

THE FIRST METHODIST EPISCOPAL CHURCH IN OHIO.

(SEE PAGE 117.)

HISTORY OF OHIO METHODISM

A Study in Social Science

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INTRODUCTION BY
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PREFACE

THERE are points of time in the life of a Church, as well as the individual, when one may look back and feel that something of the past is secured. Whatever has been good or profitable, naturally awakens feelings of gratitude and pleasure. This is emphatically true of the Centennial of Ohio Methodism.

The planting and growth of the Church, with its thrilling history, is secured. Her effective methods of work and Scriptural doctrines, formulated to meet all human needs, are secured. The rich heritage of religion and education are bequeathed to us. The noble examples of the pioneer preachers and Church members, inspired as they were with lofty purposes, true devotion, and unsurpassed heroism, are likewise secured. We have entered into the labors of these brave Christian heroes. The gratitude of this generation may be expressed in more earnest efforts to emulate their virtues and to imitate their deeds of valor.

The limits of our work do not permit us to sketch, only in a brief manner, a few of the lives among the great number of gifted preachers and noble laymen. Their self-sacrificing devotion and untiring labors read more like romantic stories than real events in actual life. We hope the Church will not permit their memories to be entombed in the fleeting past.

For nearly a decade the author has had unequalled opportunities to travel throughout Ohio, and observe the general development of the Church, and gather materials of real historic value. It is impossible to

appropriate at the present more than a fragment of the materials at our command.

The author is indebted to many friends for their valuable assistance. They have rendered great service to the Church in their diligent search for facts and incidents relating to the local Church histories in more than forty cities of Ohio. Special mention is due to Professor Samuel W Williams for the chapter on Methodist Literature, and for the historic sketch of Methodism in Cincinnati.

No attempt has been made to write the annals of Ohio Methodism, but simply to present a general survey of the work, giving only a sufficient number of incidents and facts to illustrate some fundamental principle. The aim has been to trace the historic forces that serve to account for the extraordinary success of the Church and the social progress of the State.

Ohio Methodism began a century ago, and numbered less than one hundred persons. To-day the membership numbers nearly three hundred thousand. The historic interpretation of the living Spirit which operates back of all facts naturally enlists the attention of the thoughtful student. Methodism has been one of the most powerful forces at work through the evolutionary process of modern society. The laws and processes of social development have not been elaborated, but sufficient emphasis has been given the subject to show that the Christian spirit, as embodied in the character of the Methodist, has produced a more healthful growth of society. The review of our historic environment and present condition can not be otherwise than helpful, and we hope will lead the Church to a fuller consecration and a more determined and aggressive warfare against sin.

THE AUTHOR.

OAKWOOD COTTAGE, *Delaware, Ohio.*

INTRODUCTION

OHIO is the seventeenth State admitted to the Union. She ranks thirty-fifth in size among her sister States. She is not located at the East, serving as the gateway through which population, wealth, intelligence, and religion passed from the Old World to the New. She is without a Greater New York, which, as the gateway to the continent, belongs to the whole country rather than to a single Commonwealth. She is without the advantages of two hundred years of intellectual and religious development which contribute to the leadership of Massachusetts and Pennsylvania. How, then, can we account for the fact that Ohio ranks third in population and wealth, and among the first of her sister States in education and religion?

Ohio produced Grant, the greatest general the world has yet known; Sherman, the greatest campaigner; Sheridan, the greatest cavalryman; Rosecrans, the tactician; Mitchel, the scholar; and Garfield and Hayes, who later rose to the leadership of the Nation. Ohio has produced a Rockefeller, who has acquired more wealth personally than any other man in history, and Edison, the most fertile inventor in the world. Ohio produced W. H. Bancroft, whose thirty-nine volumes embrace the finest collection of historical materials made by an American writer. Ohio developed McGuffey, whose readers and spellers reached every schoolhouse in the Mississippi Valley, and she fosters the largest publishing-house for school-books upon the globe. A resident of Ohio produced Uncle

Tom's Cabin, which was planned and largely written in Cincinnati. Ohio has given "Nasby" (to wit, J. R. Locke), Reid, and Halstead, and Edwards to journalism; Howells and Harriet Beecher Stowe to literature; J. G. Woolley and Lucy Stone and James G. Birney to reform; McLean and Chase and Waite to the Supreme Court; Corwin and Ewing to eloquence; Sherman, Thurman, and McKinley to statesmanship. Ohio has fostered such educators as Mann and Thomson, McCabe and Merrick, Payne and Fairchild, Williams and Hancock and Harper. Ohio has produced such philanthropists as Lewis Miller, the financial founder of Chautauqua; and Case, of the School of Applied Sciences; and Stone, of Adelbert College; and Rockefeller, of Chicago University. The Underground Railroad ran through Ohio, and Calvin Fairbanks and other Buckeyes were heroes in that unknown struggle for the freedom of the slaves. Ohio has given the pulpit Finney and McIlvaine, Gunsaulus and Bigelow, Durbin and Simpson. Ohio has produced, or else trained in political life for the Presidency, the two Harrisons, Grant, Hayes, Garfield, and McKinley, and is thus supplanting Virginia as the Mother of Presidents. Through the influence of the Ohio Wesleyan University and of Oberlin College, Ohio has sent out more men and women to evangelize the world probably than any other State in the Union. The Scotts and Lowrys, Thomson, Tubbs, LaFetra, Allen, Mansell, Mary Reed, James and Isabella Thornburn, and a princely host are creating civilizations in Mexico and South America, in Korea and Japan, in India and in China.

How can we account for our goodly heritage? I have not time to mention, much less discuss, all of the forces which have contributed to the greatness of the Commonwealth. I can not enter upon a philosophical discussion of the question raised. A Taine or a Buckle would find rich resources in Ohio for his contention

that our material advantages have produced our intellectual and moral prosperity. Upon the other hand, a DeTocqueville or a Bryce would find ample reasons for the view that the material and political pre-eminence of Ohio, as of the Nation at large, is chiefly due to the spiritual and intellectual life of her citizens. I can not discuss the question at all. I can only express of my adopted State the conviction that her character accounts for her conquests. Ohio was settled by people from New England, Pennsylvania, the Virginias, the Carolinas, and Kentucky. As Europe was sifted to produce the original Colonists, so the Colonies were sifted to produce the Buckeyes. Thus the citizens of Ohio are Americans of the Americans, as Paul was a Hebrew of the Hebrews. Puritans, Quakers, Cavaliers, and Huguenots contributed the spiritual and mental vigor, which accounts, in part at least, for the social and material advancement of our Commonwealth. The Ordinance of 1787—second only in its influence upon our continent to the Constitution of 1789—saved the State from the moral and material blight of African slavery. Above all, Christian missionaries—Catholic, Quaker, Baptist, Congregational, Presbyterian, and Methodist—accompanied and often preceded the pioneers, and the early settlers of the State were molded by religious influences.

Among the religious forces which have contributed to the leadership of Ohio, Methodism has played no inconspicuous part. Indeed, so intense and pervasive has been the influence of this Church, that Methodism is not only the leading denomination in Ohio, but Ohio is the leading Methodist Commonwealth upon the globe. Ohio furnishes one-tenth of the membership of the Methodist Episcopal Church of the world, and more than one-tenth of her contributions to Christian charities. Ohio has nurtured the greatest preachers of Methodism. She has trained her missionaries and educators. She has given birth to the Missionary

Society, to the Woman's Home Missionary Society, to the Freedmen's Aid Society, and to the Epworth League. The Woman's Christian Temperance Union, the most influential woman's organization upon the globe, was founded in Ohio by Methodist women. Of the bishops of Methodism, Ohio has produced Simpson and Harris, Foster and Merrill, Walden and Joyce, Cranston and McCabe and Thoburn. In addition to these, who were born upon her soil, she has trained for their high responsibilities Hamline and Morris, Ames and Clark, Thomson and Kingsley, Ninde and Hartzell and Wiley. Thus out of the forty-nine men selected during the century to lead the militant hosts of Methodism, Ohio has produced or nurtured eighteen.

It is to narrate the history of the Methodist Church in Ohio; it is to trace the influence of religion upon the social and public life of our citizens; it is to explain in some measure the secret of the Commonwealth's greatness, that "Ohio Methodism" is written. The volume is prepared by those having a knowledge of the facts, and a love for all that is noblest in our Commonwealth; it depicts incidents of thrilling interest, and presents principles upon which the future growth of our State depends; hence I count it an honor to bid the book Godspeed.

J. W. BASHFORD.

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Chapter I.
The Field.

“**T**HERE must be somewhere a plan in history which shall take account of the near and the far, of the ancient, the modern, and even of peoples yet to be; which shall recognize and regulate the moral forces which build up states, or which work their decay; which shall anticipate tendencies, occasions, men, and take cognizance of arts, inventions, knowledges, even before society has reached them, that all may be confederated in systematic interaction for a final effect.”—*R. S. Storrs.*

“**T**HE history of the Church shows us that out of the organization for religious worship have issued successively all the greater organizations of society, systems of constitutional government, education, art, the festivals and jubilee of social intercourse. The system of worship begat them all.”—*W. H. Fremantle.*

“**S**Ocial Philosophy may be regarded as concerned with the relations of men to each other, with their relations to the material world, and with the development of individual character in so far as that is affected by these relations.”—*J. S. MacKenzie.*

“**O**UR inquiry is not merely or mainly concerned with the increase of the material satisfaction of life, with enlarged cities, growing populations, expanding commerce, but with the character and sway of ideas. For ideas are real forces. Ideas are our real world; institutions, laws, events, are the changing garments in which that world appears; so that the progress of a city, of a country, or of a generation is to be tested by the comparative strength and dominion of true conceptions of the universe and of nature, of life and death, of duty and right, of the individual and of the village, town, city, state, and race in which the individual lives, and moves, and has his being; of institutions like Marriage and Home, School and University, Pulpit and Press, Church and State.”—*Dr. John Clifford.*

CHAPTER I.

OHIO presents a splendid field for Christian activity. It is quite true that a Christian's responsibilities and sympathies can not be confined by any boundaries arbitrarily fixed; yet Providence has placed us in this portion of his moral vineyard to cultivate it. If, without forgetting the greater and broader field of the world's parish, we study the peculiar physical and moral conditions under which we are placed, and consider our noble ancestry, and recall the soul-inspiring traditions of the pioneers, we may better serve our day and generation. The inspiration and glory of former days should certainly stimulate our faith and encourage our effort to perpetuate the noble inheritance of our fathers, and fulfill in some degree the wonderful possibilities which a kind Providence lays before us.

The phenomenal growth of the commonwealth of Ohio awakens interest and devout thankfulness in the most casual observer of events. The remarkable progress is brought more closely to our attention since we are about to close our first century, and enter upon the eventful times of the twentieth century. It is four hundred years since Columbus opened up to the Old World the dim vision of the New World and its possibilities. Nearly one century and a fourth afterward, the Pilgrim Fathers landed on Plymouth Rock. Half a century later La Salle, the first white man, sailed down the beautiful Ohio River, and

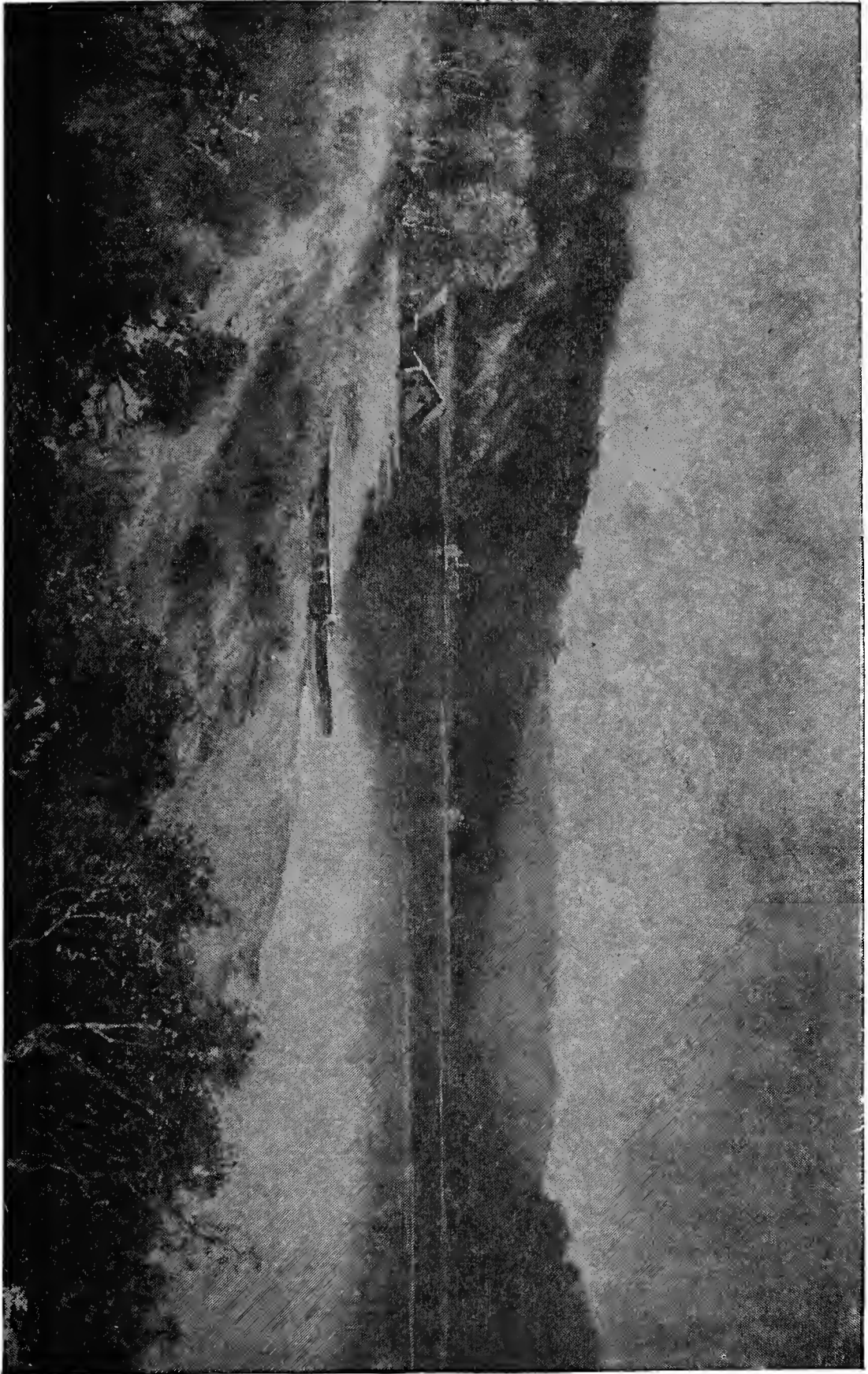
brought back glowing reports of what is now the State of Ohio. One hundred and nineteen years after these occurrences, and one hundred and sixty-seven years after the landing of the *Mayflower*, a colony of immigrants landed at Marietta, and inaugurated a new civilization. More than a century has elapsed; and we see the State making rapid progress toward a fuller and grander civilization and an integral part of a great Nation, ranking third in a Union of forty-eight.

The epochs marking the discovery of America and the settlement of the Pilgrim Fathers, the successful struggle for independence, the opening of the great Northwest territory, and the founding of the State of Ohio, are among the mountain peaks of our national history, radiant with the new light of hope for the world, and indicating that the drift of history is forward and onward to a higher and better life. From the course of these events we may trace the steppingstones of a Providence that "shapes our ends, rough-hew them how we will."

Ohio is favorably located between the Ohio River, which forms its southern boundary for four hundred and thirty-six miles, and a chain of lakes on the north, with a shore-line of two hundred and thirty miles. The State has a land area of forty thousand seven hundred and sixty square miles.

The topography of the State reveals a variety of landscapes. The noble forests, flowing rivers, beautiful lakes, rolling hills, rich and fertile valleys, combine to form a picture which produces the most pleasant impressions. A ridge of hills, forming the backbone of the State, extending nearly diagonally, divides the val-

OHIO RIVER.



ley of the Ohio from the lakes on the north. These table-lands and hills, furrowed by rich valleys, are drained by numerous streams and rivers. The equable climate and temperature, together with a variety of soil and products, make it one of the most desirable places for residence. "The river, the lake, and the inland combined to form a country which the red man and the white man alike admired and coveted as a garden of delights. No wonder that the savage died rather than yield it; no wonder that the enterprising spirits in the old settlements were eager to enjoy a land, so attractively pictured by all who came back from it."

Great changes have been wrought during the first century of Ohio's history. The lands have been mostly cleared of forests, and drained, and made ready for ripening fields of grain, luscious fruits, and homes of peace and plenty. The Indian wigwams and villages have retreated before the inventions of civilized men. Farms, factories, churches, and schools have rapidly multiplied until now we enjoy more privileges and better environments than many of the oldest civilizations of the world.

It will repay the time and effort to review briefly some of the leading events in the history of the settlements and the present achievements of Ohio, and, if possible, trace the effects back to the underlying causes, and discover the far-reaching results.

In the sixteenth and seventeenth centuries the Jesuits, with their subtle and sinister system, were belting the globe with their missions. Through their heroic spirit and self-sacrifice they were gaining new tri-

umphs on this continent. The missionary enthusiasm of the Jesuits for the Indians deserves praise; but the Christianity which they planted did not strike deep root. The French missionaries and explorers were the first to penetrate the Northwest Territory, embracing the present territorial limits of Ohio, Indiana, Illinois, Michigan, Wisconsin, and a part of Minnesota. For more than two hundred years the French held sway through the entire Mississippi Valley, by right, as they claimed, of discovery and settlement. They erected numerous forts from the mouth of the Mississippi to Canada, in order to maintain their possessions. The French had established their colonies chiefly for the purpose of trading with the Indians.

The English had claimed the right of possession to the territory lying west of the coast through the right of discovery by Cabot in 1479; and a portion of the Ohio Valley by a treaty with the Indian Confederacy of Six Nations. The English explorers in the meanwhile were establishing themselves in the great West, which was claimed by the French. Pickawillany, an English trading station, situated on the Great Miami River, at the mouth of Loramies Creek, was built in 1479. It was the first point of English settlement in Ohio. In 1748 the Ohio Land Company, composed of English and Virginian merchants, was formed. Two years later, Christopher Gist conducted an exploring party which followed the Ohio River to its falls. Gist was the first white man of Anglo-Saxon descent to visit, in an official capacity, the country now comprised within the limits of Ohio. Through

his favorable report the beauty and richness of the Ohio Valley were brought to the attention of the English.

George Washington's first military exploit was to rescue the Ohio Valley, and to uphold the right of the Colonists to this disputed territory. In 1754 he was sent to Pittsburg, the gateway of Ohio, to hold the fort for the English. Here there was already a small English settlement. The results that followed this action opened up the way for a prolonged conflict of nine years. The scattered French and English colonies, as well as each nation, were jealous of the possessions of this almost boundless domain. The French girded themselves for the supreme struggle against the extension of English power in America. They were finally defeated, and in 1763 ceded to the English all their claims to the Ohio Valley. Thus their sovereignty on this continent was destroyed, and this prepared the way for the English-speaking race and the great epoch of American independence.

"This was a conflict," says W. H. Withrow, "not merely between hostile peoples, but between Democracy and Feudalism, between Catholic superstition and Protestant liberty. The issue at stake was whether mediæval institutions, the principles of military absolutism, and the teachings of Gallican clericalism should dominate, or whether the evolution of civil and religious liberty, of free thought, free speech, a free press, and the universal genius of free institutions should find a field for their development as wide as the continent. The problem was whether, on the banks of the Hudson and the Mississippi, on the shores

of the Great Lakes, and amid the vast prairies of the far West should grow up a number of free commonwealths, or whether an intellectual atrophy and religious superstition, such as we behold to-day on either side of the lower St. Lawrence, should characterize also the whole, or greater part, of what is now the American Union and the Canadian Dominion."

The Ohio Valley remained in possession of Great Britain twenty years. After the war for independence all rights were surrendered. The States of New York, Massachusetts, Connecticut, and Virginia likewise ceded all their claims to the territory, and so it passed under the complete control of the Federal Government. Congress in 1787 passed an ordinance for the government of the territory of the United States northwest of the Ohio. This famous ordinance was a masterpiece of statesmanship. It vindicated the principles of the thirteen Colonies and became a model for all subsequent laws of the States and Territories. It provided that "there should be neither slavery nor involuntary servitude in the said Territory otherwise than as the punishment of crime, whereof the party shall have been duly convicted." It also contained the following famous article: "Religion, morality, and knowledge being necessary for good government and the happiness of mankind, schools and the means for education shall forever be encouraged." These were placed by the ordinance among the fundamental principles of civil and religious liberty. Daniel Webster, in speaking of the ordinance, said: "We are accustomed to praise the learning and efforts of men of ancient times; we help to perpetuate the fame of Solon

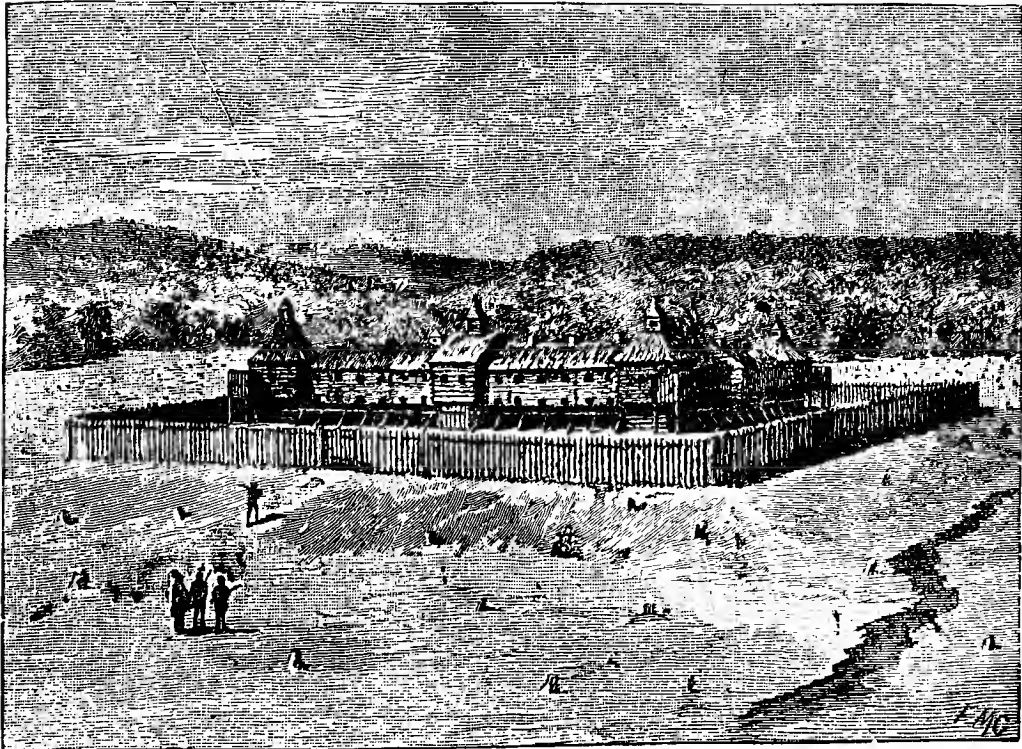
and Lycurgus; but I doubt whether one single law of any lawgiver, ancient or modern, has had a more distinct, marked, and lasting character than the Ordinance of 1787."

The colonization of Ohio and the struggles of the early settlers read like an Arabian tale. The pious Moravian missionaries were among the first settlers. They founded a mission among the Delaware Indians of the Muskingum Valley in the year 1761. Several missions were founded from time to time among the Indians of Eastern Ohio. They were unfortunately located between hostile forces; and in 1781 they were obliged to remove, and many of their Indian followers were massacred in the most shameful and brutal manner. Five years later a mission was established on the Cuyahoga River. This mission ceased to exist in 1824, when the lands of the Indians passed over to the General Government. In 1786 the Ohio Company was formed in Boston to purchase and settle lands west of the Alleghanies. They purchased from the Government about a million and a half of acres situated in the present counties of Washington, Athens, Meigs, and Gallia.

The following year a colony for its settlement was organized, and started on its journey to a new home in the West. General Putnam, with forty-eight colonists, landed, on April 7, 1788, at the mouth of the Muskingum River, at the present site of Marietta, where they erected temporary huts, which contained the germs of a great civilization, although there was no large prophecy in these early beginnings.

Bancroft says of this company: "It interested

every one. For vague hope of colonization here stood a hardy band of pioneers, ready to lead the way to the rapid absorption of the domestic debt of the United States; selected from the choicest regiments of the army, capable of self-defense, the protectors of all who should follow them; men skilled in the labor of the field, and artisans, enterprising and laborious,



CAMPUS MARTIUS.

trained in the severe morality and strict orthodoxy of the New England villages of the day.”

The civil government of the Northwest Territory was established in 1788. In September of this year the first Court of Common Pleas in the Territory was opened at Marietta with imposing ceremonies. Eighty-four new colonists joined the number before the year closed.

Other settlements followed this one. In 1792 about five hundred settlers from France reached the Ohio River and founded Gallipolis. Soon after the purchase of the Ohio Company, John C. Symmes, of New Jersey, purchased one million acres between the Great and Little Miami Rivers. This purchase was subsequently modified by Congress to three hundred and eleven thousand six hundred and eighty-two acres. This territory was settled mostly by people from New Jersey. The Virginia military settlers occupied the Scioto Valley. Another stream of immigration poured in from Pennsylvania, and located in Central-East Ohio, and covered what is known as the backbone of Ohio, which is the great wheat-belt of the State. These colonists were Scotch-Irish and Pennsylvania German. The Connecticut settlements came in on the north, and settled what is now known as the Western Reserve territory. They brought the New England ideas. These streams of immigration met and eddied about each other. There was a marked distinction in the manners, customs, and ideas of these early settlers, which to the present day is not entirely effaced. These lines of demarkation are growing fainter each year. The railroads and various avenues of trade have led men to move about more readily. The provincialism of thirty or forty years ago has been in a great measure broken up, and the population of Ohio is now a homogeneous body. This mingled stock and life of various peoples found a common exhibition, and made possible a richer and more progressive civilization. The social and unifying principle of political

freedom and Christianity has operated favorably in bringing about these results.

Ohio furnishes the theater of the story of the most thrilling incident and heroic valor. Its history abounds in experiences of the deepest pathos and the grimmest tragedy. The feats and hairbreadth escapes of the daring bordermen read like a romance. The Indians resisted every encroachment of the pioneers upon their territory, and with daring and barbaric cruelty they captured and sacked the villages. They did not hesitate to perpetrate some of the most daring atrocities on the frontier settlements. The pioneers retaliated by making frequent expeditions among the Indians to destroy their crops, burn their towns, and capture and kill the inhabitants. It is to be regretted that such a deep hatred existed between the Indians and pioneers, which continued until the treaty concluded by General Wayne in 1795. Several attempts were made to check the depredations of the savages upon these frontier settlements, but with varying success.

General St. Clair organized an expedition against the Indians, and with less than two thousand soldiers came to the Wabash River, where his army was encircled by a thousand and fifty Indians; and a terrible battle ensued, eight hundred and ninety-four of his men being killed within a few hours; and the others fled. The result of this battle greatly emboldened the Indians. General Anthony Wayne, a heroic soldier of the Revolution, organized an army of three thousand men, and marched from Cincinnati to Greenville, the rendezvous of the hostile savages. He made

generous proposals of peace, but they were rejected. On August 20, 1794, near the present site of Mau-



ARTHUR ST. CLAIR.

mee City, he attacked and signally defeated the Indian tribes of the Northwest. He and his army retired to

Greenville, and arranged and concluded a treaty upon August 3, 1795, which was participated in by eleven hundred and thirty Indians.

This treaty established peace on the frontier, and opened the way for a more rapid settlement of Ohio. The Territory in 1798 had five thousand male inhabitants of full age. They were now entitled to elect a legislative assembly, and this was done the December following. The Territorial Government continued until 1803, when Ohio, with a population of sixty thousand, was admitted to the sisterhood and Union of the States, where her career was to be an important factor in the history of the Union. At the close of the first century of the history of Ohio we see the imperfect alliance between the early settlers succeeded by an organized union of eighty-eight counties, "exuberant with vigor, proudly independent in local affairs, but for national concerns compacted into a unity which nothing but the splitting of the continent can disturb."

This short review of the early settlement and the formation of Ohio will prepare us in some measure to consider the resources and industrial agencies which exist at the present time. The feeble and remote beginnings in Ohio's history hardly prepare us to comprehend the remarkable growth in everything that goes to make up civilized life. For several years the cost of transportation checked the settlers by limiting them to a domestic market. The only means they had of communicating with accessible markets was by pack-horses, which were soon displaced by Pennsylvania wagons, drawn by four or six horses. The

roads at first were only obscure and winding paths in trackless forests. But Congress in 1806 ordered the construction of a national road between Ohio at Wheeling, and Cumberland, Maryland. The road was completed in 1825 at a cost of more than two million dollars. Almost two-thirds of this amount was provided from the proceeds of Ohio land-sales. The sum of one million two hundred and thirteen thousand dollars was likewise expended by Ohio on that part of the road lying within the State's domain. This road became the highway of national activity, and gave an outlet for the immense productions of the State, and helped to relieve the depression created by the absence of commerce, as well as to bring a great influx of population.

Commerce was likewise retarded on the Ohio River for lack of transportation. Keel-boats and sail-barges and other frail and unmanageable crafts were in use until 1811. Shortly after, steam navigation proved a success. The first steamboat in the Ohio River left Pittsburg, and sailed down the Ohio about 1811. This brought about industrial and commercial changes which have proved very beneficial to the country.

Prior to this time the entire commerce of Lake Erie was carried by half a dozen little schooners. It was not until 1818 that the first steamer appeared on Lake Erie. At the present time there are more than three thousand vessels plying on her waters, with more than a million pounds of tonnage, whose value exceeds fifty million dollars.

The canals were likewise an important factor in aiding Western growth. The Erie Canal, extending

from Buffalo, five hundred and thirteen miles in length, was begun in 1811 and completed in 1825. The Ohio Canal, connecting Lake Erie with the Ohio River by the way of the Muskingum and Scioto Valleys, and the Miami Canal, connecting Cincinnati, Dayton, and Toledo, were both authorized in 1825 by the Legislature of Ohio. These canals, forming a waterway of seven hundred and eighty-two miles, were constructed at an expense of more than fifteen million dollars. They produced a healthful influence upon the growth and prosperity of the State. They were the means of enhancing the value of land, encouraging immigration, and raised the prices of grain and other products more than fifty per cent.

The railroads mark another epoch in the history of Ohio, and they soon became rivals of the canals. The first railroad was incorporated in 1832, and was to connect Dayton with Sandusky. A portion of the road was open in 1838, and completed in 1841. Now a railroad system covers the State with bands of iron; and every city, village, and county is in communication with the outside world. Scarcely half a century has elapsed since the first railroad was completed; and to-day Ohio has more than twelve thousand miles of railroad, valued at one hundred and twenty-five million dollars. These facts convey but a faint idea of the gigantic power of this great civilizing agency and thoroughfare of the people. These iron highways have opened up new markets, and have had a remarkable influence upon the prosperity of Ohio. The volume of trade has increased with their growth. Their influence upon agriculture is especially remarkable.

Prior to railroads, oats and corn brought eight and ten cents a bushel, and wheat thirty and forty cents. Beef and pork sold for one dollar and fifty cents a hundred. The railroads have been instrumental in doubling the price of flour, tripling the price of hogs, and quadrupling the price of corn. The Ohio farmers have gained millions of dollars through the introduction of railroads. Their effect was to quicken the spirit of progress, increase public confidence, stimulate immigration, and give a touch of new life to agriculture and manufactories and all kinds of business.

The material resources are likewise encouraging. The coal-fields in Ohio are ten thousand square miles in extent, and estimated to have an average layer of nine feet. The total product of coal in Ohio for 1891 was more than thirteen million tons. The iron industry in Ohio was set on foot as early as 1804; but the making of iron first began in 1829. This industry has had an almost uninterrupted career of activity.

The agricultural statistics for 1891 show a prodigious amount of farm products. The entire cereal crop of Ohio for this year aggregated over forty million bushels. For the same year Ohio produced eighteen million two hundred and eighteen thousand pounds of cheese, forty-six million dozen of eggs, and about nineteen million pounds of wool. Certainly these figures are not bare and uninteresting when we consider that these products afford every citizen of Ohio an abundance to eat and wear, and prove a blessing to his own land and to other nations.

In the early settlements "there was little money; and business was chiefly in barter for peltries, ginseng,

beeswax, and such products as could be transported by pack-horses. Cut-money, or sharp-shins, was a curious necessity of the times. For want of small change the coins, chiefly Spanish, were cut into quarters, and so circulated." The pinching poverty of the early times has been followed by extraordinary wealth, and Ohio now ranks among the richest States in the Union. The real and personal property in Ohio in 1890 was more than seven billion dollars, which was more than the entire value of property in the United States, as shown in the census of 1850. If this amount were divided among the families residing in Ohio, they would each receive nearly two thousand dollars.

Besides the good roads and the material resources and great financial strength of the State, Ohio ranks among the foremost States of the Union in the variety, extent, and application of human skill to all forms of industry. She rivals other States in her manufacturing interests, and has more manufacturing towns than any other State in the Union.

Ohio, likewise, occupies the proud position of being foremost among all the States in educational matters. She has the largest percentage of youth in her institutions of learning, and spends one-tenth of all the money used in the United States for school purposes.

The early pioneers gave attention to the education of the youth. They recognized that intellectual advancement must go hand in hand with progress in material things. The founders of many of the Colonies were men of education. Schools and the means of education were encouraged by legislative provisions. Two townships were set apart by the Ohio Company

for a college, and one in the Miami Purchase for an academy. Congress had likewise set aside one thirty-sixth of all the land in the State for the foundation of public schools. However, the free-school system was not established until 1826. Prior to this act of the Legislature every township in the State was provided with private schools.

The public schools in Ohio have grown to colossal proportions. The least number of schoolhouses in any township in the State is four, and the largest number is twenty-seven. In 1891 there were enrolled one million one hundred and thirty-two thousand six hundred and sixty-seven youth of school age; and of these, seven hundred and fifty-seven thousand three hundred and fifty-two were attending school, and were taught by twenty-five thousand and ninety-nine teachers.

Besides our public schools, Ohio has numerous colleges and universities. At the beginning of this century there was only one college and a very few schools; now there are thirty-seven colleges and universities, with a permanent endowment of more than eight million dollars. There were in 1896 some sixteen thousand young men and eight thousand young women attending the colleges and the professional schools in the State. This shows that Ohio is educating more students than any other State in the Union. In addition to our school system and colleges and professional schools there are more than one thousand newspapers and magazines published within the State, which become the exponents of the people's life and civilization. We believe it not too much to say that

the average intelligence of the people of Ohio is equal to, if not above, any other State in the Union.

These fragmentary outlines of the growth of Ohio may serve to remind us of what astonishing changes have occurred during the first century of our history. The mere chronicling of facts and the depicting of leading events does not satisfy the inquiring mind. Men naturally seek for the constituent elements and the forces underlying the history of phenomena, in order to discover their deep meaning and significance.

All social progress has an historical preparation. One of the hidden forces at work in the phenomenal growth and prosperity of the State of Ohio is found in environment. The early pioneers had favorable surroundings. One of the chief elements in the material progress has been the prodigious resources and fertile soil of the country.

The mere material environment, however, is a small matter in comparison with the personal characteristics of the early settlers. These are important factors, which go to make up our estimate of the forces at work to produce some of the results given.

1. The early pioneers started out *with strong physical energies*. They could look back through a long period of noble ancestry who had bequeathed to them a native vigor, social aptitudes, and a moral capacity which gave promise of a rich and progressive civilization. They were, generally speaking, men of sterling character. The majority possessed a spirit of industry, integrity, and the fear of God. They might well rank among nature's noblemen. They came into the new country without wealth; but they had what was far

better,—noble purposes, elevated aspirations, and firm faith in God. Men with such characters are a sufficient guarantee in the formation of individual and national prosperity. Our history has been largely but the unfolding of what was folded in the nature of those pioneers.

2. They were likewise men of *intense activity*. They were trained to labor. A vital condition of civilization is strenuous, persistent labor. Wherever these settlers went, the place became a scene of intense activity. Whatever changes have brought distinction to Ohio, have been wrought by the patient endurance and heroic efforts of these settlers. Their toilsome journey to their future homes was made without a road to guide them. They entered a dreary and unbroken forest to find no hotel, and were often separated by miles from their nearest neighbor. "Their first necessity," says Rufus King, "was to girdle the trees, and grub a few acres for a corn-crop and a truck-patch, sufficient for a season. As soon as the logs were cut, a cabin was built with the aid of neighbors. But food, rather than shelter, was the severest want of the pioneers. True, the woods were full of game; but venison, turkey, and bear-meat all the time, became tiresome enough. There was no bread nor salt. The scanty salt-springs were therefore precious. The Indian corn, when once started, was the chief reliance for man and beast. The furniture of the cabins and the dress of the people necessarily partook of the same absolutely rustic simplicity. Excellent tables, cupboards, and benches were made of poplar and beech woods. The buckeye furnished not only

bowls and platters for all who had no tin or queensware, but also the split-bottom chair still in popular use. Bearskins were bed and bedding. The deer-skin, dressed and undressed, was very much used for clothing; and the skins of the raccoon and rabbit formed a favorite headgear. But wool and flax soon abounded, and spinning-wheels and looms became standard articles in every house. The home-made tow linen and woolens, or mixed flannels, linseys, and jeans constituted the chief materials for clothing."

It was fortunate that the land laws were modified at the very beginning of the early settlers so as to give each emigrant the right to purchase one-fourth section of land at two dollars an acre on a credit of five years. The effect of this was that a multitude of emigrants were induced to settle in Ohio and become freeholders. They were willing to grapple with the forest, subdue the soil, practice economy, in view of the reward of a home and friends. The idea of possessing property was the root idea of their social progress. The necessities of life, the virginity of the soil opening resources and inviting opportunities, were the outward occasions that challenged them to faithful exertions for food and comfort and the blessings of civilized life. Their early privations and hardships produced a new vigor which has stimulated every important industry in the State.

3. Another characteristic of these early settlers was that *they believed in self-protection*. They grew in character and power because they were ready to defend and preserve what their labor had secured. They wrestled and struggled against physical forces, severity of

climate, fierceness of beasts, and the hostility and brutality of savages. These struggles strengthened character, nurtured manhood, and incited to heroic deeds. From the harsh, sterile conditions men have gone forth, conspicuous for energy and valor. The early pioneers not only heroically struggled in all the expeditions in their aggressive warfare against the Indians, but in 1812 Ohio was called upon to help engage in the disastrous and bloody war against Great Britain. Three regiments were first sent into the field. The following year several brigades of militia were called out to resist the British invasion. This war caused great sacrifice. An eyewitness described the country as "depopulated of men, and the farmer women, weak and sickly as they often were, and surrounded by their helpless little children, were obliged, for want of bread, to till their field, until frequently they fell exhausted and dying under the toil to which they were unequal. The horrors and the fearful sufferings of the first year of the war can never be forgotten by the people of that generation."

An incident in this war will illustrate the heroic spirit of the times. In 1813 General Proctor, a British officer, besieged Fort Stevenson at Lower Sandusky, now Fremont—garrisoned by only one hundred and fifty men under Major Croghan, a brave young soldier, only twenty-one years of age. Proctor called upon the garrison to surrender in order to escape massacre. The heroic Croghan answered that, when the fort was taken, a massacre would do no harm, for none of its defenders would be left alive. Croghan had but one cannon. By firing it from different places,

he tried to make the enemy believe that he was well provided with artillery. The British concluded to take the fort by storm. Croghan concealed his cannon so as to sweep the ditch through which they had to pass. When the ditch was full of men, he opened fire with deadly effect. The British now retreated after a loss of one hundred and fifty men, while the Americans had but one killed and seven wounded. Croghan was promoted to the rank of colonel, and the ladies of Chillicothe gave him an elegant sword.

The war soon ended. Under the leadership of General W. H. Harrison and Commodore O. H. Perry, the enemy were repulsed and defeated. After the Ohio campaign the war terminated, and the people were again left in peace. Of the fifty thousand soldiers that sustained the Government in the War of Mexico in 1848, Ohio raised and maintained five thousand five hundred and thirty-six volunteers, who did valuable service for their country. This heroic display of self-protection was magnificently displayed at a later period in the history of Ohio.

When the Civil War broke out in 1860, Ohio took prompt and energetic action in suppressing the rebellion, and in vindicating the national power. Ohio furnished one-tenth of the whole army during this severe struggle. Three hundred and nineteen thousand six hundred and fifty-nine soldiers responded to the call to defend the Nation. The career of her officers and soldiers is the glory and pride of the Nation. It is a remarkable fact that most of the distinguished officers in the army were born or trained in Ohio. Among the great generals are Grant, Rose-

cans, Sherman, Sheridan, McPherson, Gilmore, Cox, McDowell, Buell, O. M. Mitchel, Schenck, Garfield, Steedman, Crook, Keifer, and Hayes. Stanton, Lincoln's War Secretary, was born at Steubenville. Salmon P Chase was Secretary of the Treasury, and "the father of our National Bank system." These distinguished leaders were the exponents of a people of like character, who gave them prominence, and sustained them by suffering and sacrifice. Thus we see that whenever the people's liberties were invaded, or their rights questioned, they were ready to maintain them with such means and ends as they could command.

Likewise many of the struggles on moral questions have required as much nerve and conviction as any of the great struggles in the war; the people who have been noted for their independence in expressing convictions and aiding all moral reforms, have thus gained dignity and power, because they have ever been willing to resist whatever limited or endangered the social welfare.

4. The early pioneers were likewise *public-spirited*. They studied the public welfare, and showed a readiness to make free and intelligent self-sacrifices for the general good. People of such diversified characteristics and tempers have been prompt to subordinate all local and individual aims to the public welfare, believing that personal interests are essentially involved in all that goes to promote the good of the commonwealth. This self-sacrificing temper has been one of the chief characteristics of a great number of large-minded men in Ohio, whenever they felt that the State was passing through a crisis.

5. The early pioneers also *possessed strong moral and religious ideas*. They believed in the co-operative forces of religious principles to build up a national life. The ordinance of 1787 declares that religion, morality, and knowledge are necessary for good government and the happiness of mankind; schools and the means for education shall forever be encouraged. In harmony with this declaration the laws of the Ohio Company made it obligatory for every person to keep the Sabbath by attending some place of religious worship agreeable to the dictates of his own conscience. They recognized the Bible as the greatest civilizing force on earth. Herbert Spencer and others of a similar school, in attempting to account for social progress, make it the result of an unconscious evolution; but the early pioneers believe that it was the outgrowth of a personal vitality. They believed that they were linked to God. They felt that the hope of the Nation, which they were founding, could not rest upon material agencies or industrial greatness, but upon the simple teachings of Jesus. Here was the beginning of the essential secret of the extraordinary progress of Ohio. Buckle, in his History, ignores the moral element in social progress. He believes that all civilization has been grounded in the soil, and that wherever men are free to fight with nature, and subdue the soil, there you will find the highest civilization. This statement can not be verified when you come to study the civilization of Ohio. The progress of the cliff-dwellers and mound-builders that inhabited many parts of this country, was begun and carried to a considerable de-

gree of success, and then was for some cause fatally interrupted. More than ten thousand earthworks, including mounds, effigies, and inclosures, found within the territorial limits of Ohio, speak of their great antiquity before the settlement by the Indian tribes. Certainly these mound-builders were under favorable conditions and blessed with pleasant environment; but they never became a strong and advancing society.

“These smiling heavens beamed as brightly over them as over us,” says R. S. Storrs. “The waters were as near, the open fields were as inviting to them as to us; and no intervening commerce has brought to any part of our country one element of wealth, in mine or quarry, in rippling stream or opulent hillside, which was not as present to them as to us. It is something behind all natural environment which gives to a people the promise of progress. We have not found the secret of this when we have measured the mountains in scales, and have counted the hills; when the acreage of tillable land has been reckoned, and the push of streams against millwheels has been stated in figures. The depth saith, It is not in me! and the sea saith, I can not declare it! Neither sunshine nor dew, the fattening rains, nor the breath of long summer, can build feeble communities into great commonwealths, or crown the regions which they make attractive with the triumphs and trophies of a noble and happy human society.”

The Indian tribes likewise never attained civilization, and were even unready to accept it when it was brought to them. They stolidly resisted the new

arts and nobler inventions of advancing civilization. They did not prove susceptible to the aspirations and the pure and refining moral natures of the early pioneers. Savage grossness had so impressed itself upon their spirits that they were, for the time being, practically deprived of all the moral and physical elements that go to make civilization possible. Thus we see that this vast tribal federation, rich in physical greatness, has perished for the one of sovereign force, of supernal ideas. These facts show to us that all social progress, to be vital and organic, must have large conceptions of the brotherhood of man and the Fatherhood of God, to re-enforce the mind and spirit of the people, and help them to sustain their energy in building up the highest forms of civilization. It is certain that the moral ideas and impressions were the supreme forces in developing our present resources. These subtle moral impressions of the early pioneers and their posterity have had more to do with the progress of Ohio than the grandest endowments of nature. Their stimulating faith and dominating moral ideas were among the sovereign forces that have enabled them to display such an energy in subduing the soil, and in building a State whose power and influence is a just cause for pride and exultation by all her citizens. These inherited moral qualities, transmitted and preserved, have overcome all unfavorable conditions of the soil and climate, and have enabled the people to preserve this national life, and achieve great distinction among the nations of the world. It is evident that the moral force has been primary and cardinal in our growth, while all the natural circumstances

of favorable climate, virgin soil, broad rivers, extensive forests and mineral resources, as secondary and accessory forces, have produced the happiest effects in the growth of the commonwealth.

The growth of Ohio reveals a deep historic philosophy and significance. The whole trend of history shows that it is continuous and connected. The stream of historic tendency is directed by an overruling Providence, and maintained by a Divine energy. We would be untrue to the teachings of history, if we were to fail to connect the external series of events and phenomena of the first century of our history with God's plans and purposes. They are connected and intermingled in such a way as to reveal a Divine hand that has taken up the thread of human action, and determined and guided its course. If then we would find the real interpretation of our historic progress, we must trace the forces at work back to God. Many of these forces are potential in man's nature; but below all events and individual actions are the underlying forces and principles and designs of God working to help man realize his true personality.

When we come to make application of these great principles to the concrete examples traceable in the early settlement and growth of Ohio, we discover that in some mysterious way God was making preparation for the events that were to follow. Look at some of the facts. It was one hundred and sixty-seven years after the landing of the Pilgrim Fathers, before the first settlement was made in Ohio. These were years of preparation; and posterity was being trained and

disciplined and made ready for a grander and wider sphere in the great West. The French and Indian War had taught the Colonists the use of arms, so that they were ready to defend their liberty.

6. They were likewise *schooled in self-government*. They had not only a profound respect for law and order and constituted authority, but the people had been trained to public administration in local congregations, township-meetings, and provincial assemblies, so that all these agencies were at work to raise up a class of earnest and consecrated men who should become leaders and pioneer settlers in the West. The heroic ideas, principles, and doctrines of these early pioneers were formulated by the time they established their first colonies, and they imbedded them in their laws. Conspicuous among these laws was that of civil and religious liberty. These principles had gained such a powerful foothold in the Eastern Colonies, that, when they came to lay the foundation of the new empire, these ideas were incorporated in their laws.

They believed that religion had an important relation to the welfare of the people, and *introduced* its teachings. Religious toleration had but barely triumphed when they left the Colonies to settle in Ohio, and now they wanted every man who came among them to worship God according to the dictates of his own conscience. Had the French or English civilization prevailed, we might have had a Union of Church and State. This would give to the Church special rights, and privileges to one faith, with the

State to support and sustain it. Such a condition would have been fraught with evil, both to our civil and religious liberty.

The ideas of civil and religious liberty are the essential principles in human nature; and we must accept and expand these in an organic and living manner if we are to secure the largest development. Certainly there was no more opportune time for the achievement of this great need that was struggling for realization. As we study the minds and characteristics of the early pioneers, we see how their thoughts and deeds have been the chief elements and agencies out of which has come all that is noble and elevating in our present civilization.

Again, the Divine hand was seen in the displacement of the French and English civilizations for that of a more advanced American type. The events in our history were so ordered that French ideas of civilization should be superseded by the higher idea of civil and religious liberty which were so favorably developed in the early colonies. He who rules the affairs of mankind has apparently selected, endowed, and trained the Anglo-Saxon race to serve him, and to carry out his purposes of grace to the ends of the earth. He does not exert his power arbitrarily, but by means; and as we study the great events of our national life, we can not doubt that God has been forming this Nation, especially the great West, as a majestic arena for the victories of Christianity.

Take another marvelous indication of Providence. The growth of population in Ohio has been un-

precedented. The entire Northwestern Territory in 1800 had a population of forty-five thousand. In 1810 the population had increased to two hundred and thirty thousand seven hundred and sixty in number, and by 1830 it made a gigantic stride, and rose to nine hundred and thirty-seven thousand nine hundred and three. Ohio now has a population of above four millions, which is more than the thirteen colonies had when they declared independence.

Notice the marked epochs of growth. The first epoch followed the introduction of canals in 1825, when the population soon reached one million in numbers. The second epoch began with the introduction of railroads in 1840, which was also followed by a great inflow of population. A quarter of a century before the first epoch began, the Christian Churches were firmly planted in Ohio. They had given character and direction to the moral and religious life of the early pioneers, who in turn were prepared to receive and powerfully influence for good the emigrants with their diverse elements of character that settled among them.

The Divine purpose appears again in the time and manner of securing the first charter from the Government to settle in the West. When the sentiment of slavery was at its height, and the early colonies had turned their attention to the great West, the appeals for a charter in 1775 were very timely. The lessons of the Revolution were, in a measure, forgotten in one section, while a reaction for the continuance of slavery had taken place. When this charter was given,

it was then possible to establish civil and religious liberty, and for these ideas to determine the character of the future development of the West.

The State of Ohio was being prepared likewise for the leadership of the great West. Here it was that these great national ideas were to be cradled and scattered into every new State and Territory. Thus Ohio's noblest sons and daughters have been reared up and trained with these national ideas, and have pushed westward to form new societies and States. We can not compute the effect of this emigration by the loss in Christian power to our own social, religious, and political life; but one thing is certain, the West has been made the richer and better thereby. The outflow of emigration westward from Ohio, from the year 1850 to 1890, has been something remarkable. It was estimated in 1880 that Iowa, Nebraska, Wisconsin, Kansas, and Illinois contained five hundred and eighteen thousand people, then living, who were born in Ohio. Simultaneously with this outflow, there has been an inflow of immigration from foreign countries, many of whom have been aliens; and the original descendants of the pioneers have been left to mold and shape this somewhat crude material to our ideas of American citizenship. A number of public men in Indiana came from Ohio: Hendricks, Voorhees, Harrison, and McDonald. Minnesota has been blessed by some of Ohio's noblest men, such as Ex-Secretary Windom and others. Ohio has had a more notable interest in Iowa than perhaps in any other State. It is said that one-half the distinguished men of Iowa came from Ohio or New England. Senators Wilson and Alison

were born in Ohio; and McDill, Kirkwood, Ex-Governor Clarkson, and many others came from Ohio. Most of these men were sons of the early settlers and the products of good families. We mention these cases to show how the ideas and purposes of the early pioneers have not only proved a great blessing to Ohio, but have extended themselves throughout the West.

We have thus considered Ohio as the highway of national ideas, and where the highest form of civil government has found a partial realization. No prophet can foretell the magnitude of results yet to be realized. In our study of the physical and moral conditions under which we are placed, the question comes: Are we ready to perpetuate the cardinal and fundamental principles and moral ideas to a fuller realization in our day and generation? We have a work to do in Ohio which will require much fortitude and a most heroic energy. We will prove ourselves worthy if we are great enough to appreciate our legacy, and labor to realize the great responsibility and work that remains for us to achieve in the future. The history of Methodism in Ohio shows that this Church has been, under God, one of the greatest social and moral forces in the State in conserving and promoting the fundamental principles of a Christian civilization, and in contributing to the illustrious triumphs of the gospel.

Chapter II.

The Mission of Methodism.

“THE rise of Methodism was the birth of a spiritual reform of which all Christian denominations of Great Britain and America were in desperate need. It was a re-enforcement of Apostolic Christianity also, in every other Christian denomination in the English-speaking nations and colonies. We have all felt the throb of its pulsations. It has been what new blood is to falling dynasties and decadent races.”—*Phelps*.

“WE thus, by comparison, see what was the secret of the Wesleyan movement. Rejecting the cumbrous rigidity of High-Churchmanship on the one hand, and the ultra extreme of the doctrine of justification by faith on the other, Wesley retained an energetic Church polity, and a true doctrine of salvation through Christ. To these he added the intensifying doctrines of the conscious witness of the Spirit and entire sanctification, and insisted on their actual realization in experimental life. His entire system of polity and doctrine and life thereby strangely presaged and harmonized with modern freedom and activity. It was an anticipation of our age. It was the morning-break in the religious world of the modern life.”—*Whedon*.

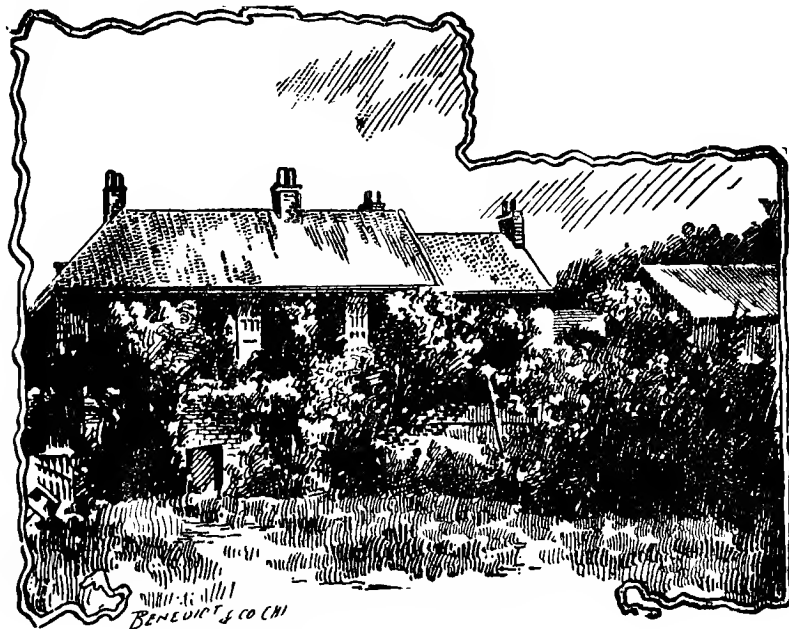
“SO long as there is a radical difference between truth and falsehood, and so long as truth sustains relation to life, it will make a difference whether men believe true or false doctrine. Doctrines are the roots of life. Great lives do not grow out of false beliefs. Yes, doctrine is immensely important, but not all-important.”—*Josiah Strong*.

“METHODISM has had a grand mission to fulfill in modern Christendom—a mission of mediation between the sects on the one hand, and between an exclusive Church and a neglected world on the other; and there is a moral majesty in the firm and sure tread with which it has marched to the accomplishment of its work.”—*Christian Examiner*.

CHAPTER II.

METHODISM has a sublime mission. We may estimate her value in the world by what she has done. Perhaps no other agent has done more to lift humanity to a higher plane. This accomplished mission may be summed up in the following marvelous facts: She occupies the second largest place in the Protestant world, and the first among English-speaking people, and gives promise of becoming the dominant form of faith. The entire membership of Methodism in the United States aggregates nearly six millions, and has a following of at least thirty millions. Her past history and present achievements are prophetic of still wider and grander results. A correct estimate of the early mission of Methodism can not be formed without understanding the conditions of English society at the time the denomination sprang into existence. The spiritual and moral dissolution that spread over England in the eighteenth century beggars description. The corruption was general, and affected both Church and State. The spiritual life imparted to the State Church by the Lutheran Reformation had well-nigh disappeared. The bulk of the ministry were "ignorant" and "indolent." It is difficult for us to imagine the gross ignorance and errors of doctrine, the sectarian bigotry and spiritual paralysis of that period. Society was reeking with vice, drunkenness, and hypocrisy. The masses were ignorant and brutal, while bribery and corruption flourished in the State.

The time was ripe for Providence to raise up a leader whose deep feelings and burning devotion should prove effectually the power of God to lift up a sinful nation. John Wesley, born at Epworth in 1703, was this providential man. He sprang from a noble stock. His father was an earnest, faithful, and conscientious preacher, and his mother a woman of fine intellect, devout spirit, and good common sense.



EPWORTH RECTORY.

Wesley spent thirteen years as a student in Oxford University, where his intellect was thoroughly disciplined and equipped for the great work of life. It was while in the university that he formed his excellent resolution to devote "all my life to God; all my thoughts, words, and actions; being thoroughly convinced that there is no medium, but that every part of my life must be a service to God, or to myself, which is in effect to the devil." This remarkable man cer-

tainly had a distinct religious mission. He saw the need of a spiritual elevation in England, and threw himself with intense earnestness into the great crisis of the hour. He possessed qualities which singularly fitted him for the undertaking. He had a personal religious experience, clear and intelligent convictions, and a well-balanced mind. He thoroughly grounded himself in the Scriptures, and maintained a strong faith in the providence of God. He offered himself as a worker of God, and set about the tremendous task of relieving the spiritual dearth of the Church, and making war upon all forms of evil. His magnetic personality and impassioned appeals gave him great influence with the people. One historian regards him as the most apostolic man that ever rose in England: John Wesley was destined to exert a world-wide religious influence. He was an arduous worker. He toiled incessantly through a long life to do a work for God and humanity. His powerful preaching and his personal oversight of the societies he established, and his struggle against evil, rank him easily among the great leaders of the world's history. Justin McCarthy, the historian, says of him: "He brought to his work a frame of adamant, as well as a soul of fire. No danger frightened him; and no labor tired. Rain, hail, snow, storm, were matters of indifference to him when he had any work to do. One reads the account of the toil he could cheerfully bear, the privations he could recklessly undergo, the physical obstacles he could surmount, with what would be a feeling of incredulity, were it possible to doubt the unquestionable evidences of a whole crowd of heterogeneous wit-

nesses. Not Mark Antony, not Charles XII, not Napoleon, ever went through such physical suffering for the love of war, or for the conqueror's ambition, as Wesley was accustomed to undergo for the sake of preaching at the right time and in the right place to some crowd of ignorant and obscure men, the conversion of whom could bring him neither fame nor fortune."

Wesley spent fifty-five years in preaching, during which time it is estimated that he traveled over two hundred and fifty thousand miles on horseback, and preached more than forty-two thousand sermons, and published two hundred books of his own composition. He also made an entire translation of the New Testament.

The mission of Methodism is predominantly evangelistic. It began, not as a doctrinal movement, but as a spiritual force. The truths contained in Scriptural doctrine were something more than formal belief in teaching; they were to be felt and lived by the people. The words of Christ to his Church were to be spirit and life.

There never has been any corporate attempt in the Methodist Church to formulate a complete system of doctrine. The few doctrines she holds have had a practical value, and were developed by the experimental method, and so built into her theology. Wesley was unexcelled as a clear thinker. He applied the scientific method to religious truth and experience. He aimed at the practical use of the experimental truth of Christianity. In a pure, terse, and logical manner he defined and expounded the doctrines that

satisfied the most pressing needs of his hearers. He cared more to prove Christian truth regarding human duty by using it, than he did to give it dogmatic form. In the writings and sermons of Wesley there is a clear exposition of all the essential doctrines of God's Word. "The distinctive doctrine," says President Bashford, in speaking of Wesley's teachings, "may be summed up in four phases, which sound as if they had been adopted upon the battlefield, or the march for the evangelization of the world: 1. Salvation for all persons; 2. Salvation from all sin; 3. Each person may know he is saved; 4. Each person should witness to the fact."

Methodism has taught these fundamental ideas of Christianity as facts rather than doctrines, and her triumphs lie enwrapped in their belief and experience. The teaching of repentance and faith were regarded of more importance than metaphysical discussion or the upholding of a theological system. A message of the impartial love of God, and the element of power contained in the gospel for sinful, tempted, and dispirited men declared in the most earnest and sympathetic manner, would naturally commend itself to the spiritual apprehensions and necessities of the people. It was the declaration of inspired truth, backed by the energies of the Holy Spirit, that spoke of sins forgiven, banished the gloom of doubt, and restored men to the family and favor of God, which made Methodism such a great power in the world.

I. Wesley was content to teach that the mission of Methodism was to preach and exemplify holiness. "A Methodist," he says, "is one who has the love of

God shed abroad in his heart by the Holy Ghost, given unto him; one who loves the Lord his God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His own desire, and the one design of his life, is not to do his own will, but the will of Him that sent him. He keeps all God's commandments, from the least to the greatest. He follows not the customs of the world; for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He can not lay up treasure upon earth; nor can he adorn himself with gold or costly apparel. He can not join in any diversion that has the least tendency to vice. He can not speak evil of his neighbor any more than he can tell a lie. He can not utter unkind or evil words. No corrupt communication ever comes out of his mouth. He does good unto all men; unto neighbors, strangers, friends, and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men."

It is evident that Wesley cared more for spiritual life than for orthodoxy. He never gave a formal creed to his societies in England, and his liberality and catholicity is shown in the formula of faith for the Methodist Episcopal Church in America. He made it so brief and simple that it offers no serious embarrassment to the opinions of those who have "a desire to flee from the wrath to come, and to be saved from

sin." These articles of faith were an abridgment of the Articles of the Church of England, and were super-added to our present existing and established standards of doctrine, when the Methodist societies were formed into a distinct and independent Churchhood.



JOHN WESLEY.

It is a most noteworthy fact that the most distinctive doctrines, such as salvation for all persons, witness of the Spirit, and Christian perfection, find no expression in the articles, although Methodism restored these truths to a place of power in the Christian life. The articles of religion are distinctly Arminian, but were

never intended to serve as a complete system of doctrine. "We believe," wrote Wesley, "the written Word of God to be the only and sufficient rule, both of Christian faith and practice. We believe Christ to be the Eternal Supreme God; but as to all opinions which do not strike at the root of Christianity, we think and let think." Wesley's liberality of spirit was evinced before the British Conference, when he said: "I have no more right to object to a man for holding a different opinion from me, than I have to differ with a man because he wears a wig and I wear my own hair; but if he takes his wig off, and begins to shake the powder about my eyes, I shall consider it my duty to get quit of him as soon as possible."

Again, when Wesley was preaching at Glasgow in his eighty-fifth year, he said: "There is no other religious society under heaven which requires nothing of men, in order to their admission into it, but a desire to save their souls. Look all around you: you can not be admitted into the Church or Society of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion. Here is our glorying, and a glorying peculiar to us. What Society shares it with us?"

Although the Methodist Church in the beginning had no confession or systematic creed, it, however, has a common basis of belief, and "a general backbone of theology upon which its sermons, treatises, commentaries, catechisms, hymns, exhortations, and ritual rest." The recognized standards of faith are found in

the writings of Wesley, Fletcher, and Watson. These men are the chief doctrinal exponents of the Church. The well-understood articles of belief are the bonds of denominational union, and constitute the chief security for correct and sound doctrines in the pulpit.

It is a remarkable fact that through all the theological controversies for more than a century the Methodist Episcopal Church has made no changes in doctrine, or suffered from any serious outbreak of heresy. Speaking of her doctrinal harmony, Watson truly says: "Ecclesiastical history does not, perhaps, present an instance of an equal number of ministers brought into contact so close, and called so frequently together for the discussion of various subjects, among whom so much general unanimity as to doctrines has prevailed, joined with so much real goodwill and friendship toward each other, for so great a number of years."

Methodism formed the basis of man's responsibility in his self-centered power of will. Her preachers were not burdened with any objectionable creed. They brought the elementary facts of the Christian religion vividly home to the consciousness of every individual. They were free to push their conquests, and bring every individual soul in contact with the Divine truth and spirit. They portrayed in vivid language the infinite and impartial love of God for all men, and man's privilege and duty to come to God for pardon, for peace, and for power over sin. They not only awakened desires in the heart for salvation, but impressed the duty to accept it. The message they delivered was not only a proclamation of good news,

but a revelation of spiritual power and privilege. Methodism was free-born. The gospel, made effective by Divine energy, and which set the individual soul aglow with new life, was a fresh power in the world. Such a message touched the multitude. While other Churches were struggling to maintain doctrines, and defend themselves, Methodism emphasized the new life in Christ. Her system of good deeds and sincere devotions introduced a new spiritual life into all the Churches, and made her a great moral power in the world.

While Methodism has been earnest in laboring for the extension of God's spiritual kingdom, other Churches have felt the power of her example in spiritual fervor, and caught her zeal in saving men, and been stimulated to more earnest effort and religious life. Methodism has likewise exerted a remarkable modifying influence on the doctrinal system of Calvinism, which has undergone important changes during the past century. The ablest theologians in Calvinistic Churches bear testimony to the helpful influences of Methodism.

Professor Marvin R. Vincent, of the Union Theological School, of New York, speaks of Methodism in these words: "Arminian theology has contributed to bring the minds of Presbyterians up to that tremendous protest which is fast driving the screws into the coffin-lid of that hideous and unscriptural Calvinist doctrine of arbitrary Divine predestination to eternal wrath.

"Methodist fervor has sent its glow into the Calvinistic sermon, kindling its severer logical lines, and

transforming the doctrinal treatise into an evangel. It has wrought to promote greater simplicity and familiarity of address, and to mitigate the repellent stateliness of the pulpit. Its missionary zeal has been contagious. Its lay-agencies in its evangelistic work have created a sentiment in favor of similar agencies in the Calvinistic bodies. Its insistence upon the high privileges of the children of God and upon the rich possibilities of personal Christian experience has borne goodly fruit in many a life trained under sterner educational influences."

"Wesleyanism has stood from the beginning," says Professor Stearns, "for the immediate and constant presence of Christ through the Spirit. . . It has, indeed, often given too large a place to the emotional element in Christianity. But it has done so, not so much for the sake of the feelings themselves, as that it might realize the presence of Christ's Spirit, to whom the feelings are due. To it belongs the credit of having kept alive in a sense-bound age, as perhaps no other religious system has done, the consciousness of the reality of the things unseen and eternal—the Father, the Christ, the Spirit, the Kingdom of God, the forgiveness of sins, the present Divine grace. Here has lain largely the secret of its power. That modern Calvinism has succeeded to so great an extent in maintaining and increasing its spirituality, is due in no inconsiderable degree to the power of Wesleyanism."

Prof. Austin Phelps, speaking of the debt of religion and theology to Methodism, says: "It has been a stout ally of those who have labored to eliminate from

the popular notion of Christianity the fictions of a limited atonement and the servitude of the human will.

“Before the advent of Methodism, these dogmas, to the majority of minds which came under their influence, had made salvation an impracticable business. Theoretically, the popular mind could make nothing else of it. The speculations in which adroit minds essayed to untie the knot in which these dogmas had bound popular inquiry had little weight in the pulpit. They were not useful there, because they could not be used. In many pulpits the preaching of repentance to unregenerate men had absolutely ceased. Logical minds, holding these dogmas, could not preach it. In private they said so, and in the pulpit they were dumb. To preach repentance as a duty to men who could not repent, and who, until they did, could have no assurance that the sacrifice of Christ had any concern with them, was an insult to the hearer and stultification to the preacher. Sensible men felt this, and revolted. They would not sow seed on a marble quarry where nothing could grow. Rowland Hill once, on entering a certain church, was admonished, ‘We preach only to the elect here.’ ‘So will I,’ he replied, ‘if you will put a label on them.’

“Methodism cut the knot. Wesley and his associates denied the limitation of the atoning sacrifice by Divine decree. They did it in no obscure or silken speech. They denounced the dogma with vehemence and scorn. They defied it as an invention of the devil. Indeed, throughout the controversy with Calvinism, Wesley was a savage. He spared neither foe nor friend, not even Whitefield. He gave us the iron hand

bare of the velvet glove. But his unkempt ferocity of method achieved its object. It said what he meant, and hewed the way clean to the liberty of proclaiming a free salvation. That, he and his successors flung broadcast. They preached it exultingly. They preached it like men free-born. It gave a ring of gladness to their ministrations. The mountains skipped like rams, and the little hills like lambs, at the sound of their voices."

II. The mission of Methodism was to revive Scriptural and primitive methods in spreading gospel truth. The polity of Methodism was both timely and providential. It contained the most vital principles of God's Spiritual Kingdom, and aimed to give the Divine Spirit free course. From the beginning it has been a grand missionary and evangelistic system. The central idea has been to reach the lowly, the ignorant, and the poor, as well as the intelligent and rich. Her preachers have always felt it a privilege to visit the hovels, garrets, and slums, in order to minister to the temporal and spiritual needs of the poor and unfortunate. The system of Church government was not a sudden creation, but came into existence gradually, as the needs and changing conditions demanded.

Wesley was a regularly ordained member of the Church of England. He did not desire to found a new Church, but to revive primitive Christianity within the limits of the Established Church; but when this Church was closed against him, he made the world his parish. Without waiting for wealth or social power to make an easy path for his glorious message, he and his co-laborers gathered a multitude in the fields and

market-places, and preached the gospel. The poor, and the ignorant, and the lowest of society were deeply moved by these open-air discourses; and many responded to the earnest and tender appeals of these faithful evangelists. The revival of spiritual Christianity gradually deepened and widened until thousands were brought under its influence. Wesley now had the opportunity to display his peculiar genius of organization. At first there was no coherence or uniformity in the way he set about his task. There was an ease and naturalness in his manner of starting the class-meetings. He said to a few people in London, in 1739: "If you will meet every Thursday evening, I will join with you in prayer, and give you the best advice I can." He aimed to press upon them the highest possibilities of religious experience and consecration. These societies began in the bosom of the established Church. He had no thought of deviating from her order of service. It would have startled him to have had a vision of the magnitude of the work he was inaugurating. He was certainly doing an apostolic work, and his noble purposes and catholicity of spirit were expressed in these words: "I desire to form a league, offensive and defensive, with every soldier of Jesus Christ." He was so loyal to his Church that he required the meetings of the societies to be held at such times as would not interfere with those of the Established Church.

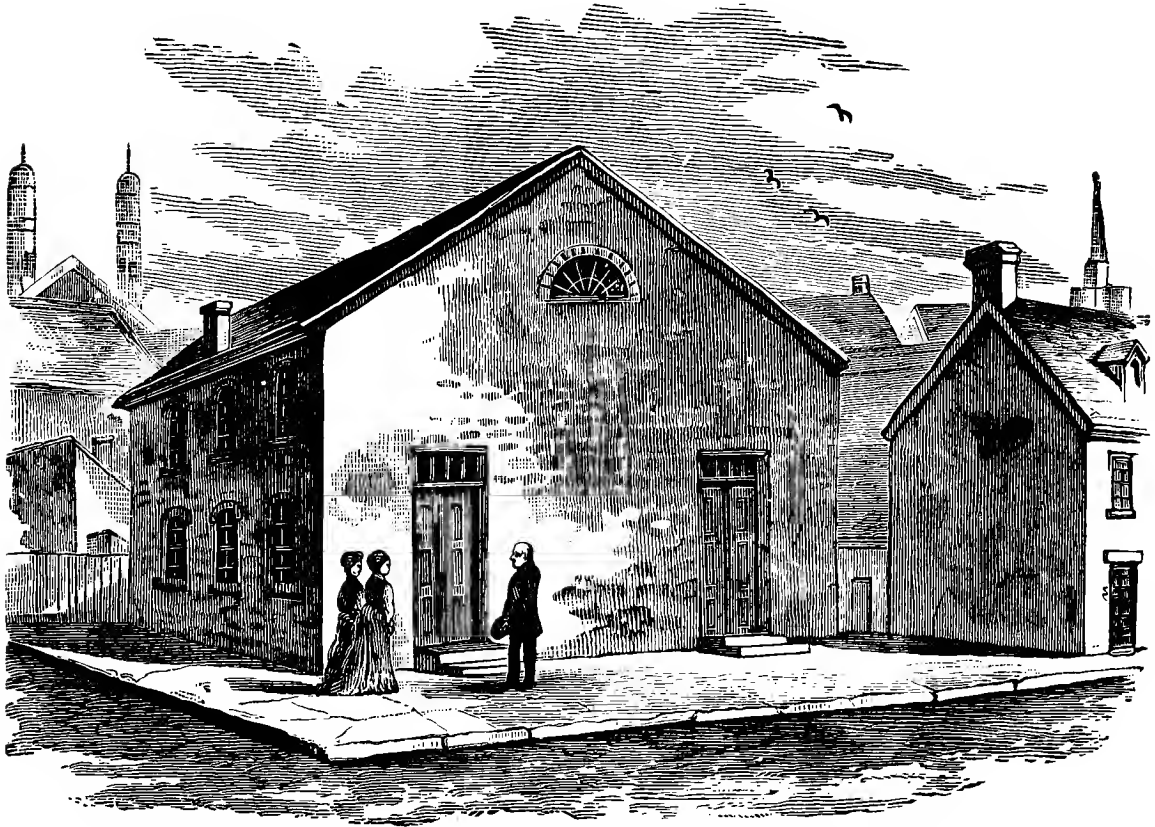
In a similar manner lay-preaching sprang into existence. It was an essential factor in the Methodist system, and Mr. Wesley followed the providential leadings. While away from London, he

heard that Thomas Maxfield, an unordained man of little promise, was preaching. He hastened back to put a stop to the irregularity. He said to his mother, "Thomas Maxfield has turned preacher, I find." The mother was equal to the occasion, and wisely counseled him thus: "John, take care what you do with respect to that young man; for he is as surely called of God to preach as you are. Examine what have been the proofs of his preaching, and hear him yourself." After Wesley heard him, he said: "It is the Lord! Let him do what seemeth him good." Many of the laymen whom Mr. Wesley called to his help, had rare natural talent, and gave proof of their Divine call to preach. The majority had no scholastic training, but they were powerfully wrought upon by the Spirit, and could speak from a heart full of love to God and man. Their familiarity with Scripture, combined with a rich personal experience and earnestness of conviction, enabled them to preach with vigor and power.

The effect of the religious revival in the established Church was remarkable. Many of the ministry and laity antagonized the reformation; but the Church gradually caught the spirit of the noble men who were leading the movement. At first Wesley thought it would be a sin to save a soul outside of the Established Church, and it was not until 1786 that he permitted the holding of "service in Methodist chapels during Church hours in places where the clergy were notoriously wicked or dangerously heretical; as also where there were not churches enough in the town to accommodate half the people; and lastly, where

there was not a church within two or three miles." The young Church grew as they went on preaching the great doctrine of free grace, conversion, sanctification, and witness of the Spirit. The new love, kindled in the hearts of his followers, spread into other countries. When some of these converts found their way to America, they formed societies similar to those of England. These societies multiplied, and their spiritual influence was felt among the early Colonies. When the time arrived, the Methodist people in America wanted an independent Church. Methodism, that always adapts means to an end, sought to plant a Church upon the fundamental principles of the New Testament, and in harmony with the structure of society and the national spirit. Mr. Wesley believed that Methodism in America should have an independent organization. He felt no scruples on the grounds of loyalty to England to take the step. The Church was organized in 1784, at the birth-time of the Nation. Previous to this, Methodists were societies in a Church, and the members were dependent on the Church of England for the Christian ordinances. The independence of the American Colonies was acknowledged in 1783, and the Church of England, as such, ceased to exist in this country. Most of the clergy likewise withdrew. The Methodist societies were left without civil or ecclesiastical authority over them. The members of the Methodist societies appealed to Wesley to organize a Church in the United States. Since he was now at liberty to take this step, he consecrated and commissioned Thomas Coke to found the Church. Accordingly the majority

of the Methodist preachers, who had been members of the Church of England, assembled in Baltimore, in December, 1784, and organized the Methodist Episcopal Church with all needed ecclesiastical privileges, and independent of the Civil Government. This was the first national ecclesiastical organization on this



CHURCH WHERE THE GENERAL CONFERENCE WAS HELD, 1784.

continent. The Nation and the Church, though wholly separate, were free and independent, and grew up to greatness together. Methodism was called into being with a distinctive work growing out of the local and temporal conditions. Her special mission was to express and develop the religious life of a young and growing Nation. The broad and fundamental idea

of the Church as well as the State was a government "of the people, for the people, and by representation of the people." Each local society of the Methodist Episcopal Church is so linked together that it takes all of them to form one Church, thus making a denominational unit. The societies, or Churches, are united into districts, districts into Annual Conferences, and Annual Conferences into a General Conference. Each society is a component part, and all members one of another. In all these the laity are consulted. The bishops are general superintendents, and belong to the whole Church. They are amenable to the General Conference, where every minister and lay member is represented. The strength and efficiency of the Church is largely due to supplementing the democratic principle by the representative and federal principle. The federal bond imparts an element of power in any organization by concentrating the power in a responsible center. The power originates with the people, and rises through successive gradations to the General Conference, from which it returns back to the people.

The connectional bond is the most vital principle of God's spiritual kingdom. It gives solidarity to the Church, and makes possible the sublime unity of purpose and action of its members.

While there has been no serious deflection of doctrine since the founding of the Church, yet the method of Church government has been subject to change according to times and circumstances. This readiness to adapt itself to conditions has been one of the great elements of

success in the growth of the Church. The history of the Church shows that the unity and efficiency of Methodist organization is well adapted to further Christianity. The machinery of Methodism is plastic, flexible, energetic, and adapted to the spirit of progress. Every Methodist should rejoice to perpetuate the principles of Church Government by upholding and obeying them.

III. The mission of Methodism is destined to become a powerful social force. In the best sense it represents the Church of humanity, because it embodies the spirit of primitive Christianity. The inherent nature of the gospel leads naturally to the highest social order. Christianity does for society what it does for the individual, and more. It generates the spirit of self-renouncing love in the individual, which naturally finds expression in society. The true bond that unites men is neither force nor æsthetical sentiment, nor "enlightened self-interest," but the spirit of love. This spirit will transfigure society into a truly organized brotherhood. The spirit of Christ is the spirit of humanity. The tendency of all social organizations, based on natural and socialistic principles, is to become cold and mechanical. Even the aggregating and organizing power of the Church may sometimes reduce the social unity to a mere form. As soon as individuality is strongly asserted, it becomes a disintegrating power in society. Nothing will check this selfish spirit but the spirit of self-renouncing love, as taught and illustrated by Christ. All forms of social unity, apart from Christianity, have proved a failure. Christian love is the divine basis of society. and be-

longs to every sphere of social union. It is the only permanent power in society. Society must be a vital, living organism, bound together by a common living faith, hope, and love. Social energies and impulses, to become permanent, must be imparted by the Holy Spirit to the Christian heart; and then it becomes an inner spiritual bond of union among men as well as a power for good among all classes. Christ made the love of man for man the measure of love to him, so that the efforts of the Christian for the good of his fellow become a form of divine service. Christian love inspires the best motives and the highest ideals for the race. It finds expression in all social relations, breaks down all deep-seated prejudices, carries men over all social barriers, and makes a common brotherhood, which is the only worthy and abiding basis of society. Professor Mathews, in speaking of the forces of human progress, says: "Every man who comes into a conscious reinstatement in the love of God, becomes also a brother of all other men in the same relation. And so is set in motion a multitude of fraternal loves which, disregarding place and time and birth and social station, will forever remain unsatisfied until they express themselves in reciprocal deeds of kindness, and bring in a new social order. Each man will seek to minister, not to be ministered unto; to become a servant of all."

The Christian religion began with the individual and family as a social unit, and widens out its power until it has touched first society, then the State, then the Nation, and finally embraces the wide world.

The close student of history may trace the mar-

velous influence of Methodism in all social progress. The introduction of a new and victorious life through the power of the gospel was the great factor in lifting the English people to a higher plane of life. The reformation under Wesley formed a new epoch in English history. Methodism communicated to society a distinct element of power, which operated favorably on the intellectual, social, and moral life of the English race. She began with the lower and middle classes, and has continued to our day a potent element for good among all classes, and in all social and economic reforms. The Christian truths, as taught by the Methodist, prompted thousands who were leading a worldly, sensual, and selfish life, to seek and find salvation from sin, and lead new lives. Facts connected with the religious revival of this day, prove that natural forces at work in society are not enough to lift up a sinful nation. The spiritual element in man needs to be quickened and energized by the Divine Spirit to produce the best and most lasting effect on society. Lecky and other historians unite in acknowledging the leavening power of the gospel in society: "England escaped the contagion of the revolutionary spirit that worked such horrors in France largely through the vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people." Mr. J. R. Green also, in his *History of England*, says: "The noblest result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor."

Professor Huxley admits that England is indebted most for the great revolution to John Wesley, while Mr. Knight, in his History of England, asserts that Methodism produced "a moral revolution which probably saved England from the fate of nations wholly abandoned to their own devices."

Wesley and his associates gained their power over the intelligent as well as the uncultivated masses by declaring that the supernatural renewal of the heart and the divinely-attested recovery of the soul in the image of God was the direct and promised work of the gospel. It is said that the colliers of Kingswood stood, with tears washing white channels down their cheeks, under the sermons of these evangelists; and an astonishing spiritual reformation occurred even among the brutal criminals of the Newgate prison.

"The spread of Methodism," says Mr. Leslie Stephen, "can only be explained by the social development of the time, and the growth of a great population outside the rusty ecclesiastical machinery. The refuse thus cast aside took fire by spontaneous combustion."

The Christian Churches recognize that the Nation has a religious character and function. The sense of independence and responsibility, the cardinal factors of all true national life, are best united and sustained by the spirit of Christian brotherhood. The Churches seek to hold up justice and love, and so impress the spirit of Christ upon the people that it will be easy for the State to maintain just relations between the conflicting elements of society. The able historian Lecky has truly said that the "true greatness and welfare of nations depend mainly upon the amount of

moral force that is generated within them." The Christian Churches have been the chief agencies in generating this moral force.

Our republican form of government is the product of the sense of Christian brotherhood. We may trace throughout our national history the moral and spiritual principles and feelings which have been applied and woven into our political system. The supremacy of the moral sentiments is acknowledged in the Federal and State Constitutions. Men do not base their consent to be governed by democratic principles on physical and mechanical forces, but on moral causes and on the feelings of mutual love and brotherhood. Methodism maintains these Christian principles and religious feelings in common with all the Christian Churches; but one of her chief missions is to awaken and apply these Christian forces with renewed fervency to the individual and to society.

The Methodist Church, with patriotic zeal, has been alert in so extending the religious life and fostering moral tendencies to the promotion of the general welfare, that the fullest expression could be given to the *national life*. Her remarkable influence in the political life of the Nation is beyond question. Her pulpits, press, and educational institutions have been earnest and faithful in upholding intelligent patriotism. All great moral questions, which are the glory of all true civilization, have found some of their ablest supporters in the Methodist Church. She has always been years in advance of public sentiment regarding slavery and temperance and other moral issues. She has sought to bring the people's convictions to the

point where they could form an effective protest against these wrongs, and become crystallized in laws for their suppression.

The emancipation of the Negro is the greatest achievement of the century. Methodism made an aggressive warfare on this evil. Wesley denounced slavery as the sum of all villainies. As early as 1774 he wrote an important tract condemning in the strongest terms the traffic in slaves. Bishop Holsey says that "the abolition of the African slave-trade was due more to England's great reformer than to England's great philanthropist." During the Civil War, when the question of slavery was to be settled, the Methodist Church was intensely true and loyal to the Nation, and led Lincoln to say: "Nobly sustained as the Government has been by all the Churches, I would utter nothing which might in the least appear invidious in any way; yet without this it may be fairly said that the Methodist Episcopal Church, not less devoted than the best, is, by its great numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospital, more prayers to heaven, than any other. God bless the Methodist Church! Bless all the Churches! And blessed be God, who, in this our great trial, giveth us the Churches!" The enthusiasm of the Methodist preachers reached white heat during the Rebellion. This was especially manifest in 1864, when the Ohio Conference convened at Chillicothe. The ladies of that city brought the flag of the gallant 73d Ohio, and requested Chaplain McCabe to present it to the Conference. "I took the banner," says Mc-

Cabe, "carried it to the front, and unfurled it. It was riddled with shot and shell. It was stained with precious blood. The very sight of it thrilled the Conference. I simply gave a list of the battles through which it had been carried. That was enough to create a tempest of excitement. The audience shouted and cheered and cried—some for sorrow, some for joy."

In the afternoon the Cincinnati Conference came from Greenfield, twenty miles distant, to visit the Ohio Conference and hear the eloquent Simpson deliver his masterly lecture on "Our Country." The excitement, under the power of the bishop's eloquence, was intense. In his peroration he suddenly turned and seized the flag. He spoke to it. He told how he loved it, and why. The scene that followed was thrilling and patriotic. "The audience sprang to their feet *en masse*. Hats, handkerchiefs, umbrellas, parasols, were waving everywhere. The bishop sat down, and for fully ten minutes the shouting went on." This picture only indicates the patriotic zeal and intense love of Methodists for their country and for the moral issue in the struggle.

Methodism has likewise been aggressive in temperance reform. Wesley was the pioneer in this work. Although drunkenness was common inside the Church, yet, says Bishop Warren, "In 1743 he prepared the General Rules for the guidance of his people, warning them against drunkenness, buying or selling spirituous liquors, or drinking them except in cases of extreme necessity. This rule, he says, we are taught by God to observe in his written Word. And this rule in his precise words stands to-day in the Discipline

of the Methodist Episcopal Church. He preached against the damning sin of selling the liquid fire in words that have not been surpassed for fierce denunciation to this day. He leaped at once to a position other men have not surpassed in a hundred years."

The Methodist Episcopal Church has been especially active in organizing temperance societies, and inaugurating and encouraging movements looking to the restriction and prohibition of the traffic in intoxicating liquors: As intelligence increases, the enthusiasm for prohibition of the traffic is intensified.

While Methodism has been earnestly at work in the home field, she has in nowise limited her efforts in extending the kingdom of Christ to foreign lands. John Wesley declared, "The world is my parish;" and since his day the Church has felt that her mission to the heathen world was one of the most stupendous. She shares this responsibility with other Churches, but Methodist teaching and polity are peculiarly adapted to be of great missionary service. Methodist fervency has given efficient inspiration to this great and primary work of the gospel.

In summing up, we might say, the mission of Methodism is as broad as the gospel itself. And her remarkable history and evangelical spirit clearly demonstrate her ability to fulfill her divine mission. She has had a worthy origin and accomplished a great work as a "leader in evangelization, a pioneer in all true reforms, a pattern in all charities, and a power for the promotion of fraternal relations among all branches of the one true Church of Jesus Christ." She aims to gather in the rich and the poor, the

learned and the unlearned of every land. She has the appliances and means for the largest possibilities in the broad field of Christian service. Her divine mission and providential organization have been vindicated and blessed. The chief need of the Church to-day is a more powerful baptism of the Holy Spirit to reap an abundant harvest of souls, whose exultant voices shall sing praises to the Redeemer of men.

Chapter III.

Introduction of Methodism.

“**T**HE Methodists were the pioneers of religion. The breath of liberty has wafted their message to the masses of the people; encouraged them to collect white and black, in church or greenwood, for council in Divine love and the full assurance of faith, and carried their consolations and songs and prayers to the farthest cabins of the wilderness.”—*George Bancroft.*

“**A**S I understand it, Christianity is above all religions; and religion is not a method: it is a life; a higher and supernatural life, mystical in its root and practical in its fruits; a communion with God; a calm and deep enthusiasm; a love which radiates; a force which acts; a happiness which overflows.”—*Amiel.*

CHAPTER III.

THE records of the introduction of Methodism into Ohio and the great Northwestern Territory are not without stories of thrilling interest.

Shortly after the Revolutionary War, bands of adventurers and settlers began to push into the frontiers of Virginia, Pennsylvania, and Kentucky. The tide of emigration westward followed the old military road or the natural water-courses. The Ohio River, with its tributaries, was chosen as one of the desirable ways of reaching the future homes of these hardy pioneers. As early as 1781 scattered settlements were to be found between Pittsburg and Covington.

The early settlers were singularly situated. The country was rough and mountainous and covered by a vast wilderness, and without inhabitants as far north as the lakes, except hostile Indians. This steady advance of the white man toward the West naturally excited the Indians to oppose the progress of civilization and the abandonment of their hunting-grounds. The settlers, thus exposed and harassed by Indians, were, for weeks at a time, often penned up in stations and blockhouses for protection. Their minds were kept in a state of fear and agitation, and their privations and sufferings were severe.

The Indian hatred of the white man greatly retarded emigration, and brought on a cruel war, which finally terminated, in 1795, with General Wayne's treaty at Greenville. From this time forward the

people from the Eastern States began to flock into Ohio and the West. The Northwest Territory was regarded as the most important section of the North American Continent. Its natural attractions turned the current of emigration westward. The pioneers penetrated the forest and valleys, and established homes; and soon new settlements were multiplied all along the Ohio River and its tributaries.

At this time Methodist itinerants, full of zeal and religious devotion, appeared on the scene, and followed the tide of emigration. They penetrated the trackless wilderness, and pushed forward into every sparsely-settled region, and planted the standard of the Cross in every frontier settlement. They found the people poor and often uncultivated, but with joyful hearts they shared the hardships and sacrifices. They gathered the settlers for miles around into log-cabins, or groves in summer-time, and told the gospel story of love and redemption in a manner that left a powerful impression. It was just such earnest religious work as this that helped to lay the foundations of a moral empire, whose splendor will shine more and more unto the perfect day.

The first Methodist preaching in Ohio occurred in September, 1787, in the eastern part of the State, at Carpenter's Station, near Warrenton, Jefferson County.

Rev. George Callanhan, a Methodist preacher traveling the Ohio Circuit, lying in Virginia between Wheeling and Pittsburg, was probably the first man to enter Ohio, and had the honor of preaching the first Methodist sermon. He was invited to preach at

Carpenter's Station, where a blockhouse was located to protect the frontier settlements. On reaching the place, he found a congregation already assembled. "Fifteen or twenty hardy backwoodsmen," says Samuel W Williams, "armed with rifles, tomahawks, and scalping-knives, stood on the outside of the assembly as protectors against an alarm. After the sermon was ended, a pressing invitation was given the preacher to visit Carpenter's Fort again, and he cheerfully acceded to the request."

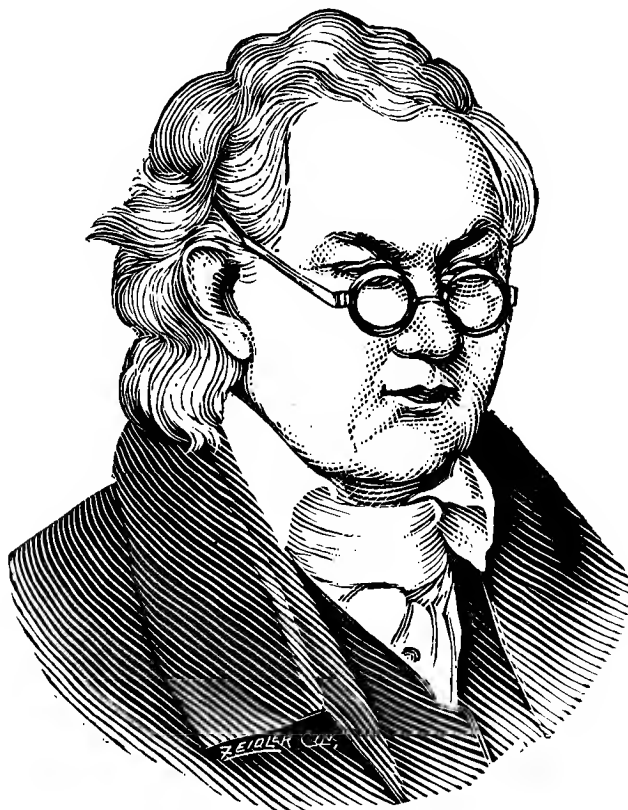
Later, in 1793, Francis Clark, a local preacher and an honored pioneer of Methodism in Kentucky, came to Fort Washington, where Cincinnati now stands, and preached to a few people. Mr. Samuel Brown, who was in the fort at the time of Clark's visit, speaks of him as a welcomed and respected messenger from God, and says that the people heard him gladly. On November 16, 1795, James Smith, from Richmond, Virginia, who came to Ohio on a prospecting tour, preached from Luke ii, 10, in the cabin of Mr. Talbert, a settler, living seven miles from Cincinnati, on the road leading to Hamilton. No effort, however, was made to organize Methodist societies and establish regular preaching in Ohio until 1798.

The recognized founder of Methodism in Ohio was Francis McCormick, a local preacher. He was a man worthy of this singular distinction. Dr. Abel Stevens says of him that "he had a remarkably sound judgment, a quick but steady view of what was befitting or expedient; was a wise and judicious man, and exceedingly candid, accessible, and conciliatory in his manner. He was calmly but invincibly coura-

geous, and in his youth served two campaigns in the War of the Revolution, assisting in the siege of Yorktown, and witnessing the surrender of Cornwallis. Without remarkable talents as a preacher, his good sense, his earnestness, unction, and self-denying devotion made him powerful. Withal he had an imposing presence. He was robust and tall, full six feet in height, and weighed two hundred and forty pounds. 'His gigantic frame was surmounted by a well-developed head and a florid face, expressive of good temper, intelligence, and benevolence. He was the center and charm of the social company which his position and character drew around him. He possessed the largest liberality; house, table, money, time, and influence were freely devoted to God and his Church. His home was for many years a preaching-place, and not unfrequently people would come forty miles or more to hear the word of life. All such found cordial welcome, not only to a free gospel, but to free entertainment. He lived not for himself, but for the Church and the cause of God.' A giant, a pioneer, a soldier, a Methodist preacher,—he was the fitting man for his great historic mission."

McCormick was born in Frederick County, Virginia, June 3, 1764. It was in 1790, in the State of Virginia, that he became powerfully awakened, joined a Methodist society, and that night began to pray in his family. He was soon appointed class-leader. He began to exhort and to preach. His chief aim and work was the promotion of religion. He did not enter the itinerancy, but supported himself and family by manual labor. In the fall of 1795 he moved with

his family to Kentucky, and settled in Bourbon County, where he resided only a short time. He saw slavery extending around him. His practical wisdom and keen moral sense led him to escape it. Accordingly, in 1797, he crossed the Ohio River, and built a log-cabin near Milford, in Clermont County.



FRANCIS McCORMICK.

Here it was that he formed a class, which was the first Methodist society organized in the Northwest Territory. The class began with ten persons. Afterward more were added. "It consisted of Francis McCormick, Philip and Joseph Hill, Mr. Johnson, Ezekiel Dimmitt, John Ramsey, and Asel Hitchcock, and their wives, with Barbara Marlott, Jane Easter, Esther Mattox, William Salter, Jeremiah Hall, and John Mitchell,

making in all twenty members. In the spring of 1798 there was an accession made to the class of Joseph Avery and Jacob Teal and their wives, and Grace and Crecy Garland; and in the fall of that year came Philip Gatch and wife, and two daughters, and Ambrose Ransom and wife, increasing the number of the class to thirty-two.

The organization of this class marked the advent of Methodism in the Northwest Territory, and to it belongs the honor of establishing the first outposts of the Church in that region. "The names of its members stand high in the annals of the Church—they are good, old Methodist names—and to-day they are an open sesame to royal Methodist welcome wherever the followers of Wesley are found." He was likewise successful in forming a class near Lockland, and another near Columbia.

McCormick saw the field white for the harvest. His soul was aflame with zeal for the Christian cause. Twice he urgently appealed to the Kentucky Conference for assistance. "The good Spirit of the Lord," says McCormick, "impressed it upon my mind that I must make a class paper, and have my own name and that of my family on it. I did so, and made up a class of ten. I then began to hold meetings in different places, and made up two more. I began to be very uneasy, having no regular traveling preacher. I attended two of the Kentucky Conferences to persuade the preachers to come over into Macedonia and help us, but all in vain, there being but few preachers; and these had all Kentucky and West Tennessee to travel." Accordingly

Bishop Asbury, in 1798, responded to McCormick's call, and appointed Rev. John Kobler, a man of strong constitution and exemplary piety, as presiding elder of the Kentucky District, but directed him to go and form a circuit in Ohio. Rev. Valentine Cook took his place on the district, while Kobler set out for



MCCORMICK'S GRAVE, NEAR MILFORD, OHIO.

his work in Ohio. August 1st he crossed the Ohio River where the little village of Columbia now stands. The historian tells us that when Columbus discovered the New World, "on landing he threw himself on his knees, kissed the earth, and returned thanks to God with tears of joy." Kobler had a mission no less important; and when he reached the Ohio soil he fell upon his knees upon its shore, and prayed for the

Divine blessing upon his great mission. "That evening," he writes, "I reached the house of Francis McCormick. He lived ten or fifteen miles from Columbia, on the bank of the Little Miami River. On Thursday, August 2 (1798), I preached at his house to a tolerable congregation on Acts xvi, 9: 'And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.' It was a time of refreshing from the presence of the Lord, who gave testimony to the word of his grace. The little band was much rejoiced at my arrival among them, together with the prospect of having circuit-preaching, with all the privileges and ordinances of our Church. After preaching, I met the little class, read the rules of the society, and appointed Philip Hill class-leader. This man—namely Brother Hill—I always admired much in the following traits: his humility, holiness of life, and his extraordinary gift in prayer." He found religious destitution among the settlers. "Many of these," he says, "had not a preacher within forty or fifty miles of them, except itinerants." This faithful and zealous pioneer evangelist was the first regular itinerant preacher sent into the Northwest Territory.

Kobler spent five days with McCormick, and then started out to travel the first missionary circuit traced in the Northwest. The boundaries of this circuit Kobler gives as follows: Beginning at Columbia, and running up the Little Miami and Mad Rivers to Dayton, thence down the Big Miami to Cincinnati. McCormick, speaking of Kobler's coming, says: "His coming was refreshing to all. I went with him up

the Little Miami and to Mad River as far as there were inhabitants, and then down the Big Miami."

On December 24th and 25th of this same year Kobler had the privilege of holding the first quarterly-meeting at Brother McCormick's house. Kobler says: "The meeting was full and well attended by our members and others, as general notice had been given. There were forty Methodists present, all of whom were regular members of the different classes around the circuit; also there was a goodly number under the influence of awakening grace. On Sunday morning we had sacrament and love-feast, according to the usages of olden times. It was a time of great interest from several considerations. This was the first time that the Lord's sacramental table was spread and surrounded in this wilderness."

Kobler continued to travel and preach within the Territory for about nine months, when he returned to Kentucky.

McCormick was full of religious and patriotic ardor. He looked into the future, and saw the importance of having good Christian neighbors to help plant "a church in the wilderness." He urged Ezekiel Dimmitt, a young emigrant, to settle in the Northwest, who, in 1797, built his log-cabin near Batavia. He and his family attended McCormick's class, twelve miles distant. He became a powerful coadjutor of McCormick. His home was long a lodging and preaching appointment of the itinerant, and he deservedly ranks among the founders of the denomination in Ohio.

A few months after Kobler entered the Territory,

Philip Gatch, a faithful local preacher, started with his family from Virginia for the West, and settled in McCormick's neighborhood, and likewise became his co-worker. Gatch was a local preacher, and active in the early history of Ohio Methodism. "I purchased," says he, "a tract in the forks of the Little Miami. Near this place Brother Francis McCormick, a Methodist preacher from Virginia, had settled and collected a society. This and other considerations induced me to settle where I did. I preached in Newtown and at two places on the west of the Miami River. Our congregations were small, as the people were thinly settled in the neighborhood. About the middle of February we had our cabin finished, and moved into it. John Kobler had come from Virginia to travel and preach in this newly-settled country. His labors were hard, and his difficulties great; but he sowed the good seed of the kingdom in different places. It encouraged the few Methodists that were scattered abroad in the new country."

McCormick, after living seven years at Milford, moved with his family to Hamilton County, and settled about ten miles east of Cincinnati, where he continued to work earnestly to extend the influence of the gospel.

"Here again," says J. W. Fowble, "his ardent soul went out in prayer and ministerial efforts for the conversion of his neighbors, and again God set his seal of approbation to the labors of his devoted servant. A class was formed and the neighborhood supplied with regular circuit-preaching, McCormick pushing out in all directions to open the way for the itinerants.

This class was the beginning of what has been long and widely known as the Salem society, and in early times became identified with the old White Oak Circuit, from the bounds of which nearly fifty preachers had been raised up for the regular work of the Methodist ministry. Among this number were Winans, Light, Simmons, McClain, Eddy, Raper, Christie, Baughman, Foster, holding in reserve a long list having an honest, though perhaps not so wide, a fame. This class, the germ of the Salem society, was formed in McCormick's new double log-cabin. It can not now be asserted who had the honor to pronounce the dedicatory address in this primitive church in the wilderness; but we know that its pulpit, a space behind the chair upon the white-ash floor, was afterward occupied by such men as Bishops Whatcoat, Asbury, McKendree, George, and Roberts, as well as by the chief lights of our early Western ministry. This cabin was one of the principal land-harbors into which those men put for shelter, provision, and repair. Here was held many a Bishops' Council; for our local preacher was one of those wise and judicious men whom a bishop might safely consult."

Rev. Lewis Hunt, a young man from Kentucky, was next appointed to the Miami Circuit, in 1799. He arrived at Brother Gatch's some time in June. A small class was established at Dimmitt's log-cabin, which was one of the preaching-places. Hunt's health was broken down within a few months, and Rev. Henry Smith was sent, September 11, 1799, from Kentucky to relieve him. His name appears in the Minutes as the first appointment in Ohio. Smith says: "On

the 15th of September I set out in company with McCormick, to meet Hunt on Mad River. We met him at Wm. Hamer's, a leader of the first class founded in that section, and found him so far recovered as to be able to go on with his work. My instructions were, if he should be able to continue, to go up the Scioto and form a circuit there. We consulted our friends, and formed a plan of uniting Scioto to Miami, and making a six weeks' circuit of it. This plan was, however, abandoned on account of the great distance between the circuits and the dismal swamp we would have to pass through every round." They arranged with each other for Mr. Smith to go to Scioto, and accordingly he "proceeded on his travels through Southern Ohio, in various places preaching and forming classes; and on October 1st he came to the house of Colonel Joseph Moore, a local preacher from Kentucky, who had settled on Scioto Brush Creek. Here he found a society of Methodists already organized by that intrepid and zealous pioneer, who made the first clearing in that part of the Territory. Soon after he began his improvements, neighbors flocked in; and when Mr. Smith visited him, the society had become so numerous that no private house was large enough to hold the congregations that came together for worship. From this point Mr. Smith proceeded up the Scioto Valley, preaching as he went, and on the 14th of October he rode into Chillicothe." The next day he preached in Chillicothe, and on July 7, 1800, he organized the first society of Methodists in this important center of the Church.

Smith formed the Scioto Circuit, which was nearly

four hundred miles in extent, requiring him to preach twenty sermons every three weeks. He found emigrant Methodists scattered over this large range. Many were already organized into classes, and others he formed. Smith found many laymen zealously at work, helping to found Methodism within the Territory. In the number of really great men among early Methodist laymen was Dr. Tiffin, a physician of Chillicothe, who had formed a class at Anthony Davenport's, Deercreek. He was a local preacher, and served the Church faithfully many years. "He preached regularly to the little society" at Davenport's.

After the death of Mr. Hunt no preacher was sent to the Miami Circuit for about eighteen months. Philip Gatch, a faithful local preacher, labored hard to supply the work, and a great revival took place in the settlement. The following description of this revival is taken from the "Memoirs of Philip Gatch:"

"Some time in the course of 1801, while destitute of itinerant ministers, the first distinguished revival commenced as follows: Philip Gatch had preached on the afternoon of the Sabbath, and dismissed the congregation; and stepping into another part of his cabin, he saw a colored boy that he had raised, leaning his head against the wall, crying. He spoke to him, and the boy immediately fell to the floor, crying aloud for mercy. The congregation that were still in hearing, returned to see what was the matter, and as they entered the house, the power of God fell upon them. The professors, who were conscious that they had lost, in a measure, the enjoyment of religion in the anxieties

and cares and privations of their new homes, began to struggle for a renewal of their spiritual strength, calling upon their classmates to help them, while one sinner after another was struck to the floor and constrained to cry aloud for mercy. The meeting lasted until a late hour at night. Several of the members were greatly blessed, and four or five were converted.

Religion now began to show itself in earnest prayer-meetings, which were frequently held in different cabins throughout the settlement. It was seldom the case, where these meetings were held, that one or more was not made to experience religion. . . . It was a striking scene to witness the breaking-up of one of the night-meetings. The people, though coming from a distance, had no way of returning in the darkness but by dim paths or traces, some of which had been first formed by the tread of wild beasts. To obviate this difficulty, they would procure fagots made of bark from the trees, or splinters made fine, and rendered highly combustible; these would be fired upon starting home, and in every direction they might be seen like so many meteors, bounding amid the thick forest, and gilding the foliage of the loftiest trees, while the air would often be made vocal with the songs of rejoicing and praise. This revival spread generally over the country where such meetings were established and classes formed."

In 1802 Elisha W Bowman was sent to Miami Circuit, and continued the revival, and built up the work. The membership had increased in four years from ninety-nine to four hundred and fourteen.

Likewise, in 1798, Reece Woolf, a local preacher,

saw the great field to be occupied, and wrote to Bishop Asbury from Little Kanawha, Virginia, urging him for a preacher. Rev. Robert Manley was sent, and remained three weeks in Virginia, and then crossed the Ohio River to Marietta, and on April 7, 1799, preached the gospel to a few people at the cabin of William McCabe. He organized the first Methodist society in Marietta, which was then the seat of Government of the Territory. This class was composed of six persons, William McCabe, John and Samuel Protsman, and their wives. He also formed a circuit, extending forty miles along the Muskingum River, and left ten or twelve classes. Jesse Stoneman followed him, and the work rapidly multiplied so that Rev. D. Hitt sent Mr. Quinn to assist him. In 1803 Asa Shinn organized a circuit on the Hockhocking with fifteen societies. Thus Methodism kept pace with the settlements, and within a few years scores of circuits were formed along the tributaries of the Ohio.

The Methodist itinerants invaded Ohio from the east as well as from the south. They made their way across the line which divided Pennsylvania from Ohio.

Youngstown began to be settled as early as 1793, and Cleveland in 1796. Settlements with a few families were commenced in 1799 in Canfield, Deerfield, Warren, Ravenna, Hudson, Mentor, Willoughby, Windsor, and Austinburg. In 1800, Paynesville, became the nucleus of a flourishing settlement. The Western Reserve was dotted over with settlements, widely separated and exposed to many hardships. In 1801, Rev. Obed Crosby, a local preacher, moved from Connecticut with his family, and settled in Vernon, Trumbull

County, and some time in June, or early in July, formed the first Methodist society on the Western Reserve. It consisted of five members—Obed Crosby and wife, Ewins Wright and wife, and Eunice Brockway, who afterwards married Daniel Bushnell, of Hartford. This society afterwards bore the name of Hartford. The following year Rev. Henry Shewel, an old-fashioned local preacher, a native of New Jersey, removed to Deerfield, Portage County, and some time during the summer he collected together the Methodist families, and formed them into a class. They were Henry Shewel and wife, Lewis Ely and wife, Ephraim Hubbard and wife, Simeon Card and wife, Lewis Day, and Daniel Diver and wife.

Rