The ministry of Mr. Holman in Harrodsburg, during the autumn and winter, was highly acceptable to the people, but no Society was formed until the spring of 1828, when Christopher Chinn, Sarah W. S. Chinn, John L. Smedley, Nancy Brown, Elias Passmore, Elizabeth Passmore, and Margaret Tadlock joined the Church, and constituted the first class.

Christopher Chinn was born in Maysville, Kentucky, in 1789. His parents were Virginians, and emigrated to Kentucky a short time previous to his birth. On reaching Kentucky, they landed at Maysville, where, after remaining a short time, they removed to Bourbon county, where they continued to reside, and where their son was brought up and educated. In May, 1811, he married Miss Sarah W. S. Hardin, the daughter of Mark Hardin, of Washington county, Kentucky, and settled in Harrodsburg the following year, where he engaged in the mercantile business, and in which he was successful.

At the organization of the Methodist Church in Harrodsburg, he with his wife became members; but long before he joined the Church, his house was the home of the preachers, in whose society and conversation he found the greatest pleasure. From the time he entered the Church, he became distinguished for his devotion to its interests, and by every means within his power, labored to promote its prosperity.

“He rejoiced in all that added luster to her glory; he mourned over all that tarnished it. His character combined a strength and gentleness rarely met with. He was uncompromising in his principles, unfaltering in his attachments, and of a singular patience under the trials of life. As a husband and a father, we simply say he was all a Christian man ought to be. His memory is consecrated in the hearts of those most dear to him whilst he lived. They will continue, without the aid of ‘monumental stone,’ or of eulogium from my pen, to cherish the fondest recollections of those exalted domestic virtues, which now give a hallowed authority to all the precepts by which he sought to govern his family. As a master, he was considerate and lenient, attaching to him all who surrounded him. He was emphatically the friend of the poor and the helpless. During his life he seemed timid in claiming the promises of God, but on his death-bed he ‘rejoiced with joy unspeakable and full of glory,’ exclaiming at one time, ‘O I never thought that I should have such confidence when I came to die!’ Again he said, ‘I am ready and willing to

go.' A few days previous to his death, he received the Lord's-supper from the hands of his old friend and former pastor, the Rev. G. W. Merritt, at which time he seemed to be greatly comforted. During six weeks' suffering, he never murmured nor expressed any impatience. Instead of complaining of his pain, he seemed only grateful for its alleviations. To his children he said, 'The property I leave you is not considerable, but I invite you to a richer inheritance.' His first wife having died some four years since, he was married a few months before his death to Mrs. Hawkins, of Marion county, Kentucky. His last days were filled with continual blessings upon his wife and his children. His last days were emphatically his best days. As one of his granddaughters read the 23d Psalm, he repeated after her, with great emphasis, 'Yes, the Lord is my shepherd: I shall not want.' His mind was perfectly clear even to the last. When sinking into death, he was told that his pastor, the writer of these lines, had come. He said, 'Brother Hall, pray.' After prayer, I asked him, 'Do you see your way clear to another world?' He answered, 'O yes! O yes!' He asked each of the family present to kiss him, and blessing them over and over, he sunk into unconsciousness."*

He was the Judge of the Mercer County Court at the time of his death—an office he had filled for many years with signal ability. He died January 9, 1868. His wife died in 1864. She was not only a superior woman, but a most earnest and devoted

* Rev. S. X. Hall, in *Christian Advocate*, Feb. 13, 1868.

Christian—in life exemplary, and in death triumphant.

The Church in Harrodsburg rapidly increased in influence and in numbers. At the Conference of 1828, Mr. Holman reported at Danville and Harrodsburg a membership of one hundred and seventy-five white, and seventy colored; and the following year, two hundred and sixty-eight white, and seventy colored members.

It was also during this year that the first Sunday-school was organized in Harrodsburg. We have been furnished the following account of it by Mrs. Jane T. H. Cross, daughter of Judge Chinn:

“The child’s mind is naturally serious. He thinks of God and his relations to God with a true, earnest interest. The little feet seem to totter along the curb-stone that makes the confines of the pavement of heaven. Heaven is not far off to him, for ‘of such’ as he is its ‘kingdom.’ Ah, if this heavenly presence could only be preserved through life! If no heart, sad and torn, had reason to cry—

I remember, I remember,
 The fir-trees, tall and high:
 I used to think their slender tops
 Were close against the sky.
 It was a childish ignorance;
 But, ah, ’t is little joy,
 To think I ’m farther off from heaven
 Than when I was a boy!

And why should not the golden links with which the child still dallies, and which connect him with the throne of God—why should they not be caught up, and clasped firmly about the little wrist, and

kept bright by continual care, so that no time can corrode them, and no violence of circumstance can sunder them?

“It is not hard to do this. The child loves to hear the language of heaven, as if it were its native tongue; it loves to have ‘the things that are invisible’ made visible by faith. I can remember nothing in the days of childhood, that produced among the children of Harrodsburg an emotion so general, so profound, and so joyful, as the establishment of the first Sunday-school at that place. Robert Raikes had long before introduced them in England, and the undulations from that center had spread over the world, but not the tiniest wave had yet bathed our feet. There had been an ‘old stone meeting-house’ in the town, that had belonged to everybody, I believe, and consequently to nobody. Men of all denominations had preached there, and people of all denominations had attended, and no one felt that he was going to his own church. There was besides a brick Presbyterian church, and my memory cannot run back to the time when the good man came there whom I saw, as I grew up, baptize their children, perform the marriage ceremony for their young men and maidens, and bury their old, as they fell asleep in Christ. Methodist church there was none. We had had sporadic cases of Methodist preaching, but scarcely more; and I think it had never entered anybody’s head to establish a Sunday-school. How curiously God leads us by an invisible chain! The water-drops trickle through the mud, and filter through

the sand, and run together in gurgling channels through the darkness, and, moaning and murmuring, at length they reach the outlet, and burst forth from some grassy hill-side—burst forth into the sunshine in a sparkling fountain.

“Two Methodist ministers of Alabama—Dr. Owen and Mr. Spruill—were out of health. They could work no longer in their Conference. No doubt it seemed hard. They were driven to Kentucky to seek a more bracing atmosphere—at least it seemed so to them. But for whatever else they may have come, they were actually led there to establish a Sunday-school in Harrodsburg. They saw that we had none, and they asked the children if they would not like to have one. It was carried by acclamation. We were to meet—I do not know why—not in the Presbyterian church, but in the court-house, yet Presbyterians and Methodists all mingled together in the work of love. I shall never forget that Sabbath morning. It seems to me the brightest of all my existence—a crystal goblet filled to the brim with joy. How many little voices the night before had pleaded—

Awake and call me early,
Call me early, mother, dear!

We shamed the laggard sun; we dispatched our breakfasts in hot haste, and before the court-house door was yet opened, there was around it a whole group of expectant, eager little faces. What was the matter? Nothing but the Sunday-school. That was enough! Indeed, it was a great thing!

We thought so then, and we have never got over the impression. With all things growing dim from the lapse of years, one can still hear, with a startling and vivid distinctness, the small voices all over the room, repeating the wonderful story of the Babe that was born in the stable and lay in the manger; and of the angels that hung over the green hills of Judea, while the night air trembled to their rapturous serenade in honor of the Prince of Peace. It was not told in weak words, such as I have written, but in the strong, simple words of Scripture; and for every six verses that we repeated, we had a blue ticket, and six blue tickets bought a red ticket, which was equal to a cent; so that ten—it may be five—I have forgotten the exact number—at any rate, a few red tickets would purchase—just think of it!—‘The Shepherd of Salisbury Plain,’ or the ‘Dairyman’s Daughter,’ or ‘Little Henry and his Bearer.’ We had no Sunday-school picnics nor Christmas-trees. I am glad the children have them now, but we did not need them. We devoured the tracts; we were happier than Victoria with her kohinoor, when we took one home as our own. We repeated verses from the Bible till the superintendent would have to insist upon our stopping, that the school might close for morning service; and as the lambs were gathered into the fold of the Church, one by one, our superintendent, Mr. Smedley, would exclaim, laughing, and crying, and clapping his hands, ‘Thank God, another Sunday-school scholar!’ It was a good work for all of us. I doubt whether many of us have done any thing better since.”

Although Mrs. Ann Harrod did not constitute one of the first class formed in Harrodsburg, yet, long before its organization, she was an active and useful member of the Methodist Church.

“Ann Harrod was the daughter of Samuel and Margaret Coburn, and was born on the Catawba River, Rowan county, North Carolina, March 4, 1756. In the spring or summer of 1775, she was united in wedlock with James McDaniel; and about September of that year, she, with her husband, her parents, and a little company of emigrants, removed to Kentucky, and settled at the mouth of Gilbert’s Creek, in (what is now) Lincoln county. In the next year, (1776,) her husband was killed by the Indians, at Drennan’s Lick, in (now) Henry county; and I think she informed me that her father was killed at the same time and in the same conflict. On the occurrence of this event, she took refuge in Logan’s Fort, which was situated about one mile west of the present town of Stanford. In this fort, in the winter of 1777–8, she was married to Colonel James Harrod, who acted so conspicuous a part in the first settlement of Kentucky, and who, in 1774, built at this place the first *cabin* ever erected in the State. On her marriage with Colonel Harrod, she removed to the town, or rather, the *fort*, of *Harrods-town*, as it was then called. In the winter of 1779–80, they removed to a place known in history as Harrod’s Station, which her husband had settled, and where he owned a large tract of most fertile land. This station was about seven miles south-east of this town, on the east bank of Harrod’s Creek. In this

fort was erected the first *frame-house* ever built in Kentucky. It was afterward burnt down, but the chimneys are still standing. Here Colonel Harrod continued to reside until his *mysterious* death; and here Mrs. Harrod, his widow, resided until the 14th of April, 1843, the time at which she died—having resided on the same farm more than *sixty-three* years, in Kentucky near *sixty-eight* years, and among mortals more than *eighty-seven*.

“She was mistress of the first house in Kentucky calculated to accommodate with comfort a worshipping assembly; and her house was open for religious worship so soon as there were found in the wilds of Kentucky ministers to preach or worshipers to pray. The first Methodist preachers who came to this country, found hers the *Shunammite’s* house, where ‘a bed, a table, a stool, and a candlestick’ were ever ready for their use. She attached herself to the Methodist Episcopal Church among the first of the frontier settlers; but at what precise time, she did not herself recollect: from circumstances, I suppose it may have been about 1785 or 1786. . .

“In the closing months of her life, in which only I knew her, she was found in daily but perfectly tranquil expectation of death. It was an event for which she was evidently prepared in a peculiar degree; especially in the matter of an habitual, unreserved, and sort of philosophizing familiarity with the subject, which robbed it of its physical terrors, as ‘the spirit of life in Christ Jesus’ had of its moral sting; and to characterize her death by the tone of a few exulting exclamations uttered under hectic excite-

ment, would be to depreciate the moral dignity of a closing scene, which was but the last serene paragraph in a personal record of God's mercy, and which differed in nothing from the preceding paragraphs, save in this: *it was the last*. She died a Christian.

“Altogether she was an extraordinary personage. The length of her natural life and of her membership in the Church were very unusual. The duration of her residence in Kentucky and on the same spot are without example. She was also the last of the primitive settlers. The first female emigrants came to Kentucky in 1775, and she was of that first company. Her associates in that daring adventure, male and female, had gone and left her alone among an after-generation, the living record of an age long passed. Possessing a vigorous intellect, with a most tenacious memory, and having lived through all the vicissitudes of the Revolution, and in the midst of all the thrilling and bloody scenes of Indian warfare, her mind was a rich and exhaustless treasure-house of interesting incident and perilous adventure; and so vivid was her recollection of those long-forgotten events, that she spoke of them with the greatest animation and accuracy, and often of incidents sixty years ago in a tense applicable only to events but just gone by, or those still in progress. Her memory leaped over a space of sixty or seventy years, and brought remote events into juxtaposition with the passing hour. Take an example or two: Some weeks since, after telling me much of the sufferings of early times, she said to me, ‘O we

ought never to have left Carolina, for we were in good circumstances there; and since we have come here, we *have had* a great many hardships to undergo.' Again, speaking of the expertness of the early settlers in the use of the rifle, in killing Indians and wild game, after enumerating exploits of several ladies in that line, she said, 'But I never could do much with a gun: I *have* tried it often, but never could succeed. I did manage to kill a *cow* [buffalo cow] and a *bear*, or the girls would never have got done laughing at me.'

"Some two years ago, at a celebration of the anniversary of the settlement of Kentucky, Mrs. Harrod attended, and received every possible mark of respect. She was placed in a splendid barouche, drawn by white horses elegantly caparisoned, and escorted by a company of cavalry mounted on white chargers. But how poor was this honor compared with that she received on the night of the 14th, when 'chariots of fire' came to bear her away, and horsemen of fire to escort her in triumph to her eternal home above!"*

Among the many names dear to the Methodist Church in Kentucky, that of James Taylor will long be remembered. He was born in Currituck county, North Carolina, April 1, 1790. He came to Kentucky in 1810, settling in Clarke county. In December, 1811, he was married to Miss Sallie Morris, and in 1816, he removed to Breckinridge county, and to Hardinsburg in 1828, where he resided until

* Rev. M. M. Henkle, D.D., in the *Western Christian Advocate*, of May 12, 1843.

his death. In the nineteenth year of his age he embraced religion, and joined the Methodist Episcopal Church. His first license to exhort is dated August 29, 1823—and to preach, July 23, 1825. He was ordained a deacon, October 17, 1830; and elder, September 17, 1843.

From the time Mr. Taylor was invested with authority to preach the gospel, a career of usefulness lay before him. Although not an itinerant preacher, in the technical sense of that term, but few men in the itinerant ranks traveled more extensively, or manifested greater zeal for the Church than he. Without the responsibilities of a pastor, if watching with parental care the rising generation around him; if urging continually to the performance of Christian duties the members of the Church; if, with all a father's tenderness, looking after the backslidden in heart and life; if being always present at the class and prayer-meetings; if preaching constantly, and if visiting the sick and the dying, and, on bended knees, invoking the blessings of Jehovah upon them, make up the duties of a pastor, then in an eminent sense was James Taylor entitled to that distinction. Although not favored with educational advantages in early life, yet with a mind remarkable for its strength, by close study he rose to distinction in the pulpit, and became a master-spirit in the community in which he lived. With a character above reproach, his life rebuked sin, and did much to reform the morals of the people. Zealous for the cause of the Redeemer, he had his regular appointments for preaching all over

the country, and to reach them promptly, braved alike the heat of summer and the angry blasts of winter. He not only organized the class in Hardinsburg, where he resided, but he formed new Societies in various parts of Breckinridge and the surrounding counties, and nourished and built up those already existing. Without a church-edifice in which to worship God, in the neighborhood in which he first lived when he came to Breckinridge county, he threw open wide the doors of his own dwelling for the preaching of the gospel of Christ. In his family circle, his virtues and the graces of Christianity shone through him not only with undiminished, but with increasing luster, through the entire of his eventful life. He erected the family altar soon after his marriage, and on it he offered the morning and the evening sacrifice, without permitting its fires ever to go out. Like holy incense, twice a day, for nearly sixty years, the voice of prayer and praise was heard beneath his roof. Liberal beyond his means, he bestowed his charities freely, and blessed the orphan and the widow with his tears, and prayers, and bounty. We knew him well; we have shared his hospitality, received his faithful counsel, and labored by his side in the pulpit and the altar. There was nothing flippant in his sermons, but the gospel as preached by him was mighty through God to the pulling down of strongholds. Beneath the weighty truths he delivered, sinners were awakened and many turned to God.

With the people he was a special favorite. In Breckinridge county alone, he solemnized *eight hun-*

dred and twenty-four marriages; and in all the counties adjacent, on similar occasions, he was frequently the officiating preacher. When death invaded a family circle, Father Taylor, as he was properly styled, usually performed the last solemn service.

“For several months before he died, he lived in constant waiting for his Father’s summons, and we know it found him prepared, although he could speak no word. After spending his last day pleasantly with his family, and writing a tender letter of good advice to myself and Mr. McHenry, he retired at rather a late hour; but ere sleep came to him, the dark angel laid his chill hand upon that kind heart, and before all his children could gather around him, and even while his hand clasped that of my mother, and his last look of tenderness was on her face, his spirit passed away. After a life well spent, he sleeps well.”* He died March 23, 1867.

It is always gratifying to listen to the last words that fall from the lips of those we love, in a dying hour—to catch the notes of praise as they swell upon the air of death. Such sacred memories are ever treasured in our hearts. But to assure of his safe departure, such testimony was not needed in the case of Father Taylor. For nearly fifty years his voice had been heard, bearing testimony to the truth and power of religion, until every vale and hill-top in all the surrounding country had heard his proclamation, and every secret place had listened to his prayer.

* Letter to the author from his daughter, Mrs. Jennie T. McHenry.

We received from the Rev. E. M. Crow the following interesting letter, dated Hartford, Kentucky, July 20, 1868:

“I visited Brother Taylor in his last illness, and always found him waiting for the call of his divine Master—ever quiet, ever confident. ‘His heart was fixed, trusting in the Lord.’ His conversation was about religion and the prosperity of the Church. It was a feast to my soul to commune with him in the spirit of fraternal love. He strove to make himself agreeable to all, and was truly instructive without being the least dictatorial. For some months before his departure, he was arranging his business so that it would give trouble to no one after his death. Father Taylor was naturally highly endowed, remarkable in his strength and continuity of thought, apt in his illustrations, and clear in his conclusions. To the sensual he was a stranger. The dignity of a sterling manhood, the gravity of a consecrated oracle, the generosity of a pious nobleman, and the devotion of an humble saint, beautifully harmonized both in his private and public life. When the summons came, he calmly fell asleep in the arms of Jesus.”

Another around whose name gather many of our most pleasant recollections, resided in Breckinridge county, and was distinguished for his piety and usefulness. Bartlett A. Basham was born in Virginia, in 1800, and with his father came to Kentucky in 1808, and settled in Breckinridge county. So soon as his father settled in the county, he opened his house as a place of preaching, and hence young

Basham grew up in the bosom of the Church, of which he became a regular member in 1821, at which time he made a profession of religion. He was soon afterward happily married to Nancy Davison—one of the best women we ever knew—and at once opened his own house for the preaching of the gospel, and as a home for the weary itinerant. He became the leader of the small class that met and worshiped beneath his roof. In 1825, he was licensed to exhort, and in 1830, to preach. His early advantages were very limited, but by close application, he attained to respectability in the pulpit, and by his labors and devotion took rank with the most useful local preachers in the State. We first made his acquaintance in the autumn of 1838, when, as junior preacher, we traveled the Hardinsburg Circuit; and now, after the lapse of more than thirty years, think we never knew a better man. His zeal for the Church led him to enter the itinerant ranks; but before the expiration of a single year, the failure of his health compelled him to retire. He died of pulmonary consumption, from which he lingered several years. On the Sabbath before his death, referring to great depression under which he had labored, he exclaimed, in pious exultation, upon being asked, "Where is the gloom of the grave now?" "Thank God, that is all gone! Jesus has made me perfectly happy. The grave is the place where I long to rest—like the mariner in the harbor, just waiting for that shore which will be in heaven." He died April 19, 1847.

In the membership of the Church, in the same

county, were many who shed a luster on the profession they made. We may mention the name of Mrs. Charlotte Brashear. In 1807, under the ministry of John Craig, she was converted, and joined the Methodist Church, of which she was a useful member for forty-eight years. On the 22d of November, 1855, she entered upon the promised inheritance.

We have already alluded to the introduction of Methodism in Breckinridge county, in 1804, when the class at Thomas Stith's was organized. In 1806, there was a small class at James Board's, in what has since been known as the Mount Zion neighborhood. From 1804 until the session of the Tennessee Conference in 1812, Breckinridge county had been included in the Hartford Circuit. In 1812, the Breckinridge Circuit was formed, and John Bowman appointed to it. Although Methodism had made some impression in the county of Breckinridge, yet previous to 1828, it had failed to plant its standard in Hardinsburg. Most of the county-seats in Kentucky, at that period, were distinguished for the wickedness of the people who resided in them, and Hardinsburg was by no means an exception to the rule. Dissipation and vice held banquet in the village. We have already seen John Denham in 1824, after preaching at the court-house to three or four ladies, leave the town near midnight, and declare he had "played the inhabitants a trick the devil never would."

On the 8th of February, 1828, Mr. Taylor removed to Hardinsburg from the Mount Zion neigh-

borhood, where he had lived since 1816, and where he had contributed by his ministry so much toward the advancement of the Church. The morning and evening hymns and prayers went up to heaven from the altar he had erected beneath his roof; but in the community no voice of supplication or thanksgiving was heard besides. If Christianity was not openly opposed, it found no echo in the hearts of the people. Mr. Taylor preached occasionally in the court-house, while his daily walk reprov'd the prevailing wickedness. After preaching from time to time, until the 5th of July, 1828, a small class was formed by him, consisting of himself and wife, John Anderson, Samuel Walls, Mary Walls, Arian Raitt, O. Pulliam, Martha Pulliam, and Samuel Marshall.

In the month of September following the organization of the Church, a meeting was held in the court-house by Marcus Lindsey, then Presiding Elder on the Salt River District, in which the Breckinridge Circuit was embraced, assisted by Stephen Harber, a man of ardent piety, and the zealous and saintly Silas Lee, together with John Stith, a local preacher of superior attainments, and James Taylor, to whom we have just referred. At this meeting a revival of religion occurred, remarkable alike for its power and extent. The entire community at once became interested, and for awhile the powers of darkness seemed to retire from the place. The awakening influence visited every portion of the town, and cries for mercy were heard beneath almost every roof. Before the meeting closed, sixty-six persons were added to the Church.

At the ensuing Conference, Hardinsburg was taken into the Breckinridge Circuit, and Abram Baker and George W. Brush—the former a traveling preacher of one year's experience, and the latter a young man who had just entered the ministry—were appointed to travel it. The influence of the revival in Hardinsburg had not abated when they entered upon their work; but under their zealous labors it increased and spread, until other portions of the circuit were refreshed. For nearly two years there was scarcely a prayer-meeting held in Hardinsburg without one or more conversions. Societies were soon established all over the county. At Basham's, the Forks of Rough, Union Star, Stevensport, and Cloverport, as well as at Mount Zion and Hardinsburg, were large and flourishing Churches, while several classes were organized in other portions of the county.

Hancock county had not yet been formed,* but Methodism had been planted, and taken deep root in several portions of the territory now embraced in it. As early as the 7th of May, 1825, New Chapel appears in the list of appointments in the Hartford Circuit, while the class at Williams's was organized at an earlier date.

Hancock county is not without names illustrious in Methodism at this period. In the New Chapel neighborhood, Mr. and Mrs. Greathouse were burning and shining lights.

William Brown lived in this county. He was a local preacher, and although of moderate talents,

* Hancock county was formed in 1829.

yet deeply pious. He was useful in the community in which he lived; and on the 22d of August, 1854, in the fifty-eighth year of his age, he gently breathed his last.

The names of Philemon and Catherine Davison deserve a place in the history of the Church in Kentucky.* Mr. Davison was born in Pennsylvania, June 6, 1785, and his excellent wife in Nelson county, Kentucky, September 9, 1787. She was the daughter of Davis and Catherine Clarke. In 1804, on the 16th of April, they were happily married. At a camp-meeting in Breckinridge county, in September, 1811, under the ministry of Learner Blackman, they were both converted and united with the Church. They studied with diligent care the doctrines of the Bible, and from the time they became members of the Church, adorned the profession which they made. Their house was a home for the faithful preacher of the gospel, where he was ever welcomed with a cordiality that lightened the burdens of his life. We knew them well, and have often shared their kindness. At their home on the banks of the Ohio River, where for so many years they had lived so happily, they both passed away in holy triumph. Mr. Davison died April 29, 1845; his wife followed him May 11, 1850.

We are gratified to record the triumphant march of the Church during this year in other portions of the State. The Barren Circuit first appears in

* They were the parents of the Rev. Learner Blackman Davison, of the Louisville Conference.

the Minutes in 1802. Whatever success crowned the labors of the preachers, local and itinerant, as well as the energy that had been displayed by the members of the Church throughout the territory embraced in this charge, yet, previous to 1828, Methodism had made but little impression upon the town of Glasgow.

The General Conference for 1828 was held in the city of Pittsburgh. The Rev. Lovick Pierce, D.D., on his return from the General Conference, in company with Samuel K. Hodges, William M. Kennedy, Andrew Hammil, William Arnold, and Henry Bass, who with himself were representatives from the South Carolina Conference, landing at Maysville, passed through Kentucky. They purchased an outfit for land-travel, and in passing through the State, had preaching both in Lexington and Glasgow, the labors of the pulpit devolving on Dr. Pierce. In Lexington a deep impression was made on the public mind by a single sermon.

Leaving Lexington, a few days' travel brought them to Glasgow, where they purposed to spend the Sabbath. They reached Glasgow on Sunday morning, and stopped at the hotel. After breakfast, upon inquiring for Methodist preaching, they were informed that there was none, but that a Baptist preacher would preach that day. They "attended church, and heard an excellent sermon from a preacher whose faculties were unimpaired, although eighty-four years of age." He announced an appointment for three o'clock; but on being informed that several Methodist preachers were in the

village, he revoked his appointment, and courteously offered the house and congregation to them. Dr. Pierce was appointed by his brethren to fill the pulpit, and at the hour an immense congregation was at the place of worship. The effect of the sermon was powerful, overwhelming. At the solicitation of the people, he preached again at night. The heavens were black with clouds, the wind blew violently, and the rain fell in torrents; but at the appointed hour, the church was densely crowded. The text was Prov. iv. 26, 27: "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." The preacher was then in the zenith of his strength. In the discussion of his subject he preached for eternity. It was the last warning to that people that should fall from his lips. A divine power attended the word. Rising with the grandeur of his theme, in words of burning eloquence he held up before them the banner of the cross, and urged his strange audience to seek shelter from the storm, and covert from the tempest, beneath its blood-besprinkled folds. His "feelings and words mounted into the supernatural." The entire audience was moved, and tears of genuine repentance coursed their way down many cheeks. He was urged to remain and protract the meeting by many of the most influential citizens, among whom was Dr. Rogers, a gentleman in whom Dr. Pierce ever afterward felt the most lively interest. The citizens proposed that every business house should be closed, if the preachers

would remain, and that the entire community would devote themselves to the services of the sanctuary. Dr. Pierce always regretted that he yielded to the anxiety of his colleagues to pursue their journey, and declined the invitation.

The good seed, however, that was sown, had fallen in productive soil. Impressions had been made that were not to be effaced. A meeting was appointed by the preachers on the circuit, which resulted in a general and gracious revival of religion, and in placing the Church on a permanent basis.

Although the Church in Glasgow had acquired no strength previous to this time, yet Methodism was not without distinguished representatives in Barren county. We have already mentioned the names of Winn Malone and his pious wife. There were many others whose examples of piety contributed to the advancement of the Church, among whom Mrs. Elizabeth Lee* was prominent. She was born in Amherst county, Virginia, in 1787. Her parents, Nathanael and Sarah Henderson, were brought up in the Church of England, but the clergymen of that Church being generally loyal to the British Crown, they fled the country when the Revolutionary struggle began, and ministers of the Baptist Church, in many instances, occupied the ground thus deserted, until the introduction of Methodism into that country. During this interim the parents of Mrs. Lee joined the Baptist Church,

*She was the mother of the Rev. Nathanael H. Lee, D.D., of the Louisville Conference.

but knew nothing of the witness of the Spirit. The appearance of Methodist preachers in that section of Virginia awakened the prejudices of the community against them, none of whom were more deeply aroused than Mr. Henderson and his wife. Listening to their preaching, their prejudices began to subside, and they soon became convinced that they were strangers to the regenerating grace of God, and finding the doctrines of Methodism consonant with religious truth, they at once joined the Methodist Church, and were among the first-fruits in Amherst county. Accepting the teachings of the Church, they dedicated their children to God in holy baptism—their daughter Elizabeth having received the ordinance in infancy, by the ministry of Stith Meade.

In early womanhood she sought the communion of the Church in whose fellowship her parents lived so happily and usefully, and in which for sixty years she was an ornament.

Her intellect superior, and her educational advantages above the standard of her time, together with her deep and ardent piety, in coming to Kentucky she imparted to the Church an influence that yet continues to be felt. With her advancing years, her prospects of the heavenly inheritance continued to brighten to her view, as she enjoyed an earnest of the glory that awaited her. No cloud obscured her setting sun. She died in Barren county, September 12, 1868, at the residence of her son-in-law, C. L. Doss, Esq.

The introduction of Methodism, together with its

advancement in the North-eastern division of Kentucky, has only received a partial notice. The Sandy River country is of considerable extent, there being two streams, called Big and Little Sandy, rising in the same mountains, and flowing in parallel channels, about thirty miles apart, to the Ohio River.

The first appearance of the Sandy River Circuit in the Minutes is in 1809, when Benjamin Edge is appointed to it, with James Ward, then in the strength of his manhood, as the Presiding Elder.

Cornelius McGuire, a local preacher, however, preceded the itinerant in this rugged field, and was the first to plant the standard of Methodism in the Sandy Valley. He came from Tazewell county, Virginia, previous to the commencement of the present century, in a company of seventy-five others, and settled on the Big Sandy River, scattering from where Pikeville now stands to the mouth of John's Creek, a distance of thirty-five miles. This latter place is where Daniel Boone erected a small fort, and is known by the name of Block-house Bottom. The first class in this region was organized by Mr. McGuire at the house of Henry Stratton, in 1796, and consisted of Cornelius McGuire and wife, William J. Mays and wife, (Mays was from Fluvanna county, Virginia,) Henry Stratton and wife, and some of the Lanes, Johns, and Auxiers.*

Henry Stratton was converted through the instrumentality of Mr. McGuire. They had settled on the same bottom, ten miles above Prestonsburg.

*The Church at this place is at present in a prosperous condition.

Impressed with the importance of religion, and with a high regard for Christian people, Mr. Stratton one night, while Mr. McGuire was praying with his family, thought he would get near enough to hear him, and while making the attempt, he was seized with conviction, and rushing into the house, fell upon his knees and cried for mercy, until he was most powerfully converted. Henry Stratton, after living a life of usefulness, died in triumph.

Cornelius McGuire continued to nurse and water the vine he had planted until the Conference of 1809, when he became the bearer of a petition to the Bishop, requesting the appointment of a preacher to that field, and that year "Sandy River" appears for the first time in the list of appointments, in charge of which Benjamin Edge is placed.

In entering upon this work, difficulties confronted the preacher at every step. The country over which he had to pass was not only mountainous, but a wilderness, sparsely inhabited.* The houses in which he preached were small log-cabins, hung overhead with bear-meat and venison. In common with those frontier settlers, he met sacrifices and suffering, and at the close of the first year reported sixty-four members.

About this time William Buchanan removed to Big Sandy, and settled on the Kentucky side, sixteen miles above the mouth. He was born in Lancaster,

*The paths were difficult to follow without a guide, and Mr. Edge procured from a blacksmith an iron rod with a sharp point, with which he marked the trees where the paths parted, that he might, when alone, not get lost.

Pennsylvania, and brought up a Presbyterian. He emigrated from Lancaster to Chester, South Carolina, where he married Elizabeth Wiley, also a Presbyterian. In 1805, he came to Kentucky, and settled near Mount Sterling, where, at a camp-meeting, he and his wife united with the Methodist Episcopal Church. In 1807, he removed to Little Sandy, in Greenup county, and in 1810, to Blain Bottom, on the Big Sandy River. Remarkable for the depth of her piety, as well as for her excellent sense, Mrs. Buchanan's influence was felt far and wide, and by their devotion to the Church, she and her excellent husband did much to advance the infant cause.

John Johnson succeeded Mr. Edge in this field. He visited the neighborhood in which Mr. Buchanan had settled, but in which no Society had been organized. The doors of Mr. Buchanan's house were at once opened for the preaching of the gospel, and a class formed, of which he was appointed the leader, an office he filled with fidelity to the end of his life. This was the first Methodist Society in that part of the Sandy Valley, and it continued to be a preaching-place until 1846, when a church was built on a lot given by Mr. Buchanan. The memories of William and Elizabeth Buchanan are precious to the Church. They lived to a good old age. She died in holy triumph, when seventy-six years old; and in 1859, with the frosts of ninety-one winters whitening his brow, the good old man entered upon eternal life. They left three children to inherit their virtues, one of whom is now the wife of the Rev.

William Hampton, a useful local preacher, living at Hampton, adjoining Catlettsburg.

Just after the formation of the class at Buchanan's, a Society was organized at the house of Charles Riggs, one mile above the mouth, and immediately on the bank, of the Big Sandy River, on land now owned by the Rev. William Hampton. Mr. Hampton's dwelling stands about one hundred yards from where the house of Mr. Riggs stood. A stone chimney is the only monument left to point the present generation to the spot where their ancestors met to worship God. From 1813 to 1836, the house of Mr. Riggs was a regular chapel, at which time he sold his land and removed to Illinois, where he shortly afterward died in peace. After his removal, preaching was kept up at Mr. Hampton's until 1857, when a church was built jointly by Methodists and Presbyterians.

Coëxistent with the class formed at Riggs's was another at the house of Jacob Lockwood, seven miles up the Sandy, which remained a regular preaching-place for many years.

In 1812, there was a Society formed at John Burgess's, eight miles above Louisa, and about the same time another at the mouth of Paint Creek, where Moses Preston now lives, and where Hezekiah Borders and Judge Borders, whose houses were ever open to preachers, once lived.

In close connection with the organization of the Society at the mouth of Paint Creek, Methodism was introduced into Prestonsburg, and a Society formed there, of which Harry B. Mayo became a

member. Mr. Mayo was an elegant gentleman and devoted Christian. He loved the Church, and supported it with a commendable liberality. He removed to Missouri, and died in great peace.

Lewis Mayo, distinguished for his sterling integrity and high Christian character, remained here, and spent his days as a class-leader, and died in triumph in 1866.

Shortly after the introduction of Methodism into Prestonsburg, the faithful itinerant found his way to Pikeville, the county-seat of Pike county, one hundred and twenty-five miles from the mouth of Big Sandy, where a Society was formed.

From 1811 to 1815, there were various Societies formed on Big and Little Sandy Rivers, and on their tributaries, the more prominent of which were at Swetnam's, on Big Blain, and at John Fanning's, on the East Fork of Little Sandy; also at Jeremiah Farmer's, senior, eight miles from the mouth of Little Sandy, where there was a large camp-ground, at which there was much good done, and many souls saved.

The Valley of Little Sandy was more densely populated at this early date than that of Big Sandy, and this was owing to the discovery of salt on Little Sandy, about twenty-five miles above the mouth. A large number of people were attracted to and settled along this stream for the purpose of making salt, which was then very scarce in Kentucky, and commanded prices that would now be considered fabulous. Many also devoted themselves to farming, the multitude of salt-makers affording ready

customers for all the farmers could raise. By these means the Valley of Little Sandy afforded an attractive field for the labors of the pioneers of Methodism.

Among the first Societies formed in this part of Sandy River Circuit, was that at Jeremiah Farmer's, mentioned above, and those at John Fanning's and at Mordecai Williams's, on Williams's Creek. Mr. Williams was a good man, and died in peace. In person he was tall, dignified, and spare, and was a man of impressive presence and manners. About the same time a Society was formed at Charles Stewart's, on Everman's Creek, and another at the house of John Lowry, a few miles below the Salt Works; also at Oldtown, a few miles below the last-named place.

October 1, 1811, the Conference met at Cincinnati, Ohio. John Sale was returned to Kentucky District, and Marcus Lindsey was appointed to Sandy River Circuit. He was very popular, and great numbers came to hear him preach. This was his second year in the ministry, and such were its fruits, that the name of Marcus Lindsey is still remembered in the Sandy country. Farmer's, on the East Fork of Little Sandy, or, as it was often called, the Flat Woods, was the stronghold of Methodism in the circuit. The camp-meetings held there were generally seasons of great power and interest, and a multitude of souls were converted on that consecrated spot. It was here that such men as Lindsey, Stamper, and Kavanaugh, put forth the great powers of their mighty eloquence.

At the close of his first year Mr. Lindsey returned four hundred and sixty-five white, and twenty-five colored members. The Conference, now changed to the Ohio Conference, met at Chillicothe, Ohio, October 1, 1812. John Sale was returned to the Kentucky District, and the Sandy River Circuit was divided, the eastern portion being called Big Sandy Circuit, and the western portion Little Sandy Circuit. Jonathan Stamper was appointed to Big Sandy, and Marcus Lindsey was returned to Little Sandy. This year the two Societies at Charles Stewart's and at John Lowry's, on opposite sides of Little Sandy, were united in order to build a "meeting-house" for their mutual accommodation. The new church was built of hewed logs, and covered with shaved oak boards or long shingles. The floor was of heavy puncheons, there being no mill within reach to saw flooring. One end of the house was partitioned off by a wall of hewed logs for a class-room. The pulpit and the shutters for doors were of shaved boards, and the seats were split logs with stout legs of oak. This house stands on Everman's Creek, about one mile and a half from Pactola's Furnace. The place was then known as Lowry's Falls of Little Sandy River. The church was appropriately named Lindsey's Chapel, and is believed to be the first Methodist church built in all north-east Kentucky. It was a popular place of worship; and as a burial-place, received the remains of most of those who died in the surrounding country.

Among the members of the Society at Lindsey's

Chapel were Charles Stewart and wife, John Lowry and wife, and Elzaphan Rucker. Mr. Rucker was a soldier in the war of 1812; was a man of fair ability, and unblemished character. He was a sweet singer, and powerful in prayer. He was an exhorter for some time, and then a local preacher for years. He was one of the most spiritual men in the circuit, and was remarkably useful at all the revivals in it. Several years before his death he lost his sight, and died a few years ago in hope of eternal life.

John Lowry removed many years ago to Illinois, since which nothing is known of him. Charles Stewart lived and died at his old homestead, beloved and honored by all who knew him. He brought up a family of very respectable children, but we cannot give any farther account of them. There were other excellent members at Lindsey's Chapel, but our information of them is not sufficient to give an account of them. In later years, William Lowry, Thos. Scott, and their families, joined at the chapel, and were worthy and valuable members. The house of Mr. Scott was for many years the home of the circuit preachers. His daughters were members of the Church, and esteemed among the most intelligent and amiable of their sex. It is a source of regret that so little is known of these families. William Lowry removed to Illinois, where he died some years ago, and Mr. Scott remained in Kentucky until his death.

At the close of the Conference-year, Mr. Lindsey returned two hundred and four white members, and

ten colored. Mr. Stamper returned two hundred and seventy-two whites, and seventeen colored members, on Big Sandy Circuit.

The Conference for 1813 met at Steubenville, Ohio, September 1. John Sale was returned to Kentucky District, Samuel Brown to Big Sandy, and Samuel Hellums to Little Sandy Circuit. About this time Societies were formed on Tigert's Creek, west of Little Sandy River; one at John Craycraft's, and another in what was known as the Waring settlement, at the house of Mr. Stevenson. They both became important Societies, but the one at John Craycraft's was the largest. Charles Craycraft was the class-leader, and continued for many years to fill his place with great benefit to the Church.

This year was not prosperous, and the two circuits were again united, and called Big Sandy and Little Sandy Circuit. The Conference was held at Cincinnati, Ohio, September 8, 1814. Samuel Parker, Presiding Elder, and Francis Landrum and Oliver Carver, on the circuit. This year presents nothing remarkable. The Conference met September 14, 1815, at Lebanon, Ohio. Samuel Parker was returned to the District, and John Cord and John Kent to the circuit.

In 1816, the Conference met at Louisville, Kentucky, September 3. Samuel Parker was returned to the District, and Samuel Demint appointed to the circuit. Mr. Demint was brought up in Little Sandy Circuit, and was the first to enter the Conference from this field. Though this was his first

year in the ministry, he was the honored instrument of good to many souls. The Society at John Craycraft's was much blessed under his labors, and determined to build a house of worship. It was built of hewed logs, and presented a good appearance for those early days. It was situated on the lands of Mr. Craycraft, given by him for the purpose. This church was called Demint's Chapel. It was still standing in 1828, and was the center of an extensive Methodist community. The chimney had fallen down, and the old house had the appearance of general decay. Here was a noble band of spiritual Christians. The class-leader, Charles Craycraft, and his amiable wife, Mrs. Sarah Craycraft, were two of the most useful members in the Society. As instructors of penitent seekers and young Christians, they had few equals; and in prayer they were mighty through faith. For many long years they have been bright and shining lights, and their house a home for preachers and people, especially during popular meetings at the chapel. Demint's Chapel was the scene of many gracious revivals of religion; and it may be truly said of many that they were born there. John Craycraft, though less active in the Church than Charles, but equally benevolent and kind to all, for many years nobly sustained the Church with his means and his valuable services.*

* We are indebted to the Rev. S. Hargiss and the Rev. Zephaniah Meek for the facts contained in the account of the rise and progress of Methodism in the Sandy Valley, and to the Rev. Richard Deering, who was brought up in that country, and is familiar with the

The Church continued to improve until 1827, which was a year of revivals in the Sandy country, and the blessed fruits remain to this day. John Waring, at Stevenson's Class, or Society, and Thomas Waring and Richard Deering, at Demint's Chapel, were brought into the Church, and became preachers soon after. John Waring never joined the Conference, but has been a faithful and useful local minister for many years.

“Richard Deering was born in Greenup county, Kentucky, on Little Sandy River, August 25, 1811; was awakened and joined the Church as a seeker in June, 1828, at Demint's Chapel. There was a two-days' meeting held at the chapel, and he went there to join the Church in order to avail himself of all the help the Church could give him in fleeing the wrath he felt continually hanging over him. When the minister, N. A. Cravens, invited persons to join the Church, he rose to his feet to go, but could not summon courage to go a step. At that moment Mrs. Craycraft, the wife of the class-leader, taking him kindly by the hand, said, ‘Richard, do you not think you ought to join the Church?’ He could make no reply, but bowed assent, and she led him to the preacher, and he gave his trembling hand to the Church. In the autumn of that year, his father removed to Missouri; and the following June, in the pine forest near Current River, Missouri, he was powerfully converted while at prayer. His father soon after returned to Kentucky; and he was again

localities, for throwing these facts into the form in which they are presented.

in the midst of old classmates, where he began to lead in prayer and class-meetings, and soon to exhort as he had opportunity."

The reader will be impressed with the privation, labor, and sacrifice endured in planting and nourishing Methodism in this mountain region. The mission of Christianity is to the world, and one of its grandest conquests is that it carries the gospel to the poor. We have already reviewed the lives and labors of the itinerant preachers who cheerfully met the exposure and suffering incident to their ministry in this frontier region. The name, too, of Christopher McGuire is enshrined in the hearts of hundreds. He lived for the good of others, and finished his course with joy. Other names, however, than those to which we have referred, traveled amid these rock-ribbed mountains, and threaded each winding stream, bearing the consecrated cross, and proclaiming the tidings of redemption. Philip Strawther and Stephen Spurlock will not only be remembered by the present generation, but their names will be transmitted to generations yet unborn.

Mr. Strawther became an itinerant in 1825; and, after traveling the Nicholas, Big Kanawha, Kanawha, Burlington, and Guyandotte Circuits, (the last two years,) all in the Kanawha District, located in 1831. Settling in this mountain region as a local preacher, the good that he accomplished cannot be estimated only in the light of eternity.

Stephen Spurlock appears in the itinerant ranks two years in advance of his gifted brother, Burwell

Spurlock, but traveled only one year. He was born in 1786, and converted when quite young. The field of labor he occupied the year that he traveled was the Guyandotte Circuit. Retiring to a local sphere produced no diminution either of his love for the Church, or of his zeal for the promotion of its interest. He located in what is now known as West Virginia, and, by his abundant labors, contributed to the advancement of Methodism in both Virginia and Kentucky. An able defender of the doctrines and polity of the Church, and his life corresponding with the requirements of the gospel for more than fifty years, his opinions and actions have been accepted by the people as the teachings of the word of God. He yet lives, and though bending beneath the weight of eighty-four years, and crippled and afflicted with palsy, occasionally preaches to the people. To sit at the feet of such a man, and learn lessons of piety, is a privilege indeed. He lives in Wayne county, West Virginia.

This was a prosperous year for the Church throughout the Conference. Every District was visited with revivals, and each reported a large increase in the membership. The net increase in the State this year was *three thousand seven hundred and eighty* white, and *one thousand one hundred and three* colored members.

CHAPTER IX.

FROM THE KENTUCKY CONFERENCE OF 1828 TO THE
CONFERENCE OF 1829.

The Conference met in Shelbyville—Bishops Roberts and Soule present—Stephen G. Roszel—John D. Carrick—Leonard George—Israel Lewis—Charles Haff—James Savage—Hamilton C. Ulin—Isaac Malone—Samuel Julian—Hooper Evans—Absalom Woollicroft—Thomas Waring—George W. Brush—Robert Y. McReynolds—William B. Landrum—Joseph G. Ward—Thomas Wallace—Andrew Peace—Richard Bird—Joseph Carter—Martin Ruter—The first class in Brandenburg—William Fairleigh—Mrs. Elizabeth Fairleigh—Mrs. Jane Stewart—Methodism in Hardin county—Its introduction into Elizabethtown—Jacob Enlow—George L. Rogers—Jesse and Jacob Bird—Lemuel Crandell—Mrs. Ann Thorpe—Mrs. Rosanna Hardin—The first class in Henderson—Thomas Evans—Mrs. Margaret Rudy—Thomas Beall—Mrs. Elizabeth Hall—Mrs. Ann Dorsey—Increase in membership.

THE Kentucky Conference of 1828 met in Shelbyville, on the 23d of October, and, after a pleasant session, adjourned on the 31st of the same month. Bishops Roberts and Soule were both present, and presided alternately.

At this Conference a resolution was adopted by which a committee of five were “appointed to take into consideration the propriety of publishing a periodical in the bounds of the Conference.”

The Rev. Stephen G. Roszel, a distinguished member of the Baltimore Conference, was in attendance, and, by a rising vote of the Conference, was requested to preach the funeral-sermon of Bishop George.

At this session, nineteen preachers were admitted on trial, nine into full connection, five located, three were placed on the supernumerary, and fourteen on the superannuated list, and two had died during the year.

The names of those admitted on trial were John D. Carrick, Leonard George, Israel Lewis, Charles Haff, James Savage, Hamilton C. Ulin, Isaac Malone, Samuel Julian, Hooper Evans, Absalom Wooliscroft, Thomas Waring, George W. Brush, Robert Y. McReynolds, William B. Landrum, Joseph G. Ward, Thomas Wallace, Andrew Peace, Richard Bird, and Joseph Carter.

John D. Carrick, Leonard George, Israel Lewis, and Charles Haff, after traveling one year, retired to the local ranks, while James Savage remained two years a member of the Conference. During the brief period Mr. Savage spent in the Annual Conference, he labored with fidelity and success. He traveled the Limestone Circuit the first year with Samuel Veach and Hiram Baker, and the second year was appointed the "agent to solicit funds for Augusta College." In returning to the position he had held as a local preacher, in all probability he cherished toward the Church a more intense devotion than if he had not assumed the duties of a pastor. He resided in Germantown, where his house

was a home for the preachers, and where, with but little outside aid, he erected a Methodist church. For many years he preached extensively through all the surrounding country, and was instrumental in the accomplishment of much good. He was born in Amherst county, Virginia, in 1792, and died in Germantown, Kentucky, after a long and painful illness, May 8, 1854. He was the first person who joined the Methodist Church in Germantown. By his industry he amassed a large estate. He was liberal to the Church and benevolent to the poor. He closed his pilgrimage in great peace.

Hamilton C. Ulin was a man of superior preaching abilities, and would, if he had remained a member of the Conference and prosecuted his mission with a proper zeal, have attained to eminence in the pulpit. His health, impaired by the labors of three years, compelled him to locate. With a commanding presence, and a well-trained and pleasant voice, he presented the truths of Christianity with great effect. After his location, he practiced medicine with much success, and continued to preach in a local relation until his death, which occurred in Shepherdsville in 1845.

We have mentioned the name of Isaac Malone in a former volume. He is the son of Winn Malone, and one of four brothers who became itinerant preachers. Without regard to the sacrifices incident to his life, he entered upon the duties of an itinerant, expecting to continue in the field until called from labor to reward. With a constitution broken by five years of unremitting toil, he was

compelled to retire. A portion of his ministry had been confined to a rugged section of the State, while on every circuit on which he traveled his strength was taxed to its utmost capacity. He married an excellent lady belonging to one of the best families in Muhlenburg county, where he settled, and where, by his ministry and holy life, he has blessed the Church to the present time.

Samuel Julian traveled two years in Kentucky. His circuits were the Livingston and Yellow Banks. In 1830, he was transferred to the Illinois Conference, and in 1832, he became a member of the Indiana Conference. He was a faithful and good man. He located in 1835.

Hooper Evans was born in Dorchester county, Maryland, October 23, 1790. Both of his parents were deeply pious.

His father removed to Kentucky when Hooper was only a child, and shortly afterward died, leaving him to the care of his widowed mother. Her efforts to impress upon his young heart the truths of religion, were blessed in his conversion when in the sixteenth year of his age. Not satisfied with his attainments in religious life, he immediately after his conversion sought that "perfect love" that casteth out all fear, and continued to enjoy the blessing of sanctification. A holy atmosphere seemed to surround him, so that every person who enjoyed his society would feel that they were in the presence of a man of God.

In 1828, he entered the ministry; though from the time that he experienced the forgiveness of sins, he

availed himself of every opportunity to exhort sinners to repentance. Though he was not a man of genius, yet such was his piety and zeal, and such the confidence and force with which he delivered his message, that he took high rank as a gospel preacher. To the duties and privileges of the ministry he was intensely devoted. His whole soul entered into his labors, and he was only satisfied when the gospel he preached was "the power of God unto salvation" to the congregations he served.

From 1828 to 1834, he unfurled the banner of the cross throughout the extensive fields he occupied, and only ceased to lift his warning and inviting voice when no longer able to perform the functions of his office. For three years before his death he sustained a superannuated relation to the Conference; and though during this time almost entirely incapable of performing pulpit-labors, owing to the character of his disease—affection of the lungs—yet such was the depth of his piety and the brilliancy of his example, that every one who visited him was impressed with the value and necessity of religion. His home during his illness was in Louisville, with his brother, John Evans, where he enjoyed every kindness that hearts of affection could bestow. In great peace he fell asleep in Jesus, July 28, 1837.

Absalom Wooliscroft was an Englishman by birth. We are not familiar with his early life, nor of the time he embraced religion. In 1828, he was received on trial in the Kentucky Conference, in which he remained until the autumn of 1842, when he located. His fields of labor were generally in

the most populous sections of the State. His several duties as a preacher were performed with fidelity, and his ministry crowned with success. His gifts as a preacher were highly respectable, while in exhortation and as a singer he excelled. Endowed with the powers of endurance, he was able to labor more continuously in protracted-meetings than most of his contemporaries; and with a zeal commensurate with his strength, he was instrumental in bringing hundreds into the Church. Remarkably eccentric, what in him was often deemed objectionable, was sometimes turned to good account.

He traveled the Shelby Circuit from the autumn of 1830 to 1832. While on that circuit he had an appointment to preach at Pleasant Grove, a country church. The day was exceedingly inclement, and the rain poured down in torrents. However impracticable it may have been for the people in the neighborhood to attend preaching, Mr. Wooliscroft felt it to be his duty to be present at his appointment. He reached the church in due time, and dismounting from his horse, took off his saddle and carried it into the house. There was no one present. After kneeling and in secret prayer invoking the presence of the Almighty, he arose from his knees, and taking his seat in the pulpit, commenced singing,

“Amazing grace! (how sweet the sound!)
That saved a wretch like me!
I once was lost, but now I'm found,
Was blind, but now I see.”

At this moment a stranger was passing along the

road from Frankfort to Newcastle, near to which the church stood, and hearing the singing, and supposing there was public worship, concluded to stop, and seek a shelter from the rain. Dismounting from his horse, he hitched him, and walked into the meeting-house, carrying his saddle with him. To his astonishment, there was no one present but the preacher, who continued to sing most sweetly. At the close of the hymn, the preacher stood up and read a chapter from the New Testament, offering brief comments as he passed along. When the reading was finished, he announced his hymn and again sang, and then kneeling, prayed most fervently, and especially for the stranger who was present.

After he had prayed, he arose and announced his text: "Prepare to meet thy God." He then delivered an impressive sermon, following it with a warm exhortation, and at the close requested "any who desired to flee the wrath to come, and to be saved from their sins, and who might wish an interest in the prayers of the Church," to come forward while he would "sing one of the songs of Zion," and proposed that he would pray with any such. The stranger arose from his seat, and stepping forward, gave the preacher his hand, and they knelt together and sent their supplications to Heaven; and in a few moments the penitent professed to be forgiven. Mr. Wooliscroft next opened the doors of the Church, and after receiving him as a member, then giving him a letter of his membership as a probationer, and pronouncing the benediction, took leave of him, bidding him God speed.

He visited England in the summer of 1841, and the last time we met him was in Maysville in 1844, after his return to Kentucky. We heard him preach frequently during his stay in Kentucky, and always with profit. Having buried his first wife sometime before, he married Miss Harriet Nolan, a lady of refinement and culture, and soon afterward went to Illinois, where he died from the effects of poison, taken through mistake. His end was peaceful.

Our first acquaintance with Thomas Waring impressed us not only with his usefulness as a preacher, but with his deep and fervent piety. Seventeen years of his life were spent in connection with the Kentucky Conference.

His first appointment was to the Christian Circuit, where his ministry was greatly blessed. We next meet with him on the Lewis Circuit, from which we follow him to the Little Sandy, and then to the Jefferson, and the Lewis again. During these five years his labors had been so unremitting, and his physical strength was so much impaired, that in 1833 he was compelled to ask for a superannuated relation, which he held for two years. With his health somewhat improved, in the autumn of 1835, he reënters the effective ranks, in which he remains until 1840, filling the Maysville and Russellville Stations, and the Greensburg Circuit, continuing in each of the last two for two years. At the Conference of 1840, he was returned to the superannuated roll, on which he remained until 1845, when he located. He continued to reside in Green

county, where he had lived for several years, and where his ministry had been greatly blessed, preaching as often as his strength would permit. He cherished the hope that he would yet be able to reënter the traveling connection, and spend the remainder of his life in the pastoral work; and with his health improving, he regarded the time as close at hand when he might consummate this great wish of his heart.

He was present at the Conference in Hardinsburg, in 1848, after which he went to Missouri on business. On his return home, he passed through Elizabethtown on horseback about sundown. On the following morning his hat, saddle-bags, and some valuable papers, were found about two miles from Elizabethtown, but he was never seen afterward. It was supposed that he had received a large amount of money while in Missouri, and for this he was doubtless murdered, and his body concealed, so that the most vigilant search has never been able to find it. He had, however, failed to receive the money he had expected, so that his murderer was disappointed. His horse was sold a few days afterward, in Owensboro, by a stranger.

George W. Brush, Robert Y. McReynolds, William B. Landrum, Joseph G. Ward, Thomas Wallace, Andrew Peace, and Richard Bird, are still living, and in the effective ministry. George W. Brush and Robert Y. McReynolds are members of the Louisville Conference; William B. Landrum, of the Kentucky; Joseph G. Ward, of the Little Rock; Thomas Wallace and Andrew Peace, of the Mis-

souri; and Richard Bird, of the Detroit, Methodist Episcopal Church.

The name of Joseph Carter is recorded among those admitted on trial this year. It, however, has previously occurred in the Minutes.

One of the most distinguished men in the Methodist ministry appears this year in Kentucky. Martin Ruter was born in Charlestown, Massachusetts, April 3, 1785. His parents, who had been members of the Baptist Church, subsequently entered the Methodist Communion, in which they were distinguished for their piety. In 1799, young Ruter, then in the fifteenth year of his age, embraced religion, and soon afterward became a member of the Methodist Church. In the summer of 1800, he was licensed to exhort, and in the autumn following, to preach the gospel, and was soon placed by his Presiding Elder on Wethersfield Circuit, in Vermont, with John Nichols in charge. In 1801, he was admitted on trial in the New York Conference, and appointed to Chesterfield Circuit, lying partly in New Hampshire and partly in Massachusetts. In 1802, he traveled the Landaff Circuit, and the Adams in 1803. In 1804, we find him in Montreal, in Lower Canada, and in 1805, on the Bridgewater Circuit, New Hampshire. We afterward follow him to Northfield, Portsmouth and Nottingham, Boston, to New Hampshire District as Presiding Elder, and Portland, in Maine. In 1812, he obtains a location, and settles in North Yarmouth, where he lives for two years. In 1814, he reënters the Conference, and continues in the pastoral work until 1818, fill-

ing the North Yarmouth and Freeport, and the Philadelphia Stations—the latter two years. In 1818, he was placed in charge of the New Market Wesleyan Academy, an institution of learning under the patronage of the New England Conference. In 1819, he was appointed to Portsmouth, New Hampshire, “but remained at the academy in conformity with an arrangement made by the Rev. George Pickering, the Presiding Elder.”

From 1820 to 1828, he had charge of the Western Book Concern, located in Cincinnati. It was during this period that he received the degree of Doctor of Divinity. The degree was conferred in 1822, by the Transylvania University, in Lexington, Kentucky.

Before the term expired for which he was elected Book Agent, he was chosen President of Augusta College, and in the autumn of 1828, entered upon the duties of his office. This year we first find him in Kentucky. He continued in this responsible position until August, 1832, when he tendered his resignation.

From the time he became a traveling preacher, when a boy of sixteen, it had been the great wish of his heart to devote himself exclusively to the pastoral work. If he had served the Church in other relations, it was not from choice, but because he felt unwilling to shrink from any task, however great the responsibilities involved, to which he might be called by his brethren. Leaving Augusta, where, as in every place he had labored, he was eminently useful, we next find him a member of

the Pittsburgh Conference, to which he had been transferred, and stationed in Pittsburgh, with Thos. Drummond—who afterward “fell at his post” in St. Louis—as his colleague. He had entered upon his work at Pittsburgh with the zeal that had distinguished the earlier years of his ministry, and a glorious revival of religion followed in his march. He continued to labor in that Conference until April, 1837, when he was appointed, by Bishop Hedding, “Superintendent of the Texas Mission,” with Littleton Fowler and Robert Alexander to accompany him. It was after he received this appointment, during his visit to Kentucky, that we first met him and heard him preach. Just entering the ministry, while we were charmed with his eloquence, we were more attracted by the missionary fire that had been kindled in his heart. What cared he for sacrifice, privation, and suffering, if his Master required it at his hands, and if the glory of God would be promoted? He had been exposed to the chilling winds of Canada, and had slept upon the snow-carpeted earth; he had toiled in vale and mountain in the prosecution of the noble work to which he had pledged his energies and his life, and now he was nearing the goal, and dared not slacken his pace. His whole heart was in the enterprise. He looked upon Texas as his future home, and living or dying, his fortunes were to be blended with theirs.

Toward the last of November, 1837, he reached the Republic, and entered with the zeal of an apostle upon the field of his labors. Everywhere he went the people hailed his advent with delight, and

as he proclaimed the tidings of redemption, hundreds hung in breathless silence on his lips. He passed from point to point with a celerity that excites alike our admiration and surprise. We admire the dauntless energy he displays, and yet are surprised to find him accomplishing so much in so brief a period.

While prosecuting with such untiring zeal his noble work, who dreamed that he was so near the termination of his warfare? or who can blame him for addressing himself with such tireless energy to the task before him, when so much was to be accomplished, and the period so brief in which to effect it? He was permitted to lay the foundation of a splendid superstructure, but other hands were to carry up the edifice. After laboring during the winter and early spring, the summons came calling him from labor to reward. He died in Washington, Texas, May 16, 1838.

The American ministry has produced few such men as Dr. Ruter. Converted when quite young, and entering the itinerant field without the advantages of a liberal education, he at once resolved to supply the deficiency by close application to study. Endowed with an intellect of a high order, his mind was in the course of a few years stored with useful knowledge. With a zeal for the salvation of souls, he counted "all things but loss for the excellency of the knowledge of Christ Jesus," and met suffering, privation, and want, with cheerfulness. Whether in city or country places, whether in charge of circuits or presiding over extensive Districts, "the

pleasure of the Lord prospered in his hands," and many through his instrumentality were brought to Christ. The sweetness of his temper, the affability of his manners, his vast and rare intellectual gifts, his ardent piety and deep humility, combined to rank him with the most popular and useful preachers in the Church.

When the intelligence of his death reached the United States, it cast a shadow over the whole Church, for a great man had fallen in Israel. He had not removed his family to Texas, but had left them behind him. For them the deepest sympathy was felt throughout the Connection.

In 1823, the county of Meade was formed, of which Brandenburg is the county-seat. Previous to 1829, preachers occasionally visited and preached in the village, but the standard of Methodism had not been planted there until 1829, when George W. Brush organized the first class.

Prominent for their piety and usefulness in the Church, among the members in that village, were William Fairleigh and his wife, and Mrs. Jane Stewart. From the time Mr. Fairleigh became a Methodist, he was a leader among his brethren. In the class-room, the prayer-meeting, the love-feast, and in the service of the sanctuary, he always bore an active part. In the support of the Church, he was distinguished for his liberality. From the formation of the county until his death, he was the Clerk of the Circuit Court.

His wife was equally energetic with her husband in the performance of her Christian duties. In the

female prayer-meetings, so long kept up in the community in which she lived, she was always present; and in the class-room and the love-feast she always bore her testimony to the power of saving grace.

In her earlier days, Mrs. Jane Stewart was one of the most remarkable women we have ever met; and now in life's "sear and yellow leaf," with the snows of nearly ninety winters resting upon her brow, her conversation wears a charm that renders her society a source of pleasure to the aged and the young. She is residing with her son, Judge Stewart, in Owensboro, where she is waiting till her change come.

The Salt River Circuit appears first in the Minutes in 1791. In its territorial limits, for many years, it exceeded any charge in Kentucky, including "Washington, Nelson, Jefferson, Shelby, and Green counties—bounded on the north by the Kentucky River, on the east by the Danville Circuit, on the south by the frontier settlements on Green River, including where Greensburg and Elizabethtown are now situated."

Methodism, in entering Hardin county, of which Elizabethtown is the county-seat, was confronted by strong opposition. The Baptist Church had already preceded it, and would not without a struggle admit of a rival in the field. Under the ministry, however, of faithful men, Societies had been organized at Bacon Creek, Yankee Street, Cedar Creek, Chapel Ridge, Town's, Bird's School-house, and a few other neighborhoods in the county. Bacon

Creek, Yankee Street, and Cedar Creek,* had become famous as places where camp-meetings were held, and where hundreds had "passed from death unto life." In 1818, the Society at Town's, six miles west of Elizabethtown, was formed.

In 1819, in the fall of the year, a gentleman by the name of Bird † removed from Pendleton county, Virginia, to Hardin county, Kentucky, and settled on the waters of Nolin, about seven miles from Elizabethtown. Mrs. Bird was a Methodist before she left Virginia, but in the neighborhood in which the family settled she found no member of her Church. George L. Rogers was then living in Elizabethtown, and hearing that Mrs. Bird was a Methodist, visited the family, and organized a class in their house. This Society was taken into the circuit in 1822, just before Conference, by Martin Flint, who was succeeded by George W. Taylor and Edwin Ray. Under their ministry a revival took place, from which resulted a large accession to the Church at Bird's School-house, and finally in the building of the stone church on Nolin, where there is still a large and flourishing congregation.

Previous to 1815, there was circuit-preaching at the house of Stephen Rollins, about three-quarters of a mile from Elizabethtown, where there was a good Society, of which Stephen Rollins and two brothers by the name of Swank were members.

*The head of Rough Creek, in Hardin county, afterward became famous as a camp-ground.

†He was the father of the Rev. Jesse Bird, of the Missouri Conference.

Notwithstanding the foothold that Methodism had obtained in different portions of Hardin county, there was preaching by the ministers who represented it in Elizabethtown but seldom previous to 1823; and although there were a few persons residing in the village who were Methodists, they held their membership elsewhere, until 1824, when the first class was formed.

From the introduction of Methodism into Elizabethtown, until 1829, the court-house was used as the place of preaching. The Church, however, had meanwhile rapidly advanced in influence and numerical strength, and during this year commenced the erection of a house of worship, which, although not completed until 1831, was occupied much earlier.

Benjamin Ogden, whom we have already noticed, was the first local preacher who either lived or preached in Hardin county. As early as 1808, he occasionally preached in Elizabethtown.

John Stith, whose life and labors have passed in review before us, was the second local preacher who resided in Hardin county.

Jacob Enlow, through whose instrumentality the Cedar Creek Church was organized, and who also resided in Hardin county, was a native of Maryland, and was born March 14, 1769. He joined the Church and embraced religion when only a youth, and lived in it acceptably and usefully for nearly fifty years. After serving the Church as a steward and class-leader, in 1817, he became a local preacher. While in his life he was an example of piety, as a preacher in a local relation, he labored with en-

ergy and zeal. His house had not only been a home for the preachers on the circuit, but had been a preaching-place for many years. On his death-bed, he said to his son, as his dying charge, "Continue my house a house of prayer, and always keep the doors open for the reception of the word and servants of God." His life was useful and his death lamented. March 19, 1842, he entered into rest, uttering from his lips, trembling in death, "There is not a cloud between me and heaven."

Next to Mr. Enlow was George L. Rogers. His parents were from England, and settled in Virginia at an early period. He was born in Fauquier county, Virginia, April 30, 1793, and was baptized in the Protestant Episcopal Church, and brought up under its influence. Under the ministry of James Blair, in 1810, he was converted, but remained out of the Church until 1812, when Robert C. Hatton received him into the Methodist Episcopal Church. In 1815, he removed from Bullitt county to Elizabethtown, and was one of the first class formed in that village, in 1824.

In 1818, he was licensed to preach by Marcus Lindsey, and at once became active as a local preacher. He formed the Societies in Howe's Valley, Nolin, and on the Rolling Fork; and in 1831, returned to Bullitt county, (where he still lives,) and afterward organized the Society at Pleasant Grove, near where the Bethel Church now stands, and another near the Belmont Iron Works. Although Mr. Rogers has not been in the itinerant ranks, yet he has exhibited a commendable zeal as

a local preacher—traveling extensively, preaching frequently, and carrying the gospel into many destitute neighborhoods. He enjoys a green old age. May his sun go down without a cloud!

Jesse and Jacob Bird, of the same county, also became useful local preachers. They both removed to Missouri, the former having attained to distinction as a traveling preacher before he left Kentucky, and is now a highly respectable member of the Missouri Conference. Jacob Bird remained in the local ranks. Upon his removal to Missouri, he settled in Andrew county, where he labored earnestly and successfully until the winter of 1851, when he finished his course with joy. His death was sudden—stricken in a moment with apoplexy, while at work on his farm, he lived only a few minutes. It was chiefly through his influence that the whole of North-west Missouri adhered to the fortunes of the Methodist Episcopal Church, South, in the division which resulted from the legislation of the General Conference of 1844.

As we trace the history of the Church in this county, we find among the laity many members of the Church not less distinguished for their zeal and usefulness than their brethren in the ministry. Prominent among these was Lemuel Crandell. Mr. Crandell was born August 30, 1793, in Alexandria, Virginia. His parents, Thomas and Mary Crandell, were pious Presbyterians, and trained him “in the nurture and admonition of the Lord.”

His father, possessed of ample means, gave him a good education. Gifted with an intellect of supe-

rior grade, and desirous of knowledge, he gained much information. After the death of his parents, and before he was grown, he left Virginia and started for Kentucky, descending the Ohio River in a skiff, and landing at the Falls in November, 1811.

In 1814, he married Miss Mary, daughter of Jacob Hubbs, who was a daring spirit in the wars of Kentucky, the companion of Col. Daniel Boone, and who fought by his side in the battle of the Blue Licks.

In the spring of the year 1830, he settled in Hardin county, near Salt River. He attended the ministry of the Methodist preachers who were sent to the Salt River Circuit, and esteemed them for their piety and their strong sense. In 1832, Silas Lee and Hooper Evans traveled that circuit. He often heard them preach, and much admired the gentle, Christian spirit of Mr. Evans, and the profound and eloquent discourses of Mr. Lee.

During their stay he joined the Methodist Episcopal Church, and sought by faith and found the consolations of the Holy Spirit. He invited them to preach at his house; the invitation was accepted, and for nearly thirty years his house was a preaching-place for Lee, Evans, and their successors on the circuit. He took a lively interest in the prosperity of the Church and the religious welfare of the community in which he resided, and lived to see the "desert rejoice and blossom as the rose"—all his children in the Church, and many of his neighbors converted to God. Much of this happy change

was due to his holy example, ardent prayers, and faithful labors for the advancement of the cause of Christ. He excelled in a knowledge of the Holy Scriptures, and took much delight in reading the works of our standard authors, and became one of the able theologians of the times. Strong in intellect, and eloquent in conversation, he was a most pleasant companion; while communion with the heavenly had so tempered his disposition, as to give a charm to his society. He was familiar with the principles of music, possessed a fine voice, and thought the Wesleyan hymns superior to all other poetic compositions in our language. He fully concurred in the doctrine and government of the Methodist Episcopal Church, approved the itinerant system, and believed it truly apostolic. His Christian course was undeviating, consistent, and useful to the close of life. For about a year before his death, he resided with his son, Dr. Crandell, in Sacramento, Kentucky, where he received every attention that a devoted son could give to a beloved father.

For some time his health had been declining with the weight of years and the toils of an active life. During his confinement, he often spoke of the purity of heaven, and the holiness of its inhabitants. He seemed for awhile to have but little rapture, but drew his consolations from the faithful promises of God, which he often quoted. "He endured, as seeing him who is invisible," and "believed that what he had promised he was able to perform." "He staggered not at the promise," but said the Almighty

would surely satisfy him with his love. This trust caused him to rest on the blood of his precious Redeemer, and he was not disappointed. A few days before his death, his joy was full; heaven seemed very near, and Jesus increasingly precious to him; and with rapture he said, "To die is great gain. I have no doubt of going to heaven. I want to die." About his last words were, "I come, my blessed Saviour: take me to thy home in heaven." He died on the 8th day of June, 1864. His body sleeps in the Methodist burying-ground at Sacramento, awaiting the morning of eternity.

If the class which had been formed at Elizabethtown was small in numbers in the beginning, it embraced some of the most useful and devoted members of the Church of that period. We have already noticed the name of Mrs. Sally Helm; and now, with pleasure, we note another name around whose life gathered all the graces of Christianity. Mrs. Ann Thorpe was truly a remarkable woman. She was born in 1794, and, as well as her husband, was a native of England. After settling in this country, by the death of her husband, she was left a widow in moderate circumstances, with three little daughters. She had embraced religion as early as 1816, and united with the Methodist Episcopal Church; and in the hour of her loneliness she commended her fatherless children to the care of the Almighty, confiding implicitly in "the many exceeding great and precious promises" of his word. By her own industry she conferred upon her children the facilities for acquiring an education, sending them to the

best schools, and eminently qualifying them for the stern duties of life. Her life was so exemplary, that all who knew her recognized in her the meek and humble Christian. In the class-room, with unwavering confidence she bore her testimony to the power of saving grace, and around her family altar, morning and evening, she implored the blessing of Jehovah on herself and her children. In prayer she was gifted in an extraordinary manner, and often led in the devotions of the Church. Her death occurred in Elizabethtown, where she resided, April 21, 1847. Her daughter, now the wife of Judge Cochran, of Louisville, Kentucky, in a letter to the Rev. Joseph D. Barnett, referring to the last illness of her mother, says :

“In one short week from the day she was attacked the work was accomplished, and her sweet and happy spirit took its flight. . . . She was ready ; and although she talked freely during her illness, and said, on the fourth evening, to her physician, ‘I don’t think I shall get well,’ yet we hoped on to the last. But O, Brother Barnett, I knew and felt that there was but a trembling between life and death ! I felt all the time that the Lord was sustaining me to nurse her faithfully, either to her recovery or her happy exit. She expressed all resignation to the will of the Lord, still prayed for entire sanctification, and I know that her prayer was fully answered on that bed of affliction. You know she has long prayed for that. O how sweetly she talked, even when suffering deeply, about love to God, love to all mankind, and the intimate love of

all in that good world, as she often spoke of heaven! Brother Barnett, it was a blessed privilege, and one which I have often asked at the Lord's hands, to be present in her sick-chamber, and to see her patient bearing, and her love and gratitude to all. O the sweet atmosphere of heaven was in that little room, and about the patient sufferer, day and night! She murmured not once; and when I would speak to her in the sweet words of God's book, she would finish what I began, when tears choked my utterance. After deep suffering, I asked her on Friday night, just after a chill (which she said was light—it was the third) had gone off, if she wished me to do any thing: she did not reply, but raised herself on her side, and rested on her right elbow long enough to say, 'I thank thee, my Heavenly Father, that thou dealest so gently with me.' O I can't tell you how I felt! I laid her down, thinking she was better, not remembering that the strength she had just shown in raising herself was not natural. An hour after, I asked her what I should do for her. 'O let me rest!' These were the last sweet words she spoke to me on earth. She suffered more from that time, and her face bore the impress of Heaven's touch, until the very last look which we had of it on Sabbath evening, at five o'clock. She did not die shouting, but O, how happy! sweetly—just like my dear father did—like sweet and gentle sleep."

We will refer to only one more name in this county—that of Mrs. Rosanna Hardin. She was the daughter of Stephen and Molly Fisher, and the

sister of Mrs. Mary Davis, of whom we presented a brief sketch in a former volume. She was born near Danville, Kentucky, November 25, 1781, in Fisher's Station, a fort erected by her father as a protection to his family from Indian depredations and cruelties, and in which he lived for several years. She is thought to have been the first female child born in Kentucky, and it is evident that but few of either sex could have been born in the District before her.

In 1806, she was married to Martin Hardin. He was living at the time of his marriage in Washington county, but at a later period removed to Hardin county.

It was not until she had reached the noontide of life that she embraced religion and became a member of the Church. She had, however, been conversant with Methodist preachers from her early childhood. Before the commencement of the present century she heard Valentine Cook preach in Danville, being the first Methodist preacher who delivered the message of salvation in that village. She was familiar with many of the distinguished men, both in Church and State, in the early days of the Commonwealth. There is something about the pioneer women of Kentucky that distinguishes them from all others. Born beneath a sky red with the blood of their loved ones, cradled amid hardships and sufferings, and brought up exposed to the tomahawk and scalping-knife, while they evince that intelligence, modesty, and blandness of manners that ennoble their sex, they possess a caution

and reserve, a calmness in the hour of danger, and a fortitude under a reverse of fortune we have met with nowhere else. Mrs. Hardin was not an exception to this rule. Her early life was passed amid Indian depredations. The atrocities committed by the savages were almost as familiar to her ears as the light of the sun to her eyes, yet she maintained through childhood, early womanhood, and even down to old age, a mild and gentle disposition. Unswerving in her integrity before she professed religion, her life seemed to be an external conformation to its precepts; but when she cast her lot with the people of God, her unflinching fidelity to the duties of Christianity, while it gave additional charms to her character, exerted a salutary influence upon the purposes and lives of others.

But few persons have been endowed with a more vigorous and active mind than she, or retained their mental powers less impaired. She yet lives, and, although in the ninetieth year of her age, her faculties are not weakened, while her conversational powers seem invested with a charm. We have conversed with her, hour after hour, and scarcely realized the rapid flight of time. In the enjoyment of good health, she attends the services of the sanctuary, and delights in the ministry of the word.

We leave this section of the State to inquire after the progress of the Church in another portion. Methodism had made its way into Henderson county previous to the Conference of 1809. Samuel Sellers and Jacob Truman, while traveling the Hartford Circuit, extended their labors into Hen-

derson county, and formed the first Societies. At Pleasant Hill, and in other portions of the county, the Church had taken deep root, and been productive of good results. The village of Henderson, however, refused to yield to its influence; and, although it was occasionally visited by the preachers, Methodism was without an organization there until 1829, when the first class was formed. It is probable that Learner Blackman was the first Methodist minister that preached in the town. In 1810, while on his way to a quarterly-meeting in the Vincennes Circuit, Indiana, he spends a night in Henderson, and preaches at the court-house to "fifty persons."

Thomas Evans, a local preacher, distinguished for his piety, intelligence, and zeal, had settled in Henderson. He was a native of England, having been born in Kent county in 1780. When quite young, he was awakened to his condition as a sinner, but shook off his convictions, and upon arriving at manhood, found himself an unbeliever in Christianity. After his marriage, he removed to Aberdeen, in Scotland, and was passing a Methodist "meeting-house" on the Sabbath, when he entered it for the shelter it afforded from a heavy shower of rain. Entering the chapel under such circumstances led to serious thought on the subject of religion, which resulted in his conversion about two months afterward. It was not long after his conversion until he returned to England and settled in London, where, by his fervent piety and unremitting energy, he was instrumental in doing much good. Feeble in health, and hoping to recover his

strength, he accepted an offer, in pursuance of his trade as a boot-maker, to accompany the British Army, then stationed in France. During his connection with the army, a revival of religion broke out among the soldiers, and although he had not been invested with authority to preach, yet so exemplary was his life, and so remarkable his zeal, that he was invited to speak to the soldiers in their meetings.

A preacher being sent by the British Conference to preach for the army, and perceiving the "gifts, grace, and fruits" of Mr. Evans, gave him permission to preach while he remained in France. Returning to London, he remained but a short time, when he emigrated to the United States, and landed at New Orleans, where he was regularly licensed to preach by Dr. Winans, and where he remained for three years. During the period in which he resided in New Orleans, he actively performed the duties of a Methodist preacher, in visiting the poor and the sick, and in burying the dead, as well as in preaching the gospel. Frequently he was the only Protestant preacher in the city, and his duties and labors were exceedingly arduous. Methodism was feeble in New Orleans at that period, with no convenient place for public worship.

Leaving New Orleans, he came to Kentucky, and after spending a few months in Louisville, removed to Henderson, where we find him in 1829, having settled there a few years previous. In settling in Henderson, he not only preached in the town, but

in all the surrounding country, and was eminently useful and greatly beloved.

Not only in the pulpit was he distinguished for the ability with which he presented the sublime truths of the gospel, but in his walk and deportment he rebuked the vices of the community and checked the progress of sin. Residing in Henderson through many years, the people felt the power and influence of his example as they have that of no other man. A profound theologian, he presented the doctrines of the Bible in so clear and forcible a manner that they commended themselves to every man's conscience in the sight of God. Devoted as he was to his own branch of the Church, he was free from the bigotry that so often mars the tranquillity of Zion. Not only with the members of his own Church was he a favorite, but he lived for the entire community, and was universally beloved. His last illness was brief, continuing only for a week; but his death was such as might be expected from such a life. Aware that he was about to cross "the last river," he spoke with great calmness of his approaching dissolution. A few minutes before he died, he swooned away, and then recovering, said to his physician, "How changed the scene!" His faithful pastor, the Rev. Abram Long, standing by his bedside, asked him if all was well. He replied, "Yes, yes; all is well!" He then added, addressing another, "You call this a death-bed scene, I suppose; but it has no terrors to me." He died May 26, 1847.

A family, whose removal to Henderson gave an impulse to Methodism, settled, in 1829, within a

mile of the village—that of Henry Rudy. They came from Jefferson county. Mr. Rudy himself was not a member of the Church, but his wife, Mrs. Margaret Rudy, since 1810 had been an active and zealous Christian. She had joined the Church, at that time, in Jefferson county, at the house of Mr. Delaney Washburn.

The privileges of the gospel were dear to her heart, and in her new home her first wish was that a class should be formed, where she might enjoy the means of grace; hence with Mr. Evans and a few others she became a member of the first class formed in Henderson.

Throughout the Green River country, whether in the ministry or among the laity, there was no one more devoted to the Church than Mrs. Rudy; and none of her circumstances contributed more liberally toward its support. In the community she was “a burning and a shining light,” and by her meek and gentle spirit recommended the religion she professed. She lived to a good old age, beloved by all who knew her. She was born in Virginia in 1784, and died in Henderson in 1867, in the eighty-third year of her age.

Thomas Beall, who was also one of the pioneer members of the Methodist Church in Henderson, was deeply pious. His life was that of a Christian, and his death peaceful and happy.

Mrs. Elizabeth Hall and her daughter, Mrs. Ann Dorsey, who resided in the county of Henderson, did much toward forming the religious character of the community in which they lived.

Mrs. Hall was the sister of the Rev. James Ward, and was born in Somerset county, Maryland, October 19, 1757. In the eighteenth year of her age, she was received into the Church by Bishop Asbury. Her husband, the Rev. John Hall, was a respectable Methodist local preacher. After the death of her husband, she came to Kentucky, where she spent the remainder of her life. Her piety was deep, uniform, consistent. She died late in 1853, in the ninety-fifth year of her age.

Her daughter, Mrs. Dorsey, was born December 24, 1791, in the same State and county that gave birth to her mother. She, however, had lived in Kentucky ever since she was eleven years of age. The family, in coming to the West, settled first in Jefferson county. Mrs. Dorsey removed to Henderson county in 1818, with her husband, Noah Dorsey, whom she had married in 1810. For forty-six years she was a devoted Christian and active member of the Methodist Church. Her house was a chapel, and the home of the preachers; and in all the relations of life, as daughter, wife, mother, neighbor, Christian, she was a model woman. December 18, 1860, her pilgrimage closed in peace.

In many sections of the State the Church was blessed with revivals this year, but the labors of the Church were not distinguished by that success that had marked the previous year. In the white membership there was a decrease of *seventy-eight*, and in the colored an increase of *three hundred and seventy-nine*.

CHAPTER X.

FROM THE KENTUCKY CONFERENCE OF 1829 TO THE
CONFERENCE OF 1830.

The Conference met in Lexington—Bishops McKendree and Roberts present—Joel Grover—Harrison Goslin—Thomas M. Rice—Elijah Knox—John Williams—Thomas C. Cropper—Thomas P. Vance—William P. McKnight—Buford Henry—Thomas P. Farmer—William A. H. Spratt—Wilson S. McMurray—Buford Faris—William Helm—Thomas H. Gibbons—Martin L. Eades—John F. Young—Jesse Sutton—John Sandusky—Hooper Crews—Death of John Fisk—Asa Shinn—The Gospel Herald—Oliver B. Ross—Methodism in Hopkinsville—Ira Ellis—Nicholas M. Ellis—Ira Ellis, Jr.—William S. Talbot—William and Margaret Price—Henry, John, and Neville Hobson—Jesse Harrison and his wife—Mrs. Preston—Mrs. Caldwell—Mrs. Wilkerson—Mrs. Judith A. Woodson—Mrs. Elizabeth Moore—Methodism in Louisville—William Farquar—Samuel Dickinson—Coleman Daniel—William Sale—Tarlton Cox—William T. Spurrier—James Harrison—Mrs. Sophia J. New—Mrs. Juliet Spurrier—Mrs. Elizabeth W. Ayres—James Augustus—Delaney Washburn—Daniel Rudy—Harry and John P. Shiveley—Robert Miller—Mrs. Elizabeth Stewart—Mrs. Pollard—Mrs. Nancy Cooper—Increase in membership.

THE Kentucky Conference for 1829 was held in the city of Lexington, commencing October 22, and after a delightful session, adjourned on the 29th.

The Conference was opened by Bishop McKendree, who presided alternately with Bishop Roberts.

Twenty preachers were admitted on trial, thirteen into full connection, five located, one was placed on the supernumerary, and sixteen on the superannuated list, and one had died during the year.

The names of the preachers admitted on trial were, Joel Grover, Harrison Goslin, Thomas M. Rice, Elijah Knox, John Williams, Thomas C. Cropper, Thomas P. Vance, William P. McKnight, Buford Henry, Thomas P. Farmer, William A. H. Spratt, Wilson S. McMurray, Buford Faris, William Helm, Thomas H. Gibbons, Martin L. Eades, John F. Young, Jesse Sutton, John Sandusky, and Hooper Crews.

Joel Grover and Harrison Goslin traveled only one year, and then returned to the local ranks.

Thomas M. Rice, after traveling two years, "was admitted into full connection," and then granted a location. The first appointment filled by Mr. Rice was the Jefferson Circuit, with John James in charge. At the Conference of 1830, he was appointed "Agent to form Sabbath-schools and raise collections to procure libraries." His location resulted from his feeble health. As a preacher, while he did not take rank with the ablest members of the Conference, he was a man of remarkable gifts. His literary attainments were of a high order. Before he entered the ministry, he enjoyed superior educational advantages, which were promptly improved. In retiring from the Conference, he lost none of the energy that he had displayed as an itinerant, but carried with him into the local ranks the zeal and devotion to the Church which distinguished him as

an evangelist. He spent a great portion of his life in Oldham county, where he taught school, and among the local preachers in that portion of the State he was preëminent. In his personal appearance he was by no means attractive. He was low in stature, his features not well proportioned, and cross-eyed, to which he added an indifference to dress.

His preaching was generally of a controversial style, and against the dogmas of Calvinism, the exclusiveness of the Baptist Church, and the unscriptural teachings of Campbellism, he dealt his heaviest blows. We have heard him portray Calvinism in all its ugliness and deformity, until abashed, it seemed to skulk away from public gaze. We have been present when he arrayed before his audience the exclusive views of the Baptist Church, both in reference to close communion and baptism, until the advocates of the measures he opposed trembled in his presence. We have listened to his fearful denunciations of Campbellism, which he denominated infidelity, until its adherents grew livid with rage. And we have heard him preach on the genuineness and authenticity of the Holy Scriptures, until infidelity paled and trembled before the scintillations of divine truth. The influence, however, of his sermons was often impaired by the withering sarcasm that fell from his lips.

In the evening of his life, to the surprise of the Church of which he had been for so many years a useful and honored minister, he withdrew from its communion, and entered the Baptist Church. In

his new Church-relations he failed to occupy a prominent position, and, before his death, almost faded from the public view.

Elijah Knox located in 1832, after traveling three years. His circuits were the Somerset, Lebanon, and Shelby. He was a good man and useful preacher.

John Williams traveled the Danville, Winchester, Madison, Taylorsville, and Mount Vernon Circuits, after which he was expelled from the Conference.

Thomas C. Cropper was born in Lexington, Kentucky, in 1810. In the sixth year of his age he was bereaved of his pious mother, but she bequeathed to him her dying blessing—praying that he might become a useful preacher of the gospel. During a revival of religion in Lexington, he became awakened, and when only ten years old, was happily converted to God. Owing to the tenderness of his childhood, he met with discouragement at home; but in the class-meetings, which he constantly attended, he received that counsel and aid that enabled him to persevere in his Christian life. Before he was thirteen years old, he began to pray in public, and led a class of small boys, and he was licensed to exhort when only fifteen years of age. Previous to his sixteenth birthday he was licensed to preach, and for nearly two years traveled under the direction of the Presiding Elder. Entering the Kentucky Conference in 1829, he filled the Hartford, Monroe, Glasgow, and Bowling-green Circuits, and Frankfort Station. Of a delicate constitution, the labors of these years so far prostrated him as to render

it necessary for him to retire from active service. He continued in a local relation to the Church only three years, when he so far recovered his health as to hope that he might be able to resume the duties of an itinerant preacher. Thinking that the climate of Tennessee might prove more favorable to his constitution, he entered the Tennessee Conference in 1837, and was stationed at Tusculum, and in 1838 at Memphis.

In the autumn of 1839, in search of a more friendly climate, he was transferred to the Alabama Conference, but being too feeble to continue in the field, he requested a location at the session of the Conference held in January, 1840.

In the South, he first settled in Baton Rouge, Louisiana, where he devoted himself to the practice of medicine. At a later period he removed to Mississippi, and located as a physician at Grand Gulf, where he was meeting with success in his profession. His disease while in the West—on account of which he was compelled to desist from preaching—was an affection of the heart. The sickness, however, that terminated his useful life was erysipelas in its most malignant form, which was prevailing as an epidemic. On the 22d of April, 1844, he was violently seized, and after much suffering, died on Thursday morning, the 25th.

Only three days elapsed after he was attacked, until his sufferings and life terminated; and so insidious was the disease, that he had no apprehension of the result until a few hours before his death. When convinced that death was at hand, he was

asked if he was "afraid to die." Surprised at the question, he promptly replied, "Afraid to die? No, I am not afraid to die. I have served and trusted in my Heavenly Father for seventeen years,* and I am not afraid to die. He is not going to forsake me now." Such was the peaceful frame of mind he maintained to the very last. Dr. Killikelly, of the Protestant Episcopal Church, was with him during his last moments, and records that Dr. Cropper "met death with holy boldness, and without fear as to the consequences; that he died as a man, as a Christian, and as a minister of the Lord Jesus Christ." Just before he expired, he felt his own pulse, and then asked his attending physician to do the same, and upon the doctor's remarking, "It is almost gone," a smile came over his face, and his spirit passed away. Useful in life, and in death triumphant, he entered upon the glories that awaited him.

Thomas P. Vance made a profession of religion and joined the Methodist Episcopal Church in 1827. "His ardent piety and circumspect walk endeared him to his brethren, and commended him to the confidence of all that knew him. The love of Christ and the love of souls soon constrained him to become a messenger of the glad tidings of that gospel which had been graciously sanctified to his deliverance from the bondage of sin."†

In 1829, he was admitted on trial in the Kentucky Conference. His ministry spread over only a few brief years. His fields of labor were the Logan and

* Referring to the time he had been preaching.

† Western Christian Advocate of December 26, 1834.

Gaspar River, Henderson, Glasgow, and Yellow Banks Circuits. At the Conference of 1833, he was appointed to the Henderson Circuit, which he had previously traveled.

Prior to his appointment to the Henderson Circuit the last time, he had married a daughter of the Rev. John Pinkston, of Daveiss county, and she had accompanied him to the Conference. "While on his way to the field of labor assigned him, he and his wife were arrested by an attack of bilious fever. Peculiarly afflicting as this dispensation was, not a murmuring thought was permitted to escape him. He felt that God was his refuge and strength, a very present help in trouble, and to his righteous disposal he most cheerfully and confidently submitted. After lingering from the 23d of September until the 6th of October, his surviving companion and the kind family in which Providence had cast his lot were called to witness the termination of his brief but bright career. Sustained by the consciousness that he had fought a good fight, and had not shunned to declare the whole counsel of God, he gladly exchanged the cross for that crown of righteousness which is the promised inheritance of every faithful minister."*

The name of William P. McKnight for the first time appears in the Minutes this year. He was born and brought up in the interior of Pennsylvania. His parents were pious members of the Presbyterian Church, and in his childhood taught him lessons of piety that he never forgot.

* Western Christian Advocate of December 26, 1834.

Some time previous to his entrance upon the ministry he came to the West, and engaged in teaching school. Under the preaching of the gospel at a Methodist meeting, he became deeply convinced of sin, and was soundly converted to God. Having been brought up in the Presbyterian Church, he felt inclined to enter that Communion. Before doing so, he deemed it proper to examine carefully the doctrines of the Methodist Episcopal Church, under the preaching of which he had been brought to the knowledge of the forgiveness of sins. The investigation resulted in his becoming a member of the Methodist Church.

From the time he made a profession of religion he believed God had called him to preach the gospel. Entering the Conference in 1829, his first appointment was to the Little Sandy Circuit—a laborious and extensive field. In 1830, he traveled the Limestone, as the colleague of John S. Barger. The next year he is stationed in Russellville, from whence we follow him to Newport and Covington. But few young men had entered the ministry in the West who promised more, and upon whom the Church looked with greater pleasure, than William P. McKnight. With talents of a high order, and favored with a classical education, with his mind richly stored by extensive reading, and with a zeal that was untiring, and all consecrated to the noble work of doing good, the Church looked upon his entrance into the ministry with feelings of delight. Nor were they disappointed in their hopes. By the affability of his manners out of the pulpit, he won

upon the people wherever he was known; while in the sacred desk, such was the gravity of his deportment and the solemnity of his manner, that, young as he was, no man despised his youth.

In the several charges confided to his trust, his labors were abundantly blessed; and although he had spent but four years in the ministry, he was taking rank with the more prominent members of the Conference.

His last appointment was to the city of Louisville, with William Holman; but already had that fearful disease—pulmonary consumption—which, however slow its progress, is certain in its result—fastened upon his system. He entered upon his work in Louisville with the energy which had marked his previous ministry, but the rapid progress of the disease compelled him soon to desist. Anxious to die among his kindred, and to be buried by the side of those he loved, he started as early in the spring of 1834 as the weather would allow, for his home in Pennsylvania. He traveled slowly on horseback until near the last of June, when he reached Lancaster, Pennsylvania, and was kindly entertained at the house of Thomas Sovereign. He could proceed no farther on his journey. From the house of Mr. Sovereign he was taken to Dr. R. Jackson's, where he remained until his death. When informed that "he was at the door of death, he manifested no alarm, but smiled and said, 'Brother, all is well.' His last moments were full of triumph. Strangers were watching around his dying pillow, and shedding their tears in the very presence of death; but

joy thrilled the heart of the dying saint. Amid the agony of death, his countenance beamed with inexpressible joy; and raising his pale, emaciated hands, he exclaimed, 'My work is done! Glory! glory! glory!' And then entered upon eternal life."* He died June 30, 1834.

Buford Henry, Thomas P. Farmer, and William A. H. Spratt, located in 1835, after traveling six years. Mr. Henry traveled the Mount Vernon, Big Sandy, Hartford, Elizabeth, and Green River Circuits—the last, two years. After his location, he resided in Greensburg, having married, in Green county, the daughter of the Rev. Thomas Lasley. At a later period he removed to Texas, and settled in Collin county, where he now resides. He has been faithful to his trust, useful as a local preacher, and much beloved by the community in which he lives.

Thomas P. Farmer traveled the Fleming, Breckinridge, Yellow Banks, Shelby, and Newcastle Circuits, after which he was appointed to the Breckinridge Circuit again. He was converted when twelve years old, and entered the ministry at seventeen years of age; and although his talents were moderate, his piety and zeal rendered him both acceptable and useful in these several fields of labor. His location was not designed as a permanent arrangement, but wishing to visit some friends and to look at the country in the North-west, he availed himself of what he intended as a brief parenthesis in his itinerant life to do so, by asking for a location. It was

* Christian Advocate and Journal, July, 1834.

his design to reënter the Conference at the session of 1836, but He who is "too wise to err" decreed otherwise. Among the preachers in Kentucky, there was no one whose constitution was more robust, or whose promise of a long life was more encouraging than his. After his location, he made his home with his brother in Jefferson county, where he had been brought up, and preached often and with great effect. During the summer of 1836, he was taken ill with bilious fever, which, in eleven days, terminated his useful life. His death-bed scene was one of triumph. Language cannot describe it. Exhortations fell from his dying lips, addressed to all who visited him, urging them to flee the wrath to come, and meet him in heaven. Nearing the shores of immortality, the eternal city, with all its glittering splendors, seemed to rise up before him, leading him to exclaim, "O that I had strength and language to describe the glorious scene before me!" And again, "I am so happy that, had I strength, I would shout the high praises of God!" His last words were, "Tell the preachers to be faithful." He died in Jefferson county, Kentucky, July 24, 1836.

William A. H. Spratt traveled the Port William and Cumberland Circuits in Kentucky. In 1831, he was transferred to the Missouri Conference, where he continued to labor faithfully as an itinerant until his location in 1835.

Wilson S. McMurray located in 1832, after traveling the Livingston, Wayne, and Bowling-green Circuits. He, however, remained local only two

years. He was readmitted as a member of the Conference in 1834, and after filling the Mount Sterling Circuit, the Hopkinsville Station, and the Prestonsburg and Paintville Circuit, he again located. He was a good and useful preacher. He died peacefully, of cholera, in Waverly, Illinois, in 1850.

Buford Faris located the same year. He traveled the Wayne, Fleming, Henderson, Christian, Livingston, and Greenville Circuits. His name is not in the list of Appointments for 1830.

William Helm was a traveling preacher nine years. His appointments were the Bowling-green, Henry, (two years,) Breckinridge, and Shelby Circuits; the Russellville, Danville, and Harrodsburg Stations, and the Versailles Circuit. In 1837, he was appointed to the Newcastle Circuit, but did not enter upon that work. He located in 1838. He was a good, plain, scriptural preacher.

When we entered the Kentucky Conference in the autumn of 1837, there was no preacher whom we met who attracted our attention more than Thomas H. Gibbons. He was of medium height, dark complexion, with dark hair and eyes, a frank, open countenance, and neatly dressed. He appeared to possess the power of endurance equal to any member of the body. The Conference was held in Frankfort, the capital of the State, and learning that he was to preach on Sabbath morning, at nine o'clock, to the prisoners in the State-prison, we attended the service. His text was Titus ii. 11-13: "For the grace of God that bringeth salvation hath appeared to all men, teaching

us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." He dwelt, to some extent, on "the grace of our Lord Jesus Christ," as exhibited in the grand scheme of human redemption procured for mankind through the sufferings, death, and mediation of the Son of God. He referred, in "thoughts that breathe, and words that burn," to the extent of the atonement, reaching back over ages past to the first transgression, and forward to the end of time, embracing in its rich and ample provision the entire family of man. He alluded to its adaptation to the wants and woes of the worst of sinners, and to the life of spotless purity to which Christianity invites our hapless race "in this present world;" and then rising with the grandeur of his theme, the scenes of the last day and the glittering splendors of heaven seemed to pass in review before him, as he contemplated "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." The entire subject was presented in so plain, so lucid, and yet in so forcible a manner, that we felt that each person present, who had not sought pardoning mercy, would defer it no longer. With the preacher there was no effort at display, yet the sermon was replete with striking passages, and brilliant with "the many exceeding great and precious promises" of the word of God. Tears flowed freely down the bronzed cheeks of many present.

Thomas H. Gibbons was born in Springfield, Kentucky, July 19, 1807. His parents were highly respectable. His father was a member of the Baptist Church, and his mother a Presbyterian. At a camp-meeting in Nelson county, in the autumn of 1828, he joined the Methodist Church as a seeker of religion, and was shortly afterward converted in a class-meeting; and on the 12th of September, 1829, at the Quarterly Conference for the Salt River Circuit, at the Beech Fork Chapel, he was licensed to preach and recommended to the Kentucky Conference for admission on trial. His first field of ministerial labor was the Lewis Circuit; after which he traveled the Elizabeth, (two years,) then the Glasgow, and afterward the Cynthiana, and located at the Conference of 1834. In 1835, we find him again in the ranks, in charge of the Winchester Circuit, and the following year stationed at Ebenezer and Athens, and in 1837, on the Georgetown Circuit, where he "ceased at once to work and live."

Previous to his entrance upon his last charge, notwithstanding the healthful appearance which he presented, his constitution had been greatly impaired by toil and exposure. With uncompromising energy he prosecuted the duties assigned him in the field he occupied, utterly disregarding his health or his life, so that he might win souls to Christ. Such devotion as he displayed deserved success. Under his ministry many were converted and added to the Church. He entered, however, upon his work in the Georgetown Circuit with a burning desire to save souls, having dedicated him-

self anew to God. His talents, his strength, his piety, his attainments, his zeal, were all placed on the altars of the Church, and were pledged anew for its advancement. From early autumn until spring had passed, he labored as in the commencement of his ministry. Through the rain, and snow, and ice of a winter remarkable for its severity, he traveled extensively, and preached constantly. Under his labors the Church put on her beautiful garments, sinners were awakened, and penitents converted to God. He was not only beloved by the Church, but his pious walk and godly conversation endeared him to the hearts of hundreds. The prospect of a general revival on his circuit cheered him in the performance of his duties; but how uncertain are human calculations! On the 15th of June, he and his colleague commenced a meeting at Muddy Ford. On that day he was attacked with inflammatory fever, and was too unwell to assist at the meeting, farther than to administer the sacrament of the Lord's-supper on the Sabbath, after which he returned to Georgetown. His disease excited no alarm until Friday, the 22d, when the symptoms appearing more unfavorable, his physicians pronounced him dangerous, but thought his case not hopeless. He continued to grow worse, and on Saturday evening, the 23d, at ten o'clock, fully aware of his near approach to death, he observed to his family and friends present that he did not expect to die for some hours, but while he had strength, he wished to say a few things. After specifying his business arrangements, he first called

his weeping wife to his side, and said to her, "Although but a slender provision is made for you, the Lord will take care of you." He then gave her his blessing, and prayed for her salvation, requesting her to bring up their "children in the nurture and admonition of the Lord," and to meet him in heaven. He then called for his two children, and taking his daughter, the elder, in his arms, prayed for her, saying, "Lord, take care of her, guide her through the ills of life, and save her in heaven." Then, taking his infant son, Thomas Emory, into his arms, he earnestly prayed for him, saying, "Lord, if consistent with thy will, make him an humble, pious, and useful Methodist preacher." Then, as if his work was done, he said, "Now, Lord, lettest thou thy servant depart in peace;" and stretching forth his hand, he said to all standing at his bedside, "All who will promise to meet me in heaven, give me your hand."

On the following day, which was Sabbath, between eleven and twelve o'clock, his colleague, the Rev. John Beatty, told him that he was sinking fast. Summoning all his energies, the dying saint exclaimed, "Is this death? It is but the valley of the shadow of death. There is no substance here—nothing to intervene between Thee and my soul. If this be death, it is nothing to die." He paused a moment, and then said, "Friends and brethren, in glory meet me; wife and children, in glory meet me; brethren and members of the Church in Georgetown, in glory meet me; Christians in Georgetown and Scott county, on the bright fields

of ineffable glory meet me." Then struggling a moment as if dying, he again clapped his hands, and shouted aloud the words, "Victory, victory, victory is on the side of Israel for ever!" He then repeated the name of his wife, so soon to be a widow, and his children, to be left in orphanage, and said, "Mary, and Eliza, and Thomas Emory Gibbons, in glory meet me." And to Brothers Beatty, Cannon, and Evan Stevenson, "Brethren, in glory meet me." And added, "There is Gabriel, and other angels, perhaps, come to convey me home." Then falling into a gentle sleep for a moment, he once more opened his eyes, and inquired, "What does this mean? Have I come back again? Perhaps this is detention in the outer courts." When his speech was almost gone, "Amen! Amen!" fell from his dying lips; and when no longer able to speak, he raised his hands and gently let them down, in token of peace and triumph. He died June 24, 1838.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter thy Master's joy."

Martin L. Eades was born in Spottsylvania county, Virginia, April 6, 1792. He was converted September 9, 1816, at a camp-meeting held in Fluvanna county, Virginia. Fletcher Harris was that year stationed in Richmond. His health was quite feeble; and that he might recruit it, as well as to enjoy the privileges of the occasion, he attended the camp-meeting. He was one of the most promising

young preachers in the Virginia Conference, but found an early grave. His death was triumphant. He died September 18, 1818. Under a sermon preached by him at the Fluvanna camp-meeting, on the 5th of September, at eleven o'clock, Mr. Eades became awakened to his condition as a sinner, and earnestly sought for pardoning mercy, and was converted on the following Monday. In referring to this event, he says, in a letter to the author, dated Montgomery City, Missouri, October 11, 1867: "I have often thought my conversion to God was as clear as that of Saul of Tarsus. It is true, I heard no voice, but I saw the light. I was light in the Lord after my conversion. It appeared to me I had been asleep all my life. The whole creation appeared new." He adds: "I am now an old man, in my seventy-sixth year; have passed through many afflictions, physical and mental, but have a good hope through grace of getting home to heaven." He was licensed to preach by Edward Cannon, and ordained a deacon by Bishop McKendree, and elder by Bishop Hedding—the former, October 25, 1829, and the latter, October 16, 1831.

In 1829, he was admitted on trial in the Kentucky Conference, and appointed to the Lexington Circuit, where he remained two years. His next appointment was to the Hinkstone Circuit, after which he was stationed in Maysville. In 1833, he traveled the Lewis Circuit, from which we follow him to the Cynthiana; then to Fleming, and afterward to the Minerva. He located at the Conference of 1837, but remained local only one year.

In 1838, he was sent to the Falmouth Circuit, and located again in 1839. Among his contemporaries in Kentucky, none were more zealous than Martin L. Eades. His ministry was greatly blessed while he traveled in Kentucky.

In 1840, he reëntered the itinerant ranks in Missouri, where for many years he performed the duties of an evangelist. On the 7th of January, 1870, at his home near Montgomery City, he fell asleep in Jesus. For several years he had been on the superannuated roll—feeble in health, and unable to go in and out before his brethren—yet his devotion to the Church was unabated. He met death with the composure of a Christian hero.

John F. Young was born in Nicholas county, Kentucky, June 2, 1807. In the autumn of 1825, he joined the Methodist Church, and in the spring of 1826, made a profession of religion. On the 25th of August, 1828, he was licensed to preach. He traveled the Mount Sterling Circuit for nine months, previous to the Conference of 1829, under the Presiding Elder.

Entering the Conference in 1829, he was appointed to the Cumberland Circuit, after which he traveled, in Kentucky, the Madison, the Somerset, and Mount Sterling Circuits—the latter, two years. In these several fields he made full proof of his ministry. In 1834, he was left without an appointment, in reference to a transfer to the Missouri Conference, and was transferred in 1835. After traveling in Missouri five years, he located; but in 1842, after being local one year, he reëntered the Con-

ference, of which he continued a member until his death. He died in Florida, Missouri, in 1865. His last moments were full of triumph. He was a good and faithful preacher of the gospel.

Jesse Sutton was born in Henry county, Kentucky, and is the son of the Rev. Elijah and Martha Sutton. He traveled in the Kentucky Conference ten years, having located in 1839. His fields of labor, with a few exceptions, were among the most rugged in the State, and his duties were performed to the satisfaction of his brethren. The Big Sandy, Bowling-green, Wayne (two years), Glasgow (two years), Somerset, Winchester, Irvine, and Columbia, were the scenes of his labors. In 1842, his name reappears in the Minutes as a member of the Missouri Conference, where he has been a faithful preacher of the gospel to the present time.

John Sandusky traveled the Green River, Somerset, Green River (again), Lebanon, and Salt River Circuits. He located in 1834, but reëntered the Conference in 1841, and located again in 1846. In 1852, he again takes upon him the armor of an itinerant; but after a few years, he retires, first to the supernumerary roll, and then to the superannuated, which relation he at present sustains to the Kentucky Conference.

Hooper Crews traveled in Kentucky six years. His fields of labor were the Salt River (two years), Green River (two years), Russellville and Cynthiana Stations. In 1835, he was transferred to the Illinois Conference, and is at present stationed in Chicago, Indiana Avenue Church. While in Ken-

tucky, he was not only an acceptable but highly useful preacher. He is still kindly remembered in the charges where he labored.

It was during the year which preceded the Conference of 1829, that John Fisk died. We have given an account of his labors, life, and death. Beloved as he was, we are not surprised that his death cast a shadow over the body at their annual meeting. At the request of the Conference, a sermon was preached on the occasion of his death by Jonathan Stamper. His text was Dan. xii. 3.

We left Asa Shinn, in 1805, closing his labors on the Salt River Circuit, on which he had been remarkably useful. He traveled only two circuits in Kentucky—the Wayne and the Salt River. He had joined the Western Conference in 1801, having traveled a short time previous under the direction of the Presiding Elder.

The early advantages of Asa Shinn were exceedingly limited. His father was of Quaker origin, but embracing the doctrines of Methodism, he became a member of the Church, and opened his house for the preaching of the gospel. At the time of the conversion of his father, young Shinn was seeking salvation, with “a broken and a contrite heart,” and when about seventeen years of age, obtained the witness of the Spirit. Before leaving his father’s house to become a traveling preacher, “he had never seen a meeting-house or a pulpit,”* and the first English Grammar he ever saw was owned by one of his colleagues in the ministry.

* Life of James Quinn, p. 46.

Notwithstanding the disadvantages under which he labored for want of early educational facilities, only a few years pass until we find him stationed in Baltimore, with such men for his colleagues as Robert R. Roberts and Nicholas Snethen. From the time he left Kentucky, in the autumn of 1806, until the session of the Pittsburgh Conference in 1829, he had labored with fidelity and earnestness. He had not only attained to eminence in the Church, as a preacher of the gospel, but by the force of a gigantic intellect, highly cultivated by close application and study, added to his extraordinary powers as an orator, he had become a leader in the ranks. His fame was not confined to the Conference of which he was a member, but was coëxtensive with American Methodism. Wherever he preached, admiring thousands waited upon his ministry, and with eagerness caught each falling word.

We introduce his name at this period, because at the Conference of 1829 his relations to the Methodist Episcopal Church are entirely changed.

Since 1824, the controversy which resulted in the organization of the Methodist Protestant Church, had been waged and carried on with great energy, and not without some asperity. Among the ablest writers in favor of radical reform, Asa Shinn was prominent. He wielded his pen with a master's hand; but unable to effect the change in the constitutional government of the Church that he wished, he withdrew from the Church, and identified himself with the new organization.

Entering the Methodist Protestant Church, he

was elected President of the Ohio Annual Conference, and stationed in Cincinnati. In this Communion he occupied the same prominent position that he held in the Church in which he had spent the morn and noon of his life. His piety was unimpeachable.

“The saddest feature in Mr. Shinn’s history was his being subjected, in no less than four instances, to mental derangement. The first was at Georgetown, District of Columbia, in the year 1813, and was occasioned by the loss of two lovely and promising children. The second was in Western Virginia, in the year 1819, and was consequent on the death of his excellent wife. The third was just at the close of the session of the General Conference of the Methodist Episcopal Church, in Pittsburgh, in 1828, and seemed to have been the result of certain stringent measures adopted by that body, adverse to the cause which he was endeavoring to maintain. The fourth instance of aberration was also in Pittsburgh, and it occurred in the year 1843. He was so copiously bled for inflammation of the lungs that he fainted, and, immediately after he recovered, fell into a profound sleep, from which he awoke in a state of derangement that continued till the close of his life. He was sent, for a short time, to the Asylum for the Insane, at Philadelphia, but was afterward transferred to the similar institution in Brattleboro, Vermont, where he spent several years of darkness, and finally closed his life, in February, 1853.

“He was of about the medium height, and, in

his younger years, was slender; though, in after life, he became somewhat corpulent. He had a fine, thoughtful-looking eye, an ample forehead, a rather large mouth, with pale complexion and black hair.”*

At the session of the Kentucky Conference for 1828, the question of publishing a periodical was discussed, and a committee appointed to take the subject under advisement. The committee reported favorably, after which another committee was raised, consisting of Lindsey, Stamper, Holman, Light, and Stevenson, “with discretionary power to take said report into consideration and bring its objects into effect, if they judge proper, yet so as not to involve the Conference; provided, nevertheless, that this paper shall not be published until twelve hundred subscribers are obtained.”

The committee, under these restrictions, made arrangements for the publication of the Gospel Herald, a monthly magazine, the first number of which was issued in Lexington, Kentucky, August, 1829, under the editorial supervision of the Rev. Oliver B. Ross, a local preacher in the Methodist Episcopal Church.

Mr. Ross was a man of superior natural endowments. To these he added a classical education, fervent piety, and burning zeal. He had been a professor of religion only four years, and for nearly that time a local preacher. In the pulpit he had but few peers. “His style was strong, his eloquence commanding and dignified, and his gestures easy

* Sprague's Annals, pp. 364, 365.

and agreeable; while a sacred unction attended his words rarely to be met with."

He was present at the Conference of 1829, and, by his persuasive manners and his power in the pulpit, won upon every heart. His zeal for the Church had no bounds save his financial ability and his wasting strength. The pious design "of the Gospel Herald was to explain, defend, and promote that system of religious doctrine taught by the Methodist Episcopal Church, and to point out the practical benefits of her religious services and institutions. It was also intended to keep steadily in view the necessary practical uses to be made of the doctrines of the Bible." The Gospel Herald fully met the hopes of the Church. It was not only the repository of news from the Churches, but it ably set forth and defended with signal effect the teachings of the Methodist Episcopal Church, and with a masterly hand opposed "all erroneous and false doctrines."

In the midst of a useful career, the gifted editor fell at his post. His health had been gradually declining for some time. Predisposed to pulmonary consumption, he was arrested by the disease in February, 1831, while in the pulpit preaching to a listening audience. "In the midst of his discourse his voice failed, and a pain in the side admonished him to bring his subject to a close." This was his last sermon. His family and the Church were flattered with the delusive hope that the return of spring would produce a favorable influence upon his health, and that his life might be prolonged for years, but he continued to decline slowly but surely

until August 4, 1831, when, in the thirty-second year of his age, he breathed his last.

“He bore his affliction with fortitude and resignation to the will of God. A few hours before he died, he was told that his end drew near; that he would die in a few hours. With the utmost composure he said he did not know the time was so near, but the will of the Lord be done. He then requested those present to sing to a favorite tune,

“‘I’ll praise my Maker whilst I’ve breath;
And when my voice is lost in death,
Praise shall employ my nobler powers.’

“All that could sing were too much overcome to comply with his reasonable request. ‘Then,’ said he, ‘sing,

“‘On Jordan’s stormy banks I stand,
And cast a wishful eye.’

“Shortly after which, a friend came in, who could sing the first hymn he mentioned: when the hymn closed, he said, ‘That’s what I wanted.’

“His youngest child, which he desired to see, was presented to him: he yet had strength to take it in his arms, and said, ‘Jesus took little children in his arms, and laid his hands on them, and blessed them.’ He then kissed the child and returned it. His dear wife, overcome with grief for the loss she was about to sustain, his dying breath was spent in administering comfort, by assuring her, ‘We’ll soon meet again.’ Pointing his finger toward heaven, with a look expressive and never to be forgotten, he exclaimed, ‘There’s a bright world up yonder;’ and

recommended her to the path of duty and order of Providence, 'which,' said he, 'will be a bulwark. If God be for us, who can be against us? The labor of the children will be a heavy task; but the efficient means will be the grace of God: the Lord grant you help!'

"Having a veneration for the memory and example of Mr. Wesley, he was willing to imitate him, not only in the example of his life, but also in his death and burial. He remarked, 'Some of my friends will attend to the disposal of my body: I would like to be buried in my common woolen clothes, such as I wear every day;' which request was accordingly complied with. An intimate friend, taking him by the hand, for the purpose of taking his last affectionate leave of him, the dying saint, who had not forgotten to be grateful for the benefits and kind attentions he had received, affectionately said, 'Mr. —, you have been a good friend to me. I have a great interest for you. I wish you could take an interest in the Saviour. I wish you would seek that reconciliation and peace with God we all owe him. It is all-important. Death is a bad time to seek it. Seek to know the gospel. Seek to love it. The Lord bless you for all your kindness to me!'

"His two eldest children, who were absent, being sent for, on their arrival they were presented to him. Folding his hands and looking up to heaven, he said, 'The Father of the spirits of all flesh preserve the children!' Addressing himself to the oldest, naming him, he said, 'The Lord is about to

take your father to himself. Love your mother and obey her. Fear God and keep his commandments, as I have often told you, and we'll meet up yonder—your mother, and sisters, and all of us.' In this frame of mind he continued, occasionally comforting his friends, and giving assurance of his interest in the blood of atonement, through which alone he expected salvation, and which he delighted to recommend to others, till he could no longer speak above his breath. With a composed countenance, his left hand resting on his breast, his right arm and hand extended on the bed, with his eyes lifted to heaven, without a struggle or groan, he fell asleep in the arms of Jesus."*

It is to be regretted that no records are to be found from which we can learn the precise time when Methodism first made its appearance in Hopkinsville. It was introduced into Christian county as early as 1809, and probably the class at Gray's was formed previous to that period. In 1817, we find there a small Society of Methodists. Having no church-edifice previous to 1820, the preachers occupied the court-house as the place of public worship.

The sermons delivered in Hopkinsville by John Johnson, in reply to Jeremiah Vardeman, a Baptist preacher, of which we gave an account in a former volume, did much to strengthen the "feeble Society" in that place. In the summer of 1820, under the ministry of Peter Cartwright, they were favored with a revival of religion, the first with which the

* Gospel Herald, Vol. II., pp. 286-288.

village was ever visited, at which time there were several additions to the Church. In the autumn of 1820, the session of the Tennessee Conference, which embraced up to that time a large portion of Kentucky, was held in Hopkinsville. It was the last time the preachers of Tennessee and Kentucky met together in one body, provision having been made by the General Conference, the previous spring, for the separate organization of the Kentucky Conference.

At this session of the Conference the town of Hopkinsville was detached from the Christian Circuit, and formed into a station, to which Andrew Monroe was appointed. Mr. Monroe was among the most zealous and enterprising preachers in the Conference. Although no extensive revivals crowned his ministry during the year, yet he had much to encourage him. Several persons were united to the Church under his labors, some of whom became eminently useful. Previous to the Conference of 1821, a camp-meeting was held at Peasley's camp-ground, a few miles west of Hopkinsville, which resulted in much good to the Church in the village. The membership at the close of this year was one hundred and sixteen white, and sixty-five colored.

John Johnson succeeded Andrew Monroe in this charge, and under his ministry the Church enjoyed great prosperity, the membership increasing to one hundred and sixty-three white, and seventy-seven colored. As we follow the history of the Church in Hopkinsville, we find it sometimes advancing and

then receding in its numerical strength, until at the Conference of 1830, when it is smaller than at any time since it had been formed into a separate station. Notwithstanding the high position that Methodism occupies in that community, and although Hopkinsville has been the scene of many revivals, the Church has never since had so large a membership as in the autumn of 1822. This charge was greatly strengthened in 1829, by the removal of the Rev. Ira Ellis and his two sons, Nicholas and Ira, with their families, to Christian county.

Ira Ellis was born in Sussex county, Virginia, September 25, 1761. In the nineteenth year of his age he embraced religion, and in the following year entered the ministry. The subjoined interesting sketch of his labors and travels, written by himself, will be read with interest:

“In March, 1781, I left my father’s house in Sussex county, Virginia, and spent some time with Leroy Cole, in Mecklenburg Circuit. This spring and part of the summer I spent mostly with the preachers, and occasionally supplied some vacancies in one or two circuits. About November, I attended a quarterly-meeting at Rose Creek Chapel, Brunswick Circuit; and from thence was sent as a traveling preacher into Mecklenburg Circuit, being then about twenty years of age. In April, 1782, I attended the Conference held at Ellis’s Chapel, Sussex Circuit. From thence I received an appointment to Pittsylvania Circuit, where I continued six months; the six following months I officiated in the Yadkin Circuit. In the spring of 1783, the Conference was

again held at Ellis's Chapel, and I received an appointment to Tar River Circuit: after spending two quarters there, I spent the remainder of the year in Roanoke Circuit. In the spring of 1784, I was stationed in Bertie Circuit: six months I labored there; one quarter in Camden; and the last quarter—excepting the time spent in attending the General Conference, in Baltimore—in Portsmouth Circuit. At the Conference held in April, 1785, at William Mason's, Brunswick county, I was appointed to Philadelphia Circuit: here I continued nearly one year, spending one-third of the time in the city. In the spring of 1786, I was stationed in Dover Circuit, in the State of Delaware, and remained one year. The next year I labored in Kent Circuit, on the Eastern Shore of Maryland: whilst here, I received a letter from Bishop Asbury, informing me that I was stationed for the ensuing year in the city of Charleston, South Carolina. I set out in May, and arrived there, and took my station in July, 1788: except one tour of duty, of about three months, through the District and State at large, I continued here until February, 1790. After this period I was stationed in what was called the Middle or Center District of Virginia, lying between James and Rappahannock Rivers: in this District I remained, and officiated as Presiding Elder, until the General Conference held in Baltimore, in November, 1792. James O'Kelly having withdrawn himself from the Methodist Connection, I was appointed to succeed him in the South District of Virginia, which station I filled until November, 1795. I then changed my

state in life, and became located; and so continue to this day.”*

While he exercised the office of Presiding Elder, he had associated with him such men as Stephen G. Roszel, Thomas Wilkerson, and William McKendree.

March 12, 1795, he married Mrs. Mary Mason, the widow of the Rev. John Mason, and daughter of John Martin. At that period, to retire from the itinerant ministry upon marrying, was almost an imperative necessity. He, however, carried into the local ranks the devotion to the Church, as well as the brilliant intellect for which he had been distinguished, while a standard-bearer among his brethren; nor did he lose any of the fervor which had so much contributed to his usefulness. The following letter from Bishops Asbury and Whatcoat shows the high estimate in which they held him:

“To the Ministers, Members, and Friends of the Methodist Episcopal Church in the United States:

“With our Christian salutations we send, greeting. Grace, mercy, and peace be multiplied to you, through Jesus our Lord. We have thought it proper to recommend our beloved brother, Ira Ellis, to your pulpits and attentions. One that has traveled fourteen years, extensively, faithfully, and acceptably—nine years he has labored locally, preserving always a good ministerial and Christian character: he hath filled the various stations among us, having exercised the offices of preacher, deacon, elder, and Presiding Elder. We give him the rec-

*Asbury's Journal, Vol. III., pp. 180, 181.

commendation we think his standing and services have merited in our Connection; he is going upon business of consequence to himself; he may also be as attentive as circumstances will admit to the ministry of the word of God, at all times and places where he can have a congregation. Given under our hands this 22d day of February, 1805.

“FRANCIS ASBURY,
“RICHARD WHATCOAT.”*

Bishop Asbury adds:

“I desire to render all their due. Ira Ellis is a man of quick and solid parts. I have often thought that had fortune given him the same advantages of education, he would have displayed abilities not inferior to a Jefferson or a Madison. But he has, in an eminent degree, something better than learning—he has undissembled sincerity, great modesty, deep fidelity, great ingenuity, and uncommon power of reasoning. His English schooling has been good: he is a good arithmetician, and expeditious and ready with his pen: when asked for an account of his travels, he took his pen immediately, and without a recurrence to books or papers, gave it at once; in the Conferences and elsewhere, as my secretary, he has been of signal service to me. He is a good man, of most even temper, whom I never saw angry, but often in heaviness through manifold temptations: he is a good preacher, too. O may he finish his life as he hath continued it—faithful, and acceptable, and successful in the traveling and local line! Ira Ellis is married to an agreeable

* Asbury's Journal, Vol. III., pp. 181, 182.

woman, who has made him the father of three beautiful, serious little children.”*

Mr. Ellis became an itinerant preacher when there were only fifty-four preachers and ten thousand five hundred and thirty-nine Methodists in America. He brought into the ministry talents of a high order, a constitution unimpaired, a spotless life, and a zeal that courted sacrifices, privation, and toil. His labors were abundant, and his fidelity to the Church was never challenged. He bore the ensign of the cross over hill and vale, into the crowded city, and to the mountain's crest, amid pestilence, disease, and death, and never for a moment furled the banner he held in his grasp. Under his ministry hundreds were awakened and turned to God.

Retiring from the active duties of the itinerant field, he still labored in Virginia for thirty years, in a local sphere, supporting the doctrines he preached by an unimpeachable life. He came to Kentucky when the Church was yet in its infancy, and though he had attained to “three-score and ten,” we find him attacking the ramparts of sin, and proclaiming the tidings of redemption. His last sermon was preached in Hopkinsville, the day he was seventy-five years old.

For several years before his death, his health had been feeble, so that he was unable to preach. About seven months previous to his death, he was stricken with paralysis, which not only affected his body, but materially impaired his mind. On the 16th of January, 1841, at the residence of his son, N. M.

* Asbury's Journal, Vol. III., p. 182.

Ellis, in Christian county, he entered upon "the rest that remaineth to the people of God." In his death, one of the brightest lights in the American ministry went out.

A correspondent in the *Western Christian Advocate* of April 9, 1841, in referring to his death, says: "Ira Ellis is no more—a name renowned among Methodist preachers of an early day. His relation, Michael Ellis, was known in the West. Reuben Ellis, also his relative and contemporary, 'the weeping prophet,' and John Ellis, another relative, are all gone. The generation who heard the popular, eloquent, evangelical, and logical sermons of Ira Ellis more than a half century ago, has long since preceded him to that 'bourn from whence no traveler returns.' This great and good man emigrated to Kentucky some years ago. He had married and retired, withdrawing himself from public view, as if alarmed at his own popularity, in 1795."

The example and teachings of such a father could scarcely be lost upon his children. His eldest son, Nicholas M. Ellis, was born September 1, 1796, in Granville county, Virginia. He embraced religion when quite young, and joined the Methodist Episcopal Church in 1813. He was married to Miss Mary Gunn, daughter of Sterling Gunn, of Caswell county, North Carolina, September 1, 1819, at which time he resided in Pittsylvania county, Virginia, where he remained until 1829, when he removed to Christian county, Kentucky.

From the time Mr. Ellis settled in Kentucky until his death, which occurred April 24, 1849, he was

one of the most useful members of the Church in the State. His whole life seemed imbued with the spirit of the Master, and in his conversation and deportment he exemplified everywhere the truth and reality of the religion he professed. Not contented to enjoy the gracious boon alone, he used every effort within his power to bring others to the Saviour. However great his attachment to the forms of Christianity, he felt unwilling to rest in these, and was only satisfied in the enjoyment of the fullness of the blessing of the gospel of Christ. He enjoyed religion in all its vitality and power, and in the purity of his life said, "Follow me as I follow Christ."

For many years before his death, he was the leader of the country class that met in Hopkinsville, and was eminently prepared to instruct them in the way to heaven.

His last moments were full of triumph. His disease was spasmodic bilious colic, from which his sufferings were intense; yet reckoning "that the sufferings of this present time are not worthy to be compared with the glory" that awaited him, he bore all with Christian heroism.

About a week before his death, he requested his brother to sing the hymn commencing, "Jesus, lover of my soul," and unite in prayer with him. At the close of the prayer, taking his brother's hand, he said, "What is to be compared with religion when possessed in its genuineness and strength?" At another time he said to his pastor, "I would not give the hope with which religion inspires my soul for

ten thousand worlds." Again, contemplating the inheritance already in view, he exclaimed, "Glory! immortality! eternal life! heaven! If I had a trumpet voice, I would say to all the world, Religion! religion! the balm for the soul! Jesus! Jesus! the sweetest name that ever saluted mortal ears!" The last words he uttered on earth were, "Is it not time to have public prayers?"

His brother, Ira Ellis, junior, is still living, a worthy representative of his pious father. For many years his health has been very feeble, and he has been in constant expectation of the great change. When he passes away, his death will create a vacuum that will be felt in the Methodist Church in Southern Kentucky.

Methodism in Hopkinsville, and in Christian county, has been signally blessed in the piety, devotion, and usefulness of many of its members.

William S. Talbot was born in Bourbon county, Kentucky, January 26, 1797. He settled in Hopkinsville in 1817. Having been brought up under Methodist influence, he recognized the importance of religion in early life, although he attained to manhood before he became a member of the Church. He joined the Church in the autumn of 1822, at Gray's Camp-ground, about seven miles east of Hopkinsville, and soon afterward rejoiced in the pardoning mercy of God. Endowed with a remarkable mind, and familiar with the doctrines and devoted to the institutions of the Church, but few men among the laity have wielded in the community in which they resided greater influence than Mr.

Talbot. The weight of more than seventy-three years is now resting upon his brow, and with unfaltering step he is "pressing toward the mark for the prize of the high calling of God in Christ Jesus."

The names of William and Margaret Price deserve a place in the record we are now making. They became members of the Church at Hopkinsville when it was struggling for existence, and amid all the vicissitudes through which it passed, they not only remained true to its interests, but labored for its prosperity and advancement. In every good word and work they were the leaders. Their house afforded always a place of welcome and rest for the ambassador of Christ, and their hands and hearts were ever ready to aid them in the prosecution of their "high and holy calling." Like Zacharias and Elizabeth, "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." One single aim seemed to control all their actions—to glorify God and advance his cause. Their lives, their fortune, their energy, all were consecrated on the altars of the Church. But they have entered into "the rest that remaineth to the people of God." Mrs. Price died August 17, 1869. Her husband tarried not long behind her. December 29, 1869, a few minutes after returning at night from a prayer and general class-meeting, where he spoke of the joys that awaited him, he exchanged the scenes of earth for the bliss of heaven.

The Rev. Henry Hobson, and his cousin bearing

the same name, also John and Neville Hobson, with their families, together with Jesse Harrison and his wife, Mrs. Preston, Mrs. Caldwell, and Mrs. Wilkerson, were members of this Church, and were burning and shining lights. It is but seldom that such a galaxy of names, so distinguished for their intelligence and piety, has been found in any community.

We will mention only two other names in this county—Mrs. Judith A. Woodson and Mrs. Elizabeth Moore. Mrs. Woodson was born in Buckingham county, Virginia, June 3, 1789. Before she was fifteen years old, she embraced religion and joined the Methodist Church. In 1813, she was married to Oba Woodson, and in 1816, came to Kentucky, and settled at Oak Grove, in Christian county. From the time of her conversion until her death, on the 11th of June, 1855, as a member of the Church, she was faithful in all things, and in her dying hour, her testimony was decisive and triumphant.

Mrs. Elizabeth Moore was born in Chester county, South Carolina, March 30, 1784. She came to Kentucky, and settled in Christian county, in 1806, and the following year was married to David Moore. She was thirty-eight years of age when she embraced religion and became a Methodist. For thirty-six years after she made a profession of religion, she humbly walked with God, and quietly and unobtrusively adorned the doctrines of the gospel. Three of her sons became preachers in the Methodist Church, and one of her granddaughters the wife

of an itinerant preacher. She died November 10, 1860, in full assurance of eternal life.

Leaving for awhile the Southern portion of the State, let us inquire into the success which Methodism attained in another section. We parted with the Church in Louisville previous to the Conference of 1806, when a small Society was formed there, composed of Mrs. Morrison, William Farquar, Thomas Biscourt, Messrs. Catlin and Mosely, and a few others, whose names are not now known.

Jefferson county was one of the three original counties formed in the District of Kentucky. Previous to 1780, the entire country now included in the Commonwealth, was known as the County of Kentucky; but during this year, it was divided into the counties of Jefferson, Fayette, and Lincoln. Jefferson county included all the country lying south of the Kentucky River, north of Green River, and west of Big Benson and Hammond's Creek. Of this county, Louisville, which was named in honor of the ill-fated monarch, Louis XVI., of France, whose troops were at that time aiding the United Colonies in their struggle for independence, was the seat of government.

In 1780, the town was first laid off by William Pope, but a new survey was subsequently made by William Peyton, aided by Daniel Sullivan. Whatever commercial advantages this location possessed, the violent intermittent diseases to which the first settlers were exposed, impeded the growth of the place for several years. We have no means of ascertaining the population of Louisville previous to

1810. It, however, must have been inconsiderable, as, according to the census of that year, the village contained a population of only one thousand three hundred and fifty-seven.

In the erection of a house of worship in Louisville, the Methodists led in the van of the Churches. In 1809, a lot was procured on the north side of Market Street, between Seventh and Eighth Streets, where a small church—the first in the village—was erected. In 1812, on the 21st of October, Bishop Asbury passes through Louisville, and makes the following entry in his Journal: “I preached in Louisville at eleven o’clock, in our neat brick house, thirty-four by thirty-eight feet. I had a sickly, serious congregation. This is a growing town, and a handsome place, but the falls, or ponds, make it unhealthy. We lodged at Farquar’s.”

Previous to the completion of the church, the congregation worshiped in a log school-house, which occupied the ground near where the court-house now stands, while the prayer and class-meetings were held at Thomas Biscourt’s.

In 1816, the first church was sold, and a lot procured on Fourth Street, between Market and Jefferson, on which a more commodious church-edifice was built.* The trustees of this Church were, James H. Overstreet, William Farquar, James Collings, Josiah Lamb, and Daniel McCallister.

At the time Methodism made its first appearance in Louisville, the Salt River and Shelby Circuit included all that portion of Kentucky. The follow-

* The New York Store now occupies the ground.

ing year it was detached from the Salt River, and transferred to the Shelby Circuit, in which it was continued until the formation of the Jefferson Circuit in 1811, when it became a preaching-place in that charge. It remained in the Jefferson Circuit until 1818, when it was formed into a station, and Henry B. Bascom appointed the pastor.

The Ohio Conference, which, in 1816, embraced that portion of Kentucky, met in Louisville. Andrew Monroe, who was appointed that year to the Jefferson Circuit, says in his Diary: "The Society in Louisville was small—good class-meetings, and a good class of people." Mrs. Mary Ann Harrison, a lady of influence, and distinguished for her intelligence and piety, had united with the Methodist Church, and, by her zeal and devotion, was contributing to its advancement. Mr. Bascom continued in the station two years. At the close of the first year, he reported a membership of eighty-seven white and thirty colored, and at the following Conference, one hundred white and forty-five colored.

The popularity of Mr. Bascom in Louisville, while he was the pastor of the Church, was equal to his brilliant talents and fervent zeal. He not only held a warm place among the members of the Methodist Church, where his ministry was so much blessed, but gentlemen of distinction, belonging to other Communions, not aware that the Constitution of the Methodist Episcopal Church prohibited his return the third year, petitioned for his reëppointment. In 1820, when Mr. Bascom closed his second

year in Louisville, the population was four thousand and twelve, which, with a membership in the Methodist Church of one hundred and forty-five, constituted about one-twenty-eighth of the population Methodists. According to the census of 1830, the population of Louisville had reached ten thousand three hundred and fifty-two. In the same period, the Methodist Episcopal Church increased to three hundred and eighty white, and two hundred and thirty-three colored—making a grand total of six hundred and thirteen—constituting about one-seventeenth of the population members of the Methodist Episcopal Church.

Early in the present century, Methodism had planted itself firmly in several portions of Jefferson county. At Cane Run, at Washburn's, (now Rudy's Chapel,) at Shiveley's, (now Mill Creek Church,) and in other portions of the county, Societies had been organized, and many of the most influential families had become members of the Church. If in other sections of Kentucky, in the local ministry and membership, were to be found those who labored earnestly to advance Christianity, they did not surpass, in energy and devotion to the cause of Christ, many whose names were connected with the Church in Louisville and Jefferson county.

William Farquar, who was one of the first persons to join the Church in Louisville, became a local preacher, and in the pulpit, plain and unassuming, as well as in the private walks of life, rendered efficient aid. In the laity, such men as Samuel Dickinson, Coleman Daniel, William Sale, Tarlton Cox,

William T. Spurrier, and James Harrison, and such women as Mrs. Mary Ann Harrison, Mrs. Sophia J. New, Mrs. Juliet Spurrier, and Mrs. Elizabeth W. Ayres, represented its interest at this early period. With a single exception, these have all passed away, and are with the blessed in heaven. We might augment this list, but our limits will not admit of our doing so, nor is it necessary. Their record is on high.

In Jefferson county were James Augustus, one of the purest-minded Christian gentlemen, and one of the most faithful local preachers, we have ever known; Delaney Washburn, who was a patriarch in the Church; Daniel Rudy, distinguished for his fervent piety; Harry Shiveley and his brother, John P. Shiveley, both of whom were pillars in the house of God; and the sweet-spirited and gentle Robert Miller. Amongst the women whose lives adorned their profession, were Mrs. Elizabeth Stewart, Mrs. Pollard, and Mrs. Nancy Cooper. These have all died in the faith, and entered upon eternal life.

We noticed in this chapter the growth of the Methodist Church in Louisville, compared with the increase of the population. As this year closes another decade, it is proper to inquire whether Methodism in Kentucky has kept pace with the increase of the population. In 1820, the population of Kentucky amounted to six hundred and eighty-five thousand and forty-nine, including whites and colored. The membership in the Methodist Episcopal Church at the same time was fifteen thousand six hundred and seventy—about one-forty-third

of the population being Methodists. In 1830, the population of the State amounted to eight hundred and fifty-four thousand one hundred and ninety-four, while during the same period the Methodist Episcopal Church increased to twenty-eight thousand one hundred and eighty-nine—being in the ratio to the population of the State of about one to every thirty.

There was a decrease this year of *one hundred and sixty-eight* white members, but an increase of *three hundred and twenty-seven* colored.

CHAPTER XI.

FROM THE KENTUCKY CONFERENCE OF 1830 TO THE
CONFERENCE OF 1831.

The Conference met in Russellville—Bishop Soule presided—Pleasant Alverson—Micajah H. Clarke—Franklin Davis—George B. Harlan—Daniel S. Capell—Robert F. Turner—John Beatty—William S. Evans—James King—Hartwell J. Perry—John Christian Harrison—Methodism in Mason county—Shannon neighborhood—Methodism in Maysville—John Reed—Mrs. Emily Reed—William Ingram—Mrs. Harriet Ingram—Ferdinand Dora—William Dora—Mrs. Elizabeth Bradford—Methodism in Fleming and Lewis counties—Daniel K. Putman—First class in Newport—First class in Covington—Mrs. Margaret Tennis—Decrease in membership.

THE Kentucky Conference for 1830 met in Russellville on the 14th of October, and adjourned on the 22d. Bishop Soule presided.

Twelve preachers were admitted on trial, (one of whom—Joseph Carter—is previously mentioned,) twelve into full connection, seven located, three were placed on the supernumerary list, and fourteen on the superannuated, and two had died during the year.

The names of the preachers admitted on trial were, Pleasant Alverson, Micajah H. Clarke, Franklin Davis, George B. Harlan, Daniel S. Ca-

pell, Robert F. Turner, John Beatty, William S. Evans, James King, Hartwell J. Perry, and John Christian Harrison.

Pleasant Alverson and Micajah H. Clarke traveled only one year. Franklin Davis and George B. Harlan traveled two years.

We would be happy, in all instances, to trace the men who, after traveling for a brief period, were compelled to yield to feeble health and retire from the duties of an itinerant, and regret that we cannot do so.

We knew Pleasant Alverson well. In our early ministry, while traveling the Hardinsburg Circuit, he was a local preacher in the bounds of our charge. Although he was able to preach but seldom, he was a good man, and felt a deep interest in the prosperity of the Church. He was born October 21, 1783, was converted in 1799, licensed to preach in 1811, and died near Big Spring, Kentucky, April 14, 1851, in full assurance of Christian faith.

George B. Harlan resided near Glasgow after he returned to the local ranks. He was a good preacher, and very popular and useful. He maintained his Christian integrity and his devotion to the Church through a long life. He died a few years ago, in great peace.

Daniel S. Capell, after traveling the Gasper River, Logan (two years), and Bowling-green Circuits—the last as a supernumerary—located at the Conference of 1834. His name, however, reappears in the Minutes of 1844, as a member of the Missouri Conference, where he labored and preached earn-

estly and faithfully until early in May, 1852. His last appointment was as Presiding Elder on the Warsaw District.

Previous to this period, three of his children had settled in California; and being afflicted with rheumatism, so that he was no longer able to perform the duties of an itinerant preacher, with the hope that his health might be improved, and if not, that his family might be together, early in May, 1852, he left Missouri, with his wife, for the far West. No mercenary motives, in hope of worldly gain, influenced Daniel S. Capell. He, however, never reached his distant destination. On the 10th of June, from an attack of bilious diarrhœa, he died upon the western plains, about seventy-two miles west of Fort Kearney, where he is buried to await the coming resurrection.

“During his severe and fatal illness, he manifested the utmost Christian fortitude and resignation, and died without a struggle or a groan, with a smile upon his face, in the full triumph of faith in our Lord Jesus Christ, recommending to his surviving friends and relatives the religion which he had so long preached and practiced as ‘the power of God unto salvation.’”

He was born in North Carolina, December 15, 1801; came to Kentucky with his parents in 1816; was married to Elizabeth McMullan, October 15, 1821; was converted in childhood. He was a preacher of more than ordinary talents.

Robert F. Turner faithfully performed the work of a traveling preacher during all the period of his

connection with the Conference. After traveling the Greenville, Logan, and Bowling-green Circuits, his feeble health compelled him to locate. He reentered the Conference in 1834, and continued to travel until 1840, when he again located. In a local relation to the Church, he was distinguished for his upright and Christian conversation.

John Beatty was a member of the Kentucky Conference from 1830 to 1841, when he located. After his location, he settled in Scott county, where he still resides, and preaches occasionally.

The name of William S. Evans appears in the Minutes from 1830 until 1836, when he located. In 1839, he reentered the Conference and traveled two years, when he again located. In 1846, he returned to the itinerant work, and after traveling the Elizabethtown Circuit, returned again to the local ranks. He subsequently removed to Missouri, where he now resides.

Amongst his contemporaries, none labored with greater fidelity to the cause of Christ, and none held a warmer place in the affections of the Church, and none who have passed away are held in kinder remembrance, than James King. He was born in Prince William county, Virginia, September 4, 1806. His parents removed from Virginia to Ross county, Ohio, when he was a child. In the nineteenth year of his age, he went to Chillicothe to learn the tanning business, where he professed religion and joined the Methodist Episcopal Church. Soon after he attained to his majority, he went to Nashville, where he remained a short time, and from

thence removed to Mercer county, near Danville. He was licensed to preach in 1830, and the same year was received on trial in the Kentucky Conference. He traveled consecutively the Somerset, Lebanon, Port William, Wayne, Columbia (two years), and Glasgow (two years) Circuits. In 1839, he was appointed to the Bowling-green District, and for eleven consecutive years filled the office of Presiding Elder, traveling during this period the Bowling-green District three years, the Harrodsburg three, the Hardinsburg one, and returning to the Bowling-green a second time, he traveled it four years. The circuits which Mr. King had traveled were among the most laborious charges in the Conference, while the Districts over which he presided required long rides and constant exposure. In 1850, he was broken down in health; but reluctant to retire from the active participation in a work he loved so well, and in which he had exerted the strength of his manhood, he requested to be placed on the Glasgow Circuit, convenient to his home, believing that he might still labor successfully in a circumscribed sphere, and perhaps recover his impaired health. Two years upon that circuit brought to his friends the painful reflection that his work as an active itinerant preacher was done. At the Conference of 1852, his name was stricken from the effective roll, to be placed on it no more. From this period until he entered upon eternal life, he sustained a superannuated relation to the Conference. He died at his home in Barren county, Kentucky, October 22, 1856.

Without the advantages of early education, yet endowed with a superior mind, by close application and study, Mr. King became one of the master-spirits of the Conference of which he was for so many years a member. In the social circle, affable in his manners, he was a universal favorite wherever he was known. Exceedingly modest, and with humble views of his own preaching abilities, it was difficult to persuade him to preach, especially on popular occasions; yet, with a thorough acquaintance with the doctrines of the Church, he was amongst the ablest defenders of the Christian faith. In the discussion of his subject, which in its presentation most generally resembled the smooth and unruffled stream meandering gently within its channel, there were occasions when, rising with the grandeur of his theme, he overleaped the banks, and, with an eloquence that was commanding, swept every thing before him. He was one of the most devout men we have ever known. Called of God to the high and responsible duty of leading sinners to repentance, he would shrink from the task if he had dared to avoid it. While he studied to show himself approved a workman that needeth not to be ashamed, we have never known any man so dependent on the inspiration of the occasion as he. In the several fields of labor he occupied, his ministry was greatly blessed in the salvation of souls. His death was full of triumph. "My heart is fixed, trusting in God," were among the words that fell from his dying lips. "A few minutes before his departure, trying to speak, and failing to say what he wished, he

turned to a friend, and said, '*Let me go,*' and then ceased to breathe."

His wife was Miss Mary A. Ament, the daughter of Gabriel Ament, of whom we gave some account in a former volume. He left her with six children, two of whom have entered the ministry since the death of their father, and are now members of the Louisville Conference.

Hartwell J. Perry and John Christian Harrison are still living, and are members of the Kentucky Conference of the Methodist Episcopal Church. Mr. Perry is stationed in Maysville, and Mr. Harrison is on the Covington District.

We have had occasion frequently to record the name of the Limestone Circuit in these pages. It is first mentioned in the Minutes of 1790, when Samuel Tucker and Joseph Lillard (to the tragic fate of whom we have already referred) were appointed to it. Methodism was not only fostered within its bounds at an early day, but extraordinary revivals of religion crowned the labors of the ministry, so that by the close of the century it contained a larger membership than any circuit in the West. In the commencement of the present century it embraced some of the largest and most influential Societies in Kentucky. The Shannon Church, Germantown, Newland's Meeting-house, Hayden's Meeting-house, Flemingsburg, and Fitch's Meeting-house, were a few of the appointments it included. At these places classes had been formed, and were in a flourishing condition. Maysville—then called Limestone, with a very small membership—as

well as Germantown and Augusta, where no Societies had been formed, were also within its limits.

We have already noticed that the first deed of ground for the use and benefit of the Methodist Episcopal Church, on record, in Mason county, on which to build a house of worship, is dated 1806. A small log church, however, was erected in the county anterior to this.

A Society was formed at Shannon about 1797, and in 1801, the first church-edifice in that neighborhood was erected, by Daniel Rees, Samuel Craycraft, Elias Cowgill, and a few others, in August, 1803. In 1821, it was taken down, and substituted by a commodious stone building, which in its turn gave way to a beautiful brick edifice, which, on the 24th of May, 1868, was dedicated by Bishop George F. Pierce. The Church at Shannon rapidly increased in numbers, and has always been influential, and embraced many names that should never be forgotten. With those already mentioned, we record with much satisfaction the names of Calvin Bland, William Chancellor, Andrew Griffith, and Jesse Jefferson.

“In August we had a four-days’ meeting at Shannon Meeting-house. This was a time that numbers still living well remember. This meeting continued night and day, without intermission. I was employed night and day without sleeping for three nights. Brother McKendree preached on Monday morning, and while he was preaching, the power of God rested on the congregation; and about the middle of his sermon it came down upon him in

such a manner that he sank down into my arms while sitting behind him in the pulpit. His silence called every eye to the pulpit. I instantly raised him up to his feet, and the congregation said his face beamed with glory. He shouted out the praise of God, and it appeared like an electric shock in the congregation. Many fell to the floor like men slain in the field of battle. The meeting continued till late in the afternoon, and witnesses were raised up to declare that God had power on earth to forgive sin, and many did say he could cleanse from all unrighteousness. From this meeting the work went on with astonishing power: hundreds were converted to God; and one of the most pleasing features of this revival was, that almost all the children of the old, faithful Methodists were the subjects of the work." *

There are no records left to show when the Society was organized in Maysville. In the commencement of the present century, we find a small class at that place. In 1805, Jacob Young and Samuel Sellers were appointed to the Limestone Circuit; but Mr. Sellers was soon removed to another portion of the District, and Miles Harper, who had been appointed to the Lexington Circuit, changed to the Limestone.

In entering upon his work, Mr. Young makes the following entry in his Journal: "I spent several days in Maysville, at John Armstrong's, trying to recruit my health. I found but fourteen Method-

* Rev. William Burke, in *Sketches of Western Methodism*, pp. 83, 84.

ists in the town at that time. I preached on Sunday, and had a lively class-meeting.”*

Under the ministry of Young and Harper, the Limestone Circuit was blessed with an extensive revival of religion. The work commenced in Maysville, under the preaching of Mr. Harper, and continued through the Conference-year.

In 1816, when William Holman was appointed to the Limestone Circuit, he says in his Diary: “The new city of Maysville was in the circuit, and at that time had a small frame church-edifice, and a membership of about sixty persons—very respectable, but poor.” He adds in a memorandum, “One rich man, John Armstrong.”

In 1820, the Society had acquired sufficient strength to be formed into a separate charge, to which Burwell Spurlock was appointed as the first stationed preacher. The numerical strength of the Church in Maysville at the time Mr. Spurlock became the pastor cannot now be ascertained, as the numbers in Society at that point were reported at the Conference of 1820 with the Limestone Circuit. In 1821, at the close of the year, he reported one hundred and forty-two white, and thirty colored members. From that period Methodism continued to increase, accumulating additional strength with almost each successive year, until the Conference of 1845, at which time the station comprised a membership of two hundred and eighty-three white, and one hundred and eight colored. On the 15th of September, 1813, Bishop Asbury preached in

* Autobiography of Rev. Jacob Young, pp. 165, 166.

Maysville, and dedicated the first church-edifice erected by the Methodists at that place. His text was Luke xix. 10: "For the Son of man is come to seek and to save that which was lost." In 1819, it was superseded by a brick building, which was burned in 1851, and a third house erected, which now stands on the same ground. John Armstrong, Johnson Armstrong, Peter Grant, John Rudy, Jacob Outen, Mrs. Whittington, and Mrs. Southerland, were among the first members at Maysville.

Previous to 1830, the Church at Maysville was favored at different periods with revivals of religion, the most extensive of which was under the ministry of Abel Robinson, who was appointed to the station in the autumn of 1827. Methodism in this city has at every period of its history furnished names that are dear to the Church. If in the commencement of the present century there were those to be found who were

" Bold to take up, firm to sustain,
The consecrated cross,"

at the period of which we write, were both men and women who were bright and shining examples of piety and zeal.

John C. Reed, and his wife, Mrs. Emily Reed, were model Christians. Mr. Reed was quiet and unobtrusive in his Christian profession, while his wife was more active and energetic; but, hand in hand, they labored to advance the prosperity of the Church. Mrs. Reed was born in Beaver county,

Pennsylvania, January 14, 1803. When only twelve years of age, under the ministry of the Rev. Andrew Hemphill, she became a member of the Methodist Episcopal Church. On the 26th of December, 1820, she was married, and in March, 1828, removed with her husband to Maysville. From the time she joined the Church, and obtained the witness of the Spirit, she was uniform in her piety, and zealous to promote the cause she had espoused. At the time she removed to Maysville, the Church was enjoying unusual prosperity; and at once believing that a field of usefulness lay before her, she devoted all her energies to the accomplishment of good. With a strong and vigorous mind, with social qualities of a high order, ardent in her piety, and preferring "Jerusalem above her chief joy," she gathered around her a circle of friends who loved her, and upon whose hearts she impressed the sublime truths of Christianity.

In her household, she trained her children for usefulness in life, and for the heaven to which she was journeying; while in the Church, whether in the great congregation, in the prayer-meeting, the love-feast, or the class-meeting, her light shone with unremitting luster. "An affectionate wife, a tender mother, a devoted Christian, she filled the sphere of duty in each, and enforced her precepts by example." Her death was sudden. Deeply experienced in the things of God, her religious enjoyment had been great for several days. She continued exultant in hope of eternal life. On her last day on earth, after attending to household duties,

before retiring, her husband read the thirty-ninth Psalm, of the beauty of which she spoke with rapture. Slightly complaining, she lay down, and requested her husband to send for the physician. Then suddenly lifting her hands, she exclaimed, "I'm dying!" and in a moment her spirit had fled. She died May 29, 1861. Mr. Reed is still living.

William Ingram resided in Germantown, a pleasant village in Mason county. He was born in Virginia, October 1, 1798. In 1811, his father came to Kentucky, and settled in Mason county. Under the ministry of the Rev. Walter Griffith, in 1818, he embraced religion, and joined the Methodist Church. For twenty-four years he devoted himself to the service of God, exemplifying in his life and conversation the sincerity of his profession. While he loved the followers of Christ of every Communion, he especially loved those of his own household, and was active in the advancement of that branch of the Church of which he was a member. Without the semblance of bigotry, he prized the privilege of being identified with the Church of God far above the riches, the honors, or the pleasures of the world. A regular attendant upon all the means of grace, his seat in the house of God was never vacant, unless he was absent from home, or sick. His last illness continued for eight weeks; but during this time, no cloud dimmed his hope of eternal life. Happy in the prospect of the joys that awaited him, a few nights before his death, his family were aroused from sleep by his repeating, in a clear, strong voice,

“My theme, through all eternity,
Shall glory, glory, glory be.”

He died December 2, 1842.

His wife was Miss Harriet Duff. She was born in 1801, and was married to William Ingram in 1822. We have seen, in a former volume, her father open his doors for the preaching of the gospel, in the commencement of the present century, and himself a bright example of Christianity. Brought up by parents who truly feared God, in the early morn of her life she embraced religion, and from the time of her conversion until May, 1845, when she exchanged the cross for the crown, she was among the brightest ornaments of the Church. From the time of her marriage, the house of her husband became the home of the itinerant preacher, where he always found a welcome and a place of rest. Obliging to her neighbors, charitable to the poor, and ever active to promote the prosperity of the Church, her influence was felt wherever she was known. Her mind was cast in a superior mold, but her intellect and her influence were laid upon the altars of the Church, and consecrated to the cause of the Redeemer. A short time before her death, she was married to the Rev. James Savage. Her death-bed scene was full of triumph.

Bracken county joins Mason on the Ohio River, and for more than seventy years has been a stronghold of the Methodist Church. We have previously referred to the log church which was built in 1799, near where the Sharon (Presbyterian) Church now stands. The following year a similar house was

erected, by Ferdinand Dora, about three miles from Augusta. Mr. Dora was an Englishman by birth. Emigrating to America, he first settled in Maryland, where he became a Methodist.

Removing to Kentucky at this early period, his house became a preaching-place until he built, chiefly by his own labor, a house of worship, known as Dora's Meeting-house. This house remained until 1837, when it was taken down, and a beautiful brick church erected in its stead, known as Mount Zion. His two sons, William and Beauchamp, and Thomas Bradford, were the principal contributors in the erection of the Mount Zion Church.

William Dora was one of the most consistent Christians we have ever known. He served God from principle, and was unimpeachable in his life. He erected an altar in his own house, on which the morning and evening sacrifice were always offered to God. He delighted in the service of the sanctuary, he was a leader in the prayer and class-meetings, labored faithfully with penitents, and contributed largely to the institutions of the Church.

In 1845, when the question of the division of the Church was agitated in Bracken county, and not only its peace, but its very existence, was threatened, William Dora stood as impregnable as the rock of Gibraltar, and alike indifferent to smiles or frowns, to promises or threatenings, adhered to the fortunes of Southern Methodism. Influenced by principle in the position he had taken on this question, he never hesitated for a single moment. To his calm-

ness, his self-possession, and his inflexibility of purpose, is the Church in Kentucky greatly indebted. Such a man would meet death with composure. The promises of the gospel sustained him. He departed this life, in Brooksville, Kentucky, October 27th, 1865.

Mrs. Elizabeth Bradford lived in the same county. She was born in Virginia, in 1771, and joined the Methodist Episcopal Church when about eleven years of age. She was impressed with the necessity of religion when a child, and desired to join the Church, but her parents thinking her too young, objected. Her father was the intimate friend of General Washington, who frequently visited his house. Holding Elizabeth in his lap on one occasion, Mrs. Bradford said to him, "General Washington, Elizabeth wishes to join the Church, but we think her too young." Washington replied, "No child is too young to join the Church." She never forgot the reply of Washington, and often repeated it to her children.

In 1782, her father emigrated to Kentucky, reaching the District on the 14th of August, the day on which Bryant's Station was besieged by five hundred Indians under the command of Simon Girty.

She was married to William Bradford, in Nicholas county, when eighteen years of age. In 1826, she was left a widow, with several children, by the death of her husband, who was a deeply pious member of the Methodist Episcopal Church.

Her life was protracted until February, 1867, when, at the age of ninety-six years, she sweetly fell

asleep in Jesus. She is buried by the side of her husband at the Mount Zion Church.

Among the representative women, both in the Church and in the Commonwealth of Kentucky, Mrs. Bradford occupied a prominent place. She was distinguished for her intelligence, her piety, and the influence she exerted in the community where she lived. She was a Christian of the purest type, and loved the Church and its institutions. Along the pilgrimage of life, she enjoyed the consolations of religion, and when nearly a hundred years old, she still leaned on the precious promises of the gospel.

From Bracken county, let us turn our attention to Fleming and Lewis counties; and before we take leave of this portion of the State, let us inquire into the progress the Church was making in these counties. Coeval with the formation of the Limestone Circuit, Methodism was introduced into Fleming county, where it met with an encouragement that distinguished its first appearance in no other division of the District of Kentucky. Before the close of the past century, Societies had been formed in Flemingsburg and various portions of the county. In the summer of 1803, while Burke was traveling the Limestone Circuit, a quarterly-meeting was held in Flemingsburg, at which Nicholas Snethen and William McKendree were present, which "was a time long to be remembered." They both preached with great power. The revival influence extended through the county, permeating every community, until the whole country was ablaze.

We have already alluded to the removal of Miles Harper from the Lexington to the Limestone Circuit, after the Conference of 1805, as well as to the success that was crowning his labors in his new field. The revival which during this year commenced at Maysville, under the ministry of Mr. Harper, spread all over the country. Flemingsburg was the second place to share its blessings, from which its influence went out in every direction. The fourth quarterly-meeting for this year was held near the town of Flemingsburg. It was a camp-meeting. Burke was the Presiding Elder on the District, and was present "in the vigor of health, and preached with all the energy and pathos of a young man. . . . The work commenced on Thursday, and went on with little intermission till the next Wednesday. . . . During fifty-four hours the voice of singing never ceased for a moment. A vast number united with the Church, and a great number were converted."* The preachers closed their year's labor on this circuit at Flemingsburg, holding a "two-days' meeting," leaving "many weeping, some rejoicing, and nearly all promising to meet them in heaven."

In Lewis county, Methodism first appeared in 1802, where it was carried by "good Henry Smith, then traveling the Limestone Circuit. The results of his labors were first seen on the waters of Cabin Creek, near where the Bethel Church now stands."† The revivals of religion, to which we have just re-

*Autobiography of Rev. Jacob Young, p. 169.

† Vol. II., p. 238.

ferred, extended into Lewis county, and soon Societies, as if by magic, sprung up in different portions of the county.

It would be pleasant to trace the triumphal march of the Church in these two counties during the years that intervened from the time that Methodism first pressed their soil until the period with which this chapter closes. So rapid, indeed, was its progress, that in an incredibly brief period its power was felt and acknowledged in every community. Churches, around whose altars its representatives worshiped God, dotted almost every neighborhood. At the close of this year, Fleming Circuit comprised a membership of seven hundred and twenty-eight whites, and fifty-seven colored; and the Lewis, five hundred and ninety-nine whites, and thirty-four colored; while a circuit bearing the name of Limestone, together with the Maysville Station and Blue Lick Circuit, in addition to the Flemingsburg and Lewis Circuits, with a membership of nearly three thousand, occupy the territory embraced in the old Limestone Circuit.

Daniel K. Putman resided at this time in Lewis county; was born in Culpepper county, Virginia, December 26, 1783; emigrated to Kentucky with his parents in 1794, and was married to Miss Anna Grover, daughter of Jonathan Grover, (a regular soldier in the war of the American Revolution,) September 27, 1808. He joined the Methodist Episcopal Church in 1818, was licensed to exhort in 1821, and licensed to preach in 1823. In his youth he was sorely afflicted with white swelling,

which rendered him a cripple for life. He acquired a good English education, and commenced the profession of school-teaching when quite young, which occupation he followed for forty years. His pupils are scattered over the Western, and a portion of the Southern States, many of them occupying honorable stations in society—some in legislative bodies, some on the judicial bench, and others heralds of the cross of Christ.

As a citizen, school-teacher, and preacher, he was acceptable, and highly esteemed by all who knew him. His preaching was plain and ardent, evincing that he was well versed in experimental religion, and he was the instrument in the hands of God of turning many from the power of sin and Satan to the knowledge of the truth as it is in Jesus.

He died on the 7th of January, 1858, in Lewis county, Kentucky, in the triumphs of a living faith, and in full assurance of immortality and eternal life.

The Licking Circuit first appears in the Minutes of 1804, to which Benjamin Edge was appointed. This circuit included Newport. In September, 1805, Bishop Asbury "called on Elijah Sparks at Newport, and baptized two of his children." In 1806, a small class was formed in the village, at the house of Jonathan Hulin. The members who formed the first class were, Dr. Thomas Hinde, Mary Todd Hinde, Patsey Hinde, Nancy Southgate, Maria Lindsey, Clarissa Hulin, Eliza Butler, Susanna Butler, Rachel Ritterhouse, Margaret Martin, Ann R. S. Martin, and Susanna W. Martin. These constituted the Church in Newport up to 1812,

when John Lindsey, Mary Mayo, Jane Fowler, Esther Daniels, Mrs. Gordon, and Dolly Gordon, joined the Church; and in 1815, the class was again strengthened by the addition of Hezekiah and Hester Hayman.

Not only the class-meeting, but preaching also, was kept up at the house of Mr. Hulin until 1814, when the log court-house was occasionally used for these purposes. On some occasions, however, previous to 1814, there was preaching at the United States Barracks. A brick court-house was completed in 1816, which was used as a preaching-place for all denominations. In the month of May, 1818, a camp-meeting was held about six miles south of Newport, on the land owned by Stacey Reeves, and called Reeves's Camp-ground. This was the first camp-meeting ever held in that section of the State. At this camp-meeting Isaiah Hayman joined the Church, and became the leader of the class. At the Conference following this camp-meeting, a new circuit was cut off from the Licking, which was called the Newport Circuit.

A reference to the names of the members of the Church in Newport, impresses us with the influence and intelligence of those who at this early period were the guardians of Methodism at that place. The Society continued to increase, and in 1827, the first Methodist church was erected.

The first Methodist Society in Covington was formed in 1827, and was composed of David Musselman, Margaret Musselman, Henry Hillhouse, Hannah Westcott, Elizabeth Westcott, Thomas

Hinton, Sarah Hinton, William Powell, Elizabeth Powell, and Margaret Martin. David Musselman was appointed class-leader, and William Powell was a local preacher. A few months after the organization of the Church, Israel and Ann Martin became members.

Although Methodism was introduced into Covington at a later period than into Newport, its advancement was much more rapid. The rapidly-growing town of Covington was embraced in a circuit bearing the name of "Ohio," to which, in the autumn of 1827, Abram Long and Thomas W. Chandler were appointed. Enterprising and zealous, they entered upon their work with zeal, and prosecuted it with untiring energy. During their ministry, the small Society was blessed with a gracious revival of religion, in which many were added to the Church. Preaching at this period was held in an old log school-house which occupied the ground on which the city hall now stands, having no church until 1833.

In 1831, the first Methodist Sabbath-school was organized in Covington. Mr. Whitaker, of Cincinnati, was the superintendent the first year. He was succeeded by Hiram Martin, who continued the most of the time until 1858. At no point perhaps in Kentucky has Methodism been confronted by stronger opposition than in Covington; and in reaching the proud eminence it now occupies, difficulties had to be overcome at every step. A succession of revivals has crowned the labors and prayers of the Church.

Mrs. Margaret Martin, whose maiden name was Margaret Ritterhouse, was the daughter of Peter and Rachel Ritterhouse. She was born March 3, 1782, on Braddock's Battle-ground, in Westmoreland county. Her father died previous to her birth. In 1792, after the second marriage of her mother, the family emigrated to Kentucky, descending the Ohio River in a flat-boat. Landing at the mouth of the Licking River, they stopped for a short time on Bank Lick Creek, a few miles above, but afterward removed to Riddell Station, near Paris, that they might be protected from the Indians. While here, a Methodist preacher passed through the neighborhood, in 1794, and under his preaching she and her mother were awakened, and soon afterward joined the Church, at the house of Abram Byrd. The conversion of both the mother and daughter quickly succeeded their connection with the Church.

In 1795, the family returned to their first home in Kentucky, on Bank Lick Creek, and the following year settled on the west bank of the Licking River.

On the 5th of June, 1796, she was married to Captain William Martin, who, though only twenty-two years of age, had become distinguished for his bravery and skill in Indian warfare.

In the community in which Mr. Martin settled there was no Methodist organization, and unwilling to live out of the Church, his wife became temporarily a member of the Baptist Church, having been received into that Communion without rebaptism, to which she would not consent.

In 1806, when the first class was formed in Newport, she reëntered the Methodist Church, of which she was for many years an ornament. At the time of the organization of the Church in Covington, she became a member. Her husband died in 1828, and in 1831, she was married to Captain John Tennis, a member of the Baptist Church. Deeply devoted to the Methodist Church, she did every thing in her power to promote its prosperity. Her own children and a majority of her step-children, influenced by her piety, joined the Methodist Church with her, instead of the Baptist with their father.

Until summoned by the Master, she continued promptly to discharge her duties as a Christian, exhibiting in her walk and conversation the beauties and graces of religion. Her spiritual enjoyments were marked to the close of her eventful life, and in great peace, January 5, 1868, she passed away. She left behind her five children, all of whom are members of the Methodist Church. At one time, seventeen persons by the name of Martin belonged to the Scott Street Church in Covington, fourteen of whom were her children and grandchildren.

There was a decrease in the white membership this year of *seven hundred and twenty-three*, and in the colored, of *seven hundred*.

CHAPTER XII.

FROM THE KENTUCKY CONFERENCE OF 1831 TO THE
CONFERENCE OF 1832.

The Conference met in Louisville—Bishops Roberts and Hedding present—Edward L. Southgate—Minor M. Cosby—William Phillips—Lewell Campbell—Carlisle Babbitt—Thomas Hall—Elijah Sutton—Learner B. Stateler—Joseph D. Barnett—John Littlejohn—Methodism in Lexington—Spencer Cooper—Mrs. Sarah Norton—Mrs. Nancy B. Buskett—Mrs. Catherine Campbell—James Overstreet—Rice Harris—John Pace—Christopher Clarke—Joshua McQueen—James B. Ballard and his wife—Joseph Proctor—John O’Rear—James Hines—Mrs. Elizabeth Briggs—Mrs. Albina Emerson—Increase in membership—Conclusion.

THE Kentucky Conference for 1831 was held in the city of Louisville, commencing October 13th. Bishops Roberts and Hedding were present, and presided alternately.

Nine preachers were admitted on trial, sixteen into full connection, four located, two were placed on the supernumerary, and fifteen on the superannuated list, and one was expelled.

The names of those admitted on trial were Edward L. Southgate, Minor M. Cosby, William Phillips, Lewell Campbell, Carlisle Babbitt, Thos. Hall, Elijah Sutton, Learner B. Stateler, and Joseph D. Barnett.

Edward L. Southgate was appointed to the Hinkstone Circuit, but, after traveling one year, was discontinued at his own request. In 1833, he returned to the itinerant ranks; but in 1835, again requested to be discontinued. He was a man of superior endowments, and promised great usefulness to the Church. He resided in Newport, and as a local preacher was remarkably useful. He was cut down in the noontide of life. He died May 18, 1852, in the forty-fourth year of his age.

Minor M. Cosby was a young man of more than ordinary promise. When about twenty-one years of age, he professed religion, and two years afterward became a traveling preacher. His appointments were the Greenville, Danville, Winchester, and Henderson Circuits, and in all these charges he made full proof of his ministry. He was deeply pious, remarkably studious, and eminently useful. He died of congestive fever, September 5, 1835. "His last sufferings were severe and trying, but were borne with firmness and resignation; and the testimony of his dying hour illustrated the principles of his profession as a minister of Christ."

But few men in Kentucky have entered the ministry at any period, who in so short a time attracted so much attention as William Phillips. He was born in Jessamine county, Kentucky, May 7, 1797. Although religiously educated, he did not enter the Church nor make a profession of religion until he was more than thirty years of age. He was converted in Montgomery county, at Old Fort Meeting-house—the spiritual birth-place of hundreds—five

days after he joined the Church as a seeker of religion.

Believing it to be his duty to preach the gospel, he was licensed December 27, 1828. After exercising his gifts for nearly three years as a local preacher, in 1831 he was received on trial by the Kentucky Conference. His first appointment was to the Winchester Circuit, his second and third to the Lexington, and his fourth and fifth to the Newport and Covington Stations.

Mr. Phillips appeared in Kentucky as a Methodist preacher at an opportune period. Campbellism had just made its appearance in the State, and, although in its infancy, was assuming high prerogatives and endeavoring to establish its authority with as much arrogance and pretension as though it was hoary with age. In the propagation of its heresy, its evangelists were traveling extensively and laboring with unremitting zeal. They were especially distinguished for their propensity to disputation. Not only the preachers, but the private members of that Communion, sought every opportunity, whether in public or in private, to arraign the religious faith of evangelical Christians, and to call in question the piety of all who dissented from their dogmatical teachings.* Professing to take the Bible alone as their *creed-book*, they entirely repudiated the agency of the Spirit in the salvation of the sinner, and de-

* It is stated that, on one occasion, an illiterate negro joined the Campbellite Church, and immediately after his immersion, on being led from the water, he met a person whom he knew, and accosted him by saying, "Do n't you want to 'spute?"

rided the doctrine of the witness of the Spirit. By ministers of ability of the several branches of the Church of Christ the fallacy of their teachings was exposed, but by no one with more signal success than William Phillips. Familiar with the points at issue, well versed in every argument that could be adduced in support of Campbellism, and thoroughly acquainted with the teachings of the Bible, he held the system up to public gaze, and in the light of revelation exposed it in all its hideous deformity. His exposition of it was overwhelming. Not only in the pulpit did he evince a high order of talents, but he wielded his pen with a master's hand. He published in the *Western Christian Advocate* a series of communications against Campbellism remarkable for their force and clearness, that were read by thousands who had never looked upon their gifted author. So conclusive were his arguments in these articles, that the Kentucky Conference, by a unanimous vote, requested him to publish them in book-form, that they might be preserved to the Church. Nor was his ability and usefulness confined to his gifts as a polemic. In every department of the Christian ministry he excelled. As a practical preacher, he had but few equals in the West; while his persuasive powers contributed to his success in winning souls to Christ.

From the first of June, 1835, while stationed in Newport and Covington, until the General Conference of 1836, when he was duly elected Assistant Editor of the *Western Christian Advocate*, he contributed largely to the columns of that paper.

Hardly had he entered on the discharge of his duties as Assistant Editor, after his election by the General Conference, when he was violently attacked with fever, from which he never recovered. On the 22d of June, 1836, he was confined to his bed, and continued to grow worse until the 4th of August, when he bade adieu to earth.

During all his illness—which was protracted and severe—his confidence in the atoning merits of our Lord Jesus Christ was firm and unshaken. It is pleasant to record the words of triumph as they fall from the lips of the dying child of God. At one time he said, “I feel for me to live is Christ, but to die is gain.” At another time, while suffering severe pain, he remarked, “When we get to heaven, we shall then be done suffering. Pain and affliction shall be over, and God will wipe away all tears from every eye.” “Do you expect to get there?” he was asked. “Yes,” he replied, “my soul sometimes exults at the prospect,” and then added, “Glory to God!” He said to a friend, “My mind is entirely at peace. It is doubtful whether I shall recover from this sickness; but to me death has no terror, the grave no gloom. If it were the Lord’s will, I should like to live, that I might make some better provisions for the temporal and spiritual welfare of my family. But why do I talk thus? The Lord is sufficient. I now wish to leave this with you as my testimony: that my hope is in Christ, through whose blood I shall conquer. I now feel none but Jesus can do helpless sinners good.” Again he said, “In retrospecting the past, contemplating the

present, and looking forward to the future, I have nothing to fear."

Although Lewell Campbell was a minister of the Kentucky Conference but six years, the impression he left in the charges he filled has not yet been effaced. Left an orphan in early childhood, he grew up without the advantages of education, and when he entered the ministry he had made but little progress in the cultivation of his mind. Soundly converted to God, and feeling that "woe is me if I preach not the gospel," he entered the Conference in 1831, determined to avail himself of every facility within his reach, that he might become "a workman that needeth not to be ashamed." His appointments in Kentucky were the Ohio, Newcastle (two years), Christian (two years), Logan, and Taylorsville Circuits. At the Conference of 1837, he was reappointed to the Taylorsville Circuit, "but offering his services for the work in the Republic of Texas, then included in the Mississippi Conference, he was appointed to that field."

"After spending a short time in Texas, he attended the session of the Mississippi Conference, held in Grenada, Mississippi, December 5, 1838. Such was then the vast extent of the Conference territory, and the limited supply of preachers, that it was difficult to fill some of the most important charges. In consequence of this, Mr. Campbell was withdrawn from Texas, and appointed two successive years in New Orleans. During his stay in New Orleans he was married to Miss Sybil Ruter, the accomplished daughter of that highly gifted man and minister,

and first missionary to Texas, the Rev. Martin Ruter, D.D. From his first coming to the Conference, in December, 1838, his connection with it was unbroken until his death. Of the twenty-eight years of his itinerancy, he labored eight on circuits, two on stations, sixteen on Districts, one as Agent for Centenary College, and the last year of his life he was on the superannuated list. He was elected a member of the Louisville Convention, and was a member of every subsequent General Conference held previous to his death. His early educational advantages were very limited; but after he entered the ministry, he was a diligent and successful student to the close of his life, and became intellectually and theologically a man of great strength, and may justly be held up as an example of encouragement to all others similarly situated. Mr. Campbell was scrupulously honest in his investigations and conclusions about every subject that passed in review before his mind, and was bold and independent in the expression of his settled convictions. He was constitutionally ardent and impulsive in his temperament, and sometimes, for a moment, he would yield to his impassioned nature, and give utterance to extreme opinions; but if ever he learned that he had incautiously wounded the feelings of any one, he became the more afflicted of the two, and embraced the earliest opportunity for explanation and reparation. After becoming the head of a family, he was often annoyed with the temptation that some member of his household might sicken and die during his long absence from home.

This led him to seek that entire consecration to God which would enable him to commit his family fully into his hands when far away from them; and, to use his own expressive language, 'I asked God to sanctify me wholly, and he did it, and since that time I have had but little anxiety about sickness and death in my family when away from home, doing my Master's work.' Mr. Campbell was not what we usually term a revivalist, yet he entered fully into the revival spirit; and in conducting his protracted and camp-meetings, he was judicious in selecting such ministers for the pulpit as were most successful in conducting revival exercises. As an administrative officer, he was quite above mediocrity, and the preachers of his District had the utmost confidence in his sense of justice to them, as well as the interests of the Church. His health had been precarious for years, and he was subject to violent attacks of illness. At the last Conference he reluctantly consented to be placed on the superannuated list. In the spring he traveled northward in quest of health, and was so improved that he returned flattered with the idea that he was fully restored. He felt a burning anxiety to engage once more in his appropriate work, and finding the Fayette District had been vacated by the death of its Presiding Elder, the Rev. B. M. Drake, he expressed a willingness to be employed in that charge, which met the approval of Bishop Kavanaugh, and he accordingly entered upon its duties. But he was mistaken as to the permanent restoration of his health. As soon as he commenced the active duties of the

ministry again he began to decline, and after attending four quarterly-meetings, in an attempt to reach his home, in Jackson, Louisiana, he was violently attacked on board the boat, so that by the time he reached Bayou Sara, he seemed to be unconscious; and after lingering from Tuesday until Friday night, September 21, 1860, he was permitted to enter into the rest of the redeemed from earth. In his death we have been deprived of one of our best counselors and most influential ministers, and we mourn our loss as for a brother dead; but we know where we may find him again.”*

The name of Carlisle Babbitt is dear to the memory of thousands in Kentucky. He was born in Vermont, March 18, 1808. He was converted at a camp-meeting held near Dayton, Ohio, but of the time we are not advised. He entered the Kentucky Conference as a probationer in the autumn of 1831, and labored assiduously in the State until 1855, when he located. For several of the first years of his ministry he occupied the most laborious and rugged fields in the Conference. His first appointment was to the Somerset Circuit, his second and third to the Cumberland Mission, and his fourth to the Kentucky Mission. At the time Mr. Babbitt took charge of the Cumberland Mission, it embraced all of the mountain region in the south-eastern portion of Kentucky, and was not only the largest, but the most difficult appointment to travel in the Conference; and although alone the first year, yet, when returned to it the second year, he

*General Minutes M. E. Church, South, Vol. II., p. 228.

had so improved and enlarged the work that Elijah Sutton and Moses B. Evans were appointed to assist him.

In 1834, the Cumberland Mission was divided, and two large missions were formed—one retaining the name of Cumberland, to which Richard Holding and Napoleon B. Lewis were appointed, and the other called “Kentucky Mission,” to which Mr. Babbitt was sent, with John C. Niblack as his colleague.

It was while Mr. Babbitt traveled this mission that the following incident occurred. It was in the month of January, on the coldest day of the season, that he was traveling through the mountains on his way to an appointment. The road over which he had to pass lay chiefly in the small streams that threaded their course through the valleys; and being gorged with ice, he soon discovered that it would be impossible for him to reach his appointment in time for preaching. However, he journeyed on, walking and leading his horse, and breaking the ice with a piece of wood he was carrying for the purpose. His progress had been so slow, that at twilight he had made but a few miles from the house he had left in the morning, and he began to have apprehensions that he should find no shelter for the night. Passing around a curve in the mountain, he espied at a distance a light emitted from the window of an humble cabin. Encouraged by the hope of shelter from the chilling blasts, he pressed his horse forward, and far into the night, after much difficulty, reached the house.

“Halloo!” he cried at the top of his voice, and more than twenty rough men responded to the call. “Can I stay all night?” said the preacher. “I have been lost all day in the mountains, and am nearly frozen.” He was invited to alight from his horse, and to enter the house. More than twice the number of men were present than he at first supposed, and soon he was led to have serious apprehensions for his personal safety. They not only presented a rough appearance, but they were gambling and drinking, while the most dreadful oaths were falling from their lips, and frequently hostile demonstrations were shown toward the stranger. Only one woman was present, but she partook of the profanity of the men, and indulged in language too horrible to be repeated.

The preacher had not spoken since entering the cabin. At length the old woman said to him:

“Mister, you seem to be a stranger in these parts.”

“Yes, madam,” was his reply.

“May I ax you your name?” said she.

“Carlisle Babbitt,” he answered.

“Mister, where did you come from?”

“From the settlements,” referring to the older portions of the State.

“Mister, what are you doing out here?” she asked him.

“I am looking, madam, for lost sheep.”

“Gracious heavens!” she answered; “there ain’t no sheep here: the wolves have eat all the sheep;” and then addressing the man who seemed to be her

husband, she exclaimed, "Yes, there is one old ram at Jake Noble's, and I'll bet a thousand dollars that it belongs to this man! How many sheep," she continued, "have you lost?"

He replied, "Thousands have strayed from my Father's house."

"Warn't he rich!" was her exclamation of surprise. "Were they all white sheep? and what kind of marks had they?"

He answered again, "I am in search of the lost sheep of the house of Israel."

"You're a preacher, I reckon?"

"Yes, I am a Methodist preacher, and am traveling as a missionary through all this mountain region to call sinners to repentance."*

During this conversation, the men had continued at the card-table, swearing profanely and drinking whisky.

There are but few persons so abandoned as not to entertain some respect for preachers of the gospel, who faithfully represent their profession.

Upon hearing the announcement that the stranger was a preacher, every card was dropped, and for a few moments a silence that became painful ensued. He was kindly cared for during the night, and in the morning, when all were sober, he exhorted them to a speedy repentance, and engaged in prayer with them for their salvation. He left an appointment to preach for them four weeks from that day, and

* We have heard this incident related as having occurred elsewhere, and with another preacher, but we received it directly from Mr. Babbitt, a few months after it took place.

was instrumental in the awakening and conversion of many of them, and in the organization of a class, of which the old woman became a pious and useful member.

To Methodism the mountain counties of Kentucky are greatly indebted for the blessings which Christianity has conferred upon them. The Rev. Joseph Huber, a distinguished preacher of the Presbyterian Church, once said to the author: "I was traveling through the mountains of Kentucky, in Laurel, Clay, and Perry counties, distributing tracts, and preaching to the people. I found, however, that in every place the Methodist missionary had preceded me. I at length became ambitious to find a family whose cabin had not been entered by a Methodist preacher. For several days I traveled from settlement to settlement, on my errand of good, but into every hovel I entered, I learned that the Methodist missionary had been there before me. One evening I was lost. The path I was pursuing was growing dim, and night was fast approaching; but one thought sustained me: if I found a cabin by following this path, I would realize my coveted wish. A few miles brought me to a small cabin, at the base of a mountain. The dogs barked on my approach, which brought to the door a rough man and woman. I asked permission to stay all night, which was readily granted. No preacher, I felt sure, had ever been here before me. Entering the house and looking around, the first object that attracted my attention was a religious tract. I inquired at once as to whence it came. The woman

answered first: 'Our missionary, the Methodist preacher, left it here the last time he preached.' I remained all night, was treated with hospitality, gave the family my blessing and my prayers, and bade them farewell, but never afterward looked for any place among the poor where a Methodist preacher had not been."

During the twenty-four years Mr. Babbitt traveled in Kentucky, no one of his contemporaries more faithfully discharged the duties of an itinerant preacher. Whether in charge of circuits, as an agent for the institutions of the Church, or performing the duties of a Presiding Elder, he was true to the work assigned him.

After his location in 1855, he settled in Illinois, and in 1857, became a member of the Southern Illinois Conference, where, as in Kentucky, he was faithful to the trusts committed to him by the Church. He fell at his post, June 26, 1864.

We have known preachers whose gifts were inferior, but who, by their upright walk and their fidelity to the Church, did more to advance the prosperity of the cause of Christ than others whose talents were of a high order. Although Thomas Hall was a moderate preacher, yet he was so good a man that he was acceptable and useful wherever he was known. He entered the Conference in 1831, and filled several of the most laborious fields in Kentucky. A large portion of his life was passed on the superannuated list, which relation he sustained to the Conference at the time of his peaceful and happy death, which occurred June 15, 1866.

The name of Elijah Sutton appears in the Minutes from 1831 to 1845, when he located. In the early part of his ministry, his fields of labor were very arduous, and, although he entered the Conference with an excellent constitution, excessive toil and exposure so impaired it that, in 1839, he was compelled to retire to the superannuated roll. He occasionally afterward sustained an effective relation to the Conference, but being unable to perform the duties of the pastorate, he located. He lives in Jefferson county, Kentucky.

Learner B. Stateler and Joseph D. Barnett are both in the effective ranks. Mr. Stateler is a member of the Indian Mission Conference. Mr. Barnett is a member of the Louisville Conference, and is at present Presiding Elder on the Hardinsburg District.

A name appears this year on the superannuated roll in the Kentucky Conference with which we have not previously met in the Minutes in the West. John Littlejohn was born in Penrith, Cumberland county, England, December 7, 1756. His family emigrated to America about 1767. He was awakened under the ministry of John King, in 1774, and through the earnest preaching of John Sigmon, he sought and obtained remission of sins. He was one of twelve persons who constituted the first Society formed in the city of Alexandria. He entered the Conference in 1777, and after traveling two years, he married and returned to the local ranks. After his location, he settled in Leesburg, Virginia, where he remained until 1818, when he removed to

Kentucky, and settled in Louisville. At a later period he came to Warren county, and finally to Logan. In 1831, he was reâdmitted in the Baltimore Conference, and transferred to the Kentucky, and placed on the superannuated list, on which he remained until May 13, 1836, when "his death was as triumphant as his life had been useful and exemplary."

But few men in the American ministry have ranked with John Littlejohn. During the brief period in which he performed the duties of a pastor, he was one of the most efficient and useful preachers in the Church. Remarkable for his intellectual endowments, his consistent piety, and his uncompromising devotion to the Church, thousands waited upon his ministry, and through his instrumentality were awakened and converted to God. Returning to the local ranks, he carried with him a burning desire to save souls, and in his energy and zeal was scarcely surpassed by the faithful itinerant. He is said to have been one of the most eloquent men in the American pulpit. We remember to have heard him preach when he was seventy-nine years of age, and though he had lost much of the fire of youth, yet his voice was one of the sweetest to which we have ever listened. His head was white as snow, his step was faltering, but as he repeated the story of the cross, his eye kindled with animation, and words of rapture fell from his lips.

He died during the session of the General Conference of 1836. When the intelligence of his death

reached the General Conference, the following resolution was offered by H. B. Bascom:

“*Resolved*, by the delegates of the several Annual Conferences in General Conference assembled, That they have heard of the death of the Rev. J. Littlejohn, of the Kentucky Conference, with emotions of the deepest regret, and that they appreciate his character, his virtues, and his usefulness as a minister of the Methodist Episcopal Church for more than sixty years, as worthy of all commendation.”*

The Lexington Circuit was formed in 1788, and spread over the most beautiful portion of Kentucky.

We very much regret that no records are left us from which we can fix the precise date when the first class was organized in Lexington. At the Conference of 1803, Thomas Wilkerson was appointed to Lexington, which, at the request of the Church in that place, had been detached from the circuit and organized into a station, the first formed in Kentucky. We have no information as to the numbers in Society when Mr. Wilkerson entered upon his labors, but at the following Conference, he reported forty-seven white and thirty colored members. We think it probable that this was about the strength of the Church the previous year, as the health of Mr. Wilkerson was so feeble that he could preach but little, and he says that he “could see but little fruit as the result of his toil.” At the Conference of 1804, the town was placed again in the circuit, in which it remained until 1819, when it

*Journal of General Conference, 1836, p. 459.

again became a station, and Nathanael Harris was appointed to it.

At the Conference of 1820, the numbers are reported with the Society in Georgetown, making the aggregate at both places one hundred and eight white, and fifty-two colored members. The following year there was in Lexington one hundred and thirteen white, and seventy colored members. In 1822, the Society, under the ministry of Burwell Spurlock, increased to one hundred and fifty-four white, and one hundred and twenty-two colored members. Mr. Light succeeded Mr. Spurlock, and remained two years, and under his ministry the Church increased to one hundred and eighty-four white, and one hundred and thirty colored members. Mr. Light was succeeded by Mr. Akers. During the year that Mr. Akers had charge of the Church in Lexington, there was no material increase. He, however, was succeeded by Edward Stevenson, who for two years was the pastor of the Church. Early in the first year of the ministry of Mr. Stevenson, a revival commenced, which lasted during the entire term of his pastorate, in which hundreds were converted. Not only was the Methodist Church greatly strengthened from this extraordinary work of grace, but large additions were made to other Churches. At the close of Mr. Stevenson's second year, he reported two hundred and seventy-two white, and two hundred and twelve colored members. The revival which commenced under the ministry of Mr. Stevenson, continued to increase in influence and power, under the labors of Richard Tydings, who

succeeded him. At the close of Mr. Tydings's first year, he reported three hundred and sixty white, and three hundred and ten colored members. In 1828, he was returned to Lexington, and reports a decrease of eighty in the white membership, and an increase of eighty-four in the colored.

In 1829, William Holman is the pastor, and at the following Conference reports three hundred and four white, and three hundred and twenty colored members. George C. Light succeeded him, and reports at the Conference of 1831, two hundred and eighty white, and three hundred and twenty colored. William Adams is the next preacher, and again reports an increase. The membership at the close of his labors is three hundred and five white, and three hundred and sixty-three colored. This reaches the period at which this volume closes.

While the Methodist Church in other portions of the State has furnished bright examples of piety among the local ministry and laity, Lexington has also been blessed with some of the brightest lights.

As a local preacher, Spencer Cooper stood deservedly high. He was born in Virginia, in 1787. His parents removed to Ohio in 1792, and settled where Cincinnati now stands. In 1808, he came to Lexington, at that time the largest and most flourishing town in Kentucky. He was married, in 1809, to Miss Mary H. Burton. A camp-meeting was held in Woodford county in 1811, early in September. Attracted to the camp-ground by the interest with which such occasions are always invested, he attended the meeting with his wife. A sermon was

preached on the 7th by Valentine Cook, under which he was awakened, and on the following day he was converted, and on the 9th became a member of the Church. Remarkable for his zeal, he was soon appointed leader of the class, and received authority to exhort, and in 1816 was licensed to preach.

From the time he was invested with authority to preach the gospel, until he closed his labors and his life, he was amongst the most useful local preachers in Kentucky. Distinguished for his zeal and the fervor of his prayers, he was eminently useful at the bedside of the sick and the dying. "Possessed of strong sympathies and great tenderness of heart, he saw the afflicted, the disconsolate, and the miserable, but to become a participant in all their woes. In him the betrayed, the forsaken, and the imprisoned, always found a sympathizing friend. He literally wept with them that wept. The sick-bed, the chamber of death, the solitary abode of the criminal in chains, with all the sad and sorrowing scenes of the funeral procession, can bear ample testimony to the ardor of his pious zeal and the fervor of his benevolent feelings."

When the cholera visited Lexington, in 1833, he was "instant in season, out of season." In town and in the country he visited the sick, knelt by the bedside of the dying, and offered the consolations of the cross to the suffering and bereaved. With a seeming indifference to his own safety, he walked amid the pestilence, and, as an angel of mercy, offered the "only balm" to the sick and the dying, and only ceased his labor of love

when he was stricken by the fearful disease, from which he never fully recovered. His death, which occurred February 8, 1839, was occasioned by an attack of paralysis, which first made its appearance March 6, 1838. From this period his health gradually declined, when on the 6th of December he had a second stroke, under which he gradually sunk.

During his illness, his confidence in the promises of the gospel and the atoning merits of Jesus Christ was unshaken. Dr. Stevenson, who visited him, said to him, "I hoped to see you better." He replied, "No, never, never, until we meet above." Just before he died, he exclaimed, "O heaven! sweet heaven!"

Methodism in the city of Lexington is greatly indebted to the piety, zeal, and influence of Mrs. Sarah Norton. Her maiden name was Sarah Low. She was born in York county, Pennsylvania, September 2, 1790. Her father died when she was in infancy, and when nine years old she was also bereaved of her mother. At the age of thirteen, under the ministry of Robert R. Roberts, she embraced religion, and joined the Methodist Episcopal Church. In 1807, she was married to John Norton, who at that time resided in Louisville, Kentucky. In 1812, her husband settled in Lexington, where she at once became identified with the Church of which she was so bright an ornament.

"Her superior intelligence, unquestionable piety, general benevolence, and conciliatory manners, rendered her the object of universal respect and es-

teem among all with whom she associated. Catholic in spirit, liberal and charitable in sentiment and feeling toward those with whom she differed in her religious opinions, she was nevertheless devotedly attached to the Church of her early choice. In fine, she was, from conviction, a decided Methodist; and, as such, she anxiously desired and earnestly labored, in her legitimate sphere, for the promotion of a cause which she had reason to regard as involving the best interests of the world. Her zeal was enlightened, consistent, and in perfect keeping with the high and holy interests of the great enterprise with which she was identified.

“She died as she had lived—a Christian in the highest and holiest sense of that term. Jesus Christ, and him crucified, was the only ground of her faith and hope, and, consequently, the only and all-sufficient source of her consolation and triumph. His truth, his cause, his Church, and his people, shared largely in the purest and best affections of her heart.

“In her death, the Church has sustained an irreparable loss—one that must be deeply and extensively felt; a loss that will not, perhaps, be soon repaired. Long years will have passed away ere the Methodist Church in Lexington, Kentucky, will ‘look upon her like again.’ In her death, society has been deprived of one of its most ‘loved and valued members.’ A ‘bright and burning light’ has been extinguished, never to be rekindled in this ‘theater of crime, and exile of misery.’”*

* Life of Mrs. Norton, pp. 180, 181.

She died July 25th, 1856, having been for fifty-three years a member of the Church.

In the bounds of the Lexington Circuit there were many whose names we would delight to record. Mrs. Nancy B. Buskett and Mrs. Catherine Campbell lived in Jessamine county, and were pillars in the Church. Mrs. Buskett "was the daughter of the late Rev. Lewis Chasteen, formerly of Virginia, and afterward of Kentucky. She was born in Virginia in the year 1796. At an early age she became the happy subject of the renewing power of Christ's gospel, and a member of the Methodist Episcopal Church, in which she lived an exemplary Christian for about thirty-five years; and on yesterday, November 21, 1843, at midday, she closed the mortal strife in holy triumph, amidst the sympathies of attendant friends, and the lamentations of her three fatherless children, who are now orphans indeed. But she resigned and commended them to God. In health, she was cheerful, grateful, and humble; in sickness, she was meek, patient, and submissive; and in death, she was calm, rational, and victorious. She was an obedient child, an affectionate wife, a discreet widow, a tender mother, a warm friend, and a faithful Christian. She lived right, and died right, for she lived to die, and died to live for ever."*

Mrs. Campbell was born in 1765, and in 1788 became a Methodist. She held her membership for many years at Bethel Academy. She died in the

* Rev. B. T. Crouch, in *Western Christian Advocate*, December 22, 1843.

eighty-ninth year of her age, having been for sixty-six years a faithful member of the Methodist Episcopal Church.

James Overstreet, who was afterward a useful local preacher, was at this time a zealous and active layman in the Church. He became a Methodist during the extraordinary revival which in 1810 was sweeping over Jessamine county, where he was born and was residing. At a prayer-meeting held by the students of Bethel Academy, he and Rice Harris joined the Church, and were afterward useful local preachers.

At no period, however, in the history of the Church in Kentucky, were men and women to be found who represented it more faithfully than in that in which this volume closes. There is no portion of the State to which we may turn our attention without deriving a generous satisfaction, as the names of local preachers, as well as men and women in the laity, pass in review before us.

In Madison county, there are John Pace and Dr. Christopher Clarke, who in the pulpit took rank with the ablest men in the West. John Pace had been a soldier of the Revolution, and distinguished for his bravery. In 1788, he was converted, and in 1790, entered the ranks as an itinerant. After traveling five years, he located and came to Kentucky. He settled near Richmond, in Madison county, where for forty years he proclaimed the tidings of redemption. He removed to Missouri five years before his death, and settled near Fulton, where he continued his labors as a local preacher. He died

November 15, 1839. On his death-bed, he took leave of his family one by one, beginning with his wife, and exhorted them to be faithful, and emphatically said, "O never turn back!" His last words were, "Praise, praise, O help me to praise!"

Dr. Christopher Clarke was born in Ireland, but came to America when quite young, and was educated for the ministry in the Church of England. Hearing of the fame of Asbury, he attended his ministry, and became awakened and converted to God. Regarding the Methodist Church, through the instrumentality of whose ministry he had been brought to a saving knowledge of the truth, as more evangelical than the one in which he had been brought up, he at once became a member, and then a minister in its communion. He settled in Madison county at an early day, and devoted his time to the practice of medicine and preaching the gospel. He was careless in his dress, his clothes being singularly plain; his coat was the round-breasted style, of home-made jean, while a common wool hat covered his head. But his intellect, his genius, his extensive learning, and his powers in the pulpit, stood out in striking contrast to his external appearance. He was familiar with history, and with the poets, and ancient authors. He read the Holy Scriptures in the original Hebrew and Greek, and was as simple-hearted as a child. He often filled the pulpit at camp-meetings on the most popular occasions, and preached to the edification of listening hundreds. He died more than thirty years ago, at an advanced age, in great peace.

Joshua McQueen, a pious layman, lived in the same county. He was born in Baltimore county, Maryland, October 15, 1746, and died April 17, 1853. He was nearly one hundred and seven years old. He bore a conspicuous part in the Revolutionary War, and was in the battles of Germantown, Monmouth, Brandywine, and in the siege of the Block-house, and was in many skirmishes with the Indians, during a tour to the West under McIntosh. He came to Kentucky in 1790, and in 1795, under the ministry of John Pace, was converted and brought into the Methodist Church. He removed to Franklin county in 1832. He served God for fifty-eight years, and died in hope of eternal life. He left a large family to follow his example.

James B. Ballard and his excellent wife were members of the Church before they came to the West. They removed from Albermarle county, Virginia, and settled in Richmond, Kentucky, in 1809. The family altar was erected beneath their roof, and there the morning and evening prayers ascended to heaven—the preachers found a pleasant retreat in their hospitable home. They were deeply pious, and labored successfully to advance the cause of the Redeemer. More than ten years have passed since they entered upon eternal life. The example they left will not soon be forgotten.

Joseph Proctor lived in Estill county. He was born in Rowan county, North Carolina, in 1754. In 1777, he removed to the Long Island of Holston, where he entered as a soldier in the Revolutionary War for four years. In 1778, he was ordered to

Kentucky, and stationed at Boonsborough and Estill's Station. When Boonsborough was besieged for nine days, he was one of the gallant soldiers by whom it was defended. From this period until 1782, he was constantly engaged in guarding the settlers and protecting the emigrants against the incursions of the Indians.

“On the 19th of March, 1782, Indian rafts, without any one on them, were seen floating down the Kentucky River past Boonsborough. Intelligence of this fact was immediately dispatched to Captain James Estill, at his station, fifteen miles from Boonsborough. Estill lost not a moment in collecting a force to go in search of the Indians, not doubting, from his knowledge of their character, that they designed an immediate blow at his or some of the neighboring stations. From his own and the nearest stations he raised twenty-five men. Joseph Proctor was of the number. Whilst Estill and his men were on this expedition, the Indians suddenly appeared around his station at the dawn of day, on the 20th of March, killed and scalped Miss Gass, and took Munk, a slave of Captain Estill, captive. The Indians immediately and hastily retreated, in consequence of a highly exaggerated account which Munk gave them of the strength of the station, and number of fighting men in it. No sooner had the Indians commenced their retreat, than the women in the fort (the men all being absent except one on the sick list) dispatched two boys—the late General Samuel South and Peter Hacket—to take the trail of Estill and

his men, and overtaking them, give information of what had transpired at the fort. The boys succeeded in coming up with him early on the morning of the 21st, between the mouths of Drowning Creek and Red River. After a short search, Estill's party struck the trail of the retreating Indians. It was resolved at once to make pursuit, and no time was lost in doing so. On the ever-memorable 22d day of March, 1782, in the now county of Montgomery, in the vicinity of Mt. Sterling, Captain Estill's party came up with the Indians. They proved to be Wyandots, and twenty-five in number, exactly that of Captain Estill's. The ground was highly favorable to the Indian mode of warfare; but Estill and his men, without a moment's hesitation, boldly and fearlessly commenced an attack upon them, and the latter as boldly and fearlessly (for they were picked warriors) engaged in the bloody combat. It is, however, painful to record, that in the very onset of the action, Lieutenant Miller, of Captain Estill's party, with six men under his command, 'ingloriously fled' from the field, thereby placing in jeopardy the whole of their comrades, and causing the death of many brave soldiers. Hence Estill's party numbered eighteen, and the Wyandots twenty-five. Between these parties, at the distance of fifty yards, the battle raged for the space of two hours. Deeds of desperate daring were common. On either side wounds and death were inflicted, neither party advancing nor retreating. 'Every man to his man, and every man to his tree.' Captain Estill was now covered

with blood from a wound received early in the action; nine of his brave companions lay dead upon the field, and four others were so disabled by their wounds as to be unable to continue the fight. Estill's fighting men were now reduced to four. Among this number was Joseph Proctor, the subject of this notice. The brave leader of this Spartan band was now brought into personal contest with a powerful and active Wyandot warrior. The conflict was for a time fierce and desperate, and keenly and anxiously watched by Proctor, with his finger on the trigger of his unerring rifle. Such, however, was the struggle between these fierce and powerful warriors, that Proctor could not shoot without greatly endangering the safety of his captain. Estill had had his right arm broken the preceding summer in an engagement with the Indians; and, in the conflict with the Wyandot warrior on this occasion, that arm gave way, and in an instant his savage foe buried his knife in Captain Estill's breast; but instantly, the brave Proctor sent a ball from his rifle to the Wyandot's heart. Thus ended this memorable battle. It lacks nothing but the circumstance of numbers to make it the most memorable in ancient or modern times. The loss of the Indians, in killed and wounded, notwithstanding the disparity of numbers after the shameful retreat of Miller, was even greater than that of Captain Estill. There is a tradition, derived from the Wyandot town, after the peace, that but one of the warriors engaged in this battle ever returned to his nation. It is certain that the chief who led

on the Wyandots with so much desperation, fell in the action. Throughout this bloody engagement, the coolness and bravery of Proctor were unsurpassed. But his conduct after the battle has always, with those acquainted with it, elicited the warmest commendation. He brought off the field of battle, and most of the way to the station, a distance of forty miles, on his back, his badly-wounded friend, the late brave Colonel William Irvine, so long and so favorably known in Madison county.

“In an engagement with the Indians at the Pick-away towns, on the Great Miami, Proctor killed an Indian chief. He was a brave soldier, a stranger to fear, and an ardent friend to the institutions of his country. He made three campaigns into Ohio, in defense of his country and in suppressing Indian wars. He fought side by side with Colonel Daniel Boone, Colonel Calloway, and Colonel Logan. Once he went as far north as Canada.”*

It is his character as a Christian and preacher of the gospel to which we are especially attracted. In 1787, while James Haw was preaching in a fort in Madison county, he was awakened and joined the Methodist Episcopal Church. If in the defense of his country he was brave, and if, regardless of his own safety, he had fought with distinguished valor against the blood-thirsty savages, to protect the early settlers in Kentucky, engaging in another warfare, he evinced nobler courage and met with an equal success.

* Rev. W. G. Montgomery, in *South-western Christian Advocate*, May 9, 1845.

Embracing religion soon after he joined the Church, his whole soul was enlisted in the work of doing good; and entering the local ministry, for more than fifty years he labored with untiring energy in winning souls to Christ. No man in Kentucky, perhaps, was more beloved than he, by all classes of the community; and among the representatives of Methodism, no one, either in the laity or ministry, more forcibly exemplified in his life the doctrines of the gospel of Christ. On the 2d of December, 1844, at his home in Irvine, Estill county, in the ninetieth year of his age, he "ceased at once to work and live," the last remaining soldier of the memorable battle known on the bloody page of history as "Estill's Defeat."

Six months before his death, his wife, who had shared his conflicts and triumphs, closed her pilgrimage in exultation.

Passing from Estill to Montgomery county, we find John O'Rear, who had been a member of the Church since 1798, and whose house had been a preaching-place for more than thirty years, still contributing his influence to the advancement of the cause of the Redeemer.

It would be pleasant to linger in the eastern and central portions of the State, and to mention the names of others who bore a prominent part in the conquests of the Church; but we must turn to other portions of Kentucky.

In a former volume we noticed the organization of the Church in Bowling-green, under the ministry of Andrew Monroe. In 1831, the membership of

the Church had increased to ninety-six white and thirty-three colored members.

James Hines was prominent among the members of the Church in Bowling-green. He was born in Campbell county, Virginia, January 12, 1785. His wife was Caroline B. Ramsey, whom he married September 29, 1805, and with whom he removed to Kentucky in 1816. In emigrating to Kentucky, he first settled on Gasper River, eight or ten miles west of Bowling-green. At a later period, however, he removed to the immediate neighborhood of Bowling-green, and became a member of the Church in that place, "where he exerted an influence in favor of Christianity, and for Methodism, for a period of more than thirty years, that but few have done in Southern Kentucky, or elsewhere. He was a man of positive and very decided Christian character—quick to perceive and firm to defend the truths of our holy Christianity. Being a devoted Bible-student and well versed in the literature of his Church, he was always armed and equipped, and never failed when it became necessary to defend its peculiar doctrines, to all of which he was greatly attached. He was a Methodist of the old school, in reference to the faithful observance and rigid enforcement of the discipline of the Church. He filled the offices of recording steward, class-leader, and Sunday-school superintendent for many years at Bowling-green, and he was rarely ever absent from any of them at the appointed time, unless providentially prevented. His punctuality was so remarkable that if his seat—for he had a particular place that he always occupied

in the Church—was vacant at the time of preaching or at any other appointment, the inquiry was at once made if ‘Uncle Jimmy,’ as he was familiarly called, was not sick; and although his residence was about one mile and a quarter from the church, and in winter the road a very muddy one, yet he was rarely absent from preaching Sunday night or from prayer-meeting on Thursday night; and he continued this remarkable and faithful habit of attending church as long as he was able to walk there, and till he was about eighty years old.

“He was a man of pleasant address, coupled with a fervent Christian spirit, which caused all that knew him well to feel when in his presence that he was no ordinary man; and it is but simple justice to his memory to say that he occupied a place in the confidence and esteem of the whole community in which he lived that but few men attain to.

“His house was a noted home for Methodist preachers, and it is probable that as many of them have found shelter under his hospitable roof as that of any member of the Church in Kentucky. In the earlier days of the Church, Bishop McKendree made his house his home when in that part of the State, and the same was true of scores of the older preachers who were called to labor in this part of the Lord’s vineyard; and there are many of the younger ones yet living who will recur with pleasure to the hospitality and fatherly advice of this man of God.

“His wife was a truly pious and devoted Christian woman, and though feeble in health for the greater part of her life, she contributed her full share to

make their house a most delightful home for the faithful itinerant minister of Christ.

“The influence of his long and beautifully consistent Christian life lingers with the community in which he lived as sweet incense, and he deserves to be remembered for all time by the Church to which he belonged.

“In 1859, he removed to Bowling-green, where he spent the remnant of his life. He had been in feeble health for some years, but was able to look after his temporal affairs and attend church to within a short period of his death, which occurred on the 8th of March, 1864. Having seen the manner of his life, it is easy to predict the character of his death.

“Just before he passed away, an intimate friend called to see him, and after referring to a matter of business about which he wished to give some instructions, he said, ‘I am now ready to go; my work in the world is finished;’ and in a few moments more he had passed from labor to reward.”*

Too much cannot be said in praise of Mrs. Elizabeth Briggs. Her parents were Charles and Mary Morehead. She was born in Fauquier county, Virginia, November, 1774. Favored with superior social and educational advantages, in early life she enjoyed a præminence in gay and fashionable circles. With no inclination to become religious, she cherished a peculiar aversion to the Methodist Church.

In company with her daughter, Mrs. Mary E.

* Extract from a letter to the author from P. Meguiar, Esq.

Curd, she attended a Methodist meeting, and under a sermon preached by James Gwin, she became awakened, and at once sought and obtained the forgiveness of sins. In 1819, she joined the Methodist Church, and became one of the first class formed in Bowling-green.

In entering the pale of the Methodist Episcopal Church, while she cordially accepted the doctrines as scriptural, she regarded all excitement on the subject of religion as improper, and was especially opposed to shouting. On one occasion she stated her objections to this exercise with great promptness to her preacher, Andrew Monroe. Accompanying him to Church the same day, her soul became happy, and pressing through the assembly, she shouted aloud the praises of the Most High. Ever afterward she was one of the most active members of the Church.

Her piety was uniform, consistent, and deep—an exhibition of the graces of the Spirit. Through a long and eventful life, she was one of the brightest ornaments of the Church. In death, too, she was triumphant. “O rejoice with me! rejoice that I am dying so easy!” “There are many ties that bind me to earth; these will soon be broken asunder, and I must leave those I love on earth, but I shall meet others that are now in heaven,” were among her last words. She died near Bowling-green, July 17, 1847.

Methodism had entered Wayne county at an early period, and firmly planting its standard, has given to the Church some of its brightest ornaments.

We mention the name of Mrs. Albina Emerson.* Her maiden name was Albina Casson. Her father was the Rev. John Casson, a worthy and useful preacher of the gospel of Christ. She was born in 1789, in Washington county, Tennessee, and when eleven years of age, embraced religion and joined the Church under the ministry of John A. Granade. She was married to Colonel W. Emerson, September 19, 1816, and accompanied him to Wayne county, where he was residing.

Distinguished for her intelligence and superior social qualities, she became the admired centre of the circle in which she moved, and by her ardent piety and burning zeal was instrumental in leading many of her acquaintances to Christ. She lived to bless others. Her house was ever open to the preaching of the gospel, and beneath her roof many were converted to God. She loved the Church with a pure heart fervently, and labored with intensity to advance its interests. On the 12th of December, 1854, she entered upon eternal life.

Although the increase, as reported in the statistics of this year, is not so great as in most of the years that preceded it, yet in many portions of the State the Church increased in numerical strength, and in almost every community enjoyed "times of refreshing from the presence of the Lord." The tide of emigration to the States of Missouri, Illinois, and Indiana had set in, and thousands from Kentucky were seeking homes in those States. In some

*She was the mother of the Rev. I. W. Emerson, of the Louisville Conference.

neighborhoods the Church was not only depleted, but almost decimated by emigration.

In this volume we have passed over a period of twelve years. In 1820, we had in Kentucky less than four Districts, embracing twenty-nine separate charges, on which fifty-five preachers were employed—with a membership of fourteen thousand and thirty-five whites, and one thousand six hundred and thirty-five colored. The rapid advancement that the Methodist Episcopal Church made in Kentucky between 1820 and 1832, while it commands our gratitude, excites our surprise. Instead of a little more than three Districts, we had six, while a portion of the Paris District, in the Tennessee Conference, extended into Kentucky. The number of preachers increased from fifty-five to one hundred and thirteen, and the membership to twenty-two thousand three hundred and eight whites, and four thousand six hundred and seventy-nine colored.

To the purity of the doctrines of the gospel, as held by the Methodist Church, and to the fidelity with which they have been preached, are we indebted for the success which has crowned the labors of our fathers. May we, their sons in the ministry, be equally faithful in preserving and transmitting the inheritance they have bequeathed us!

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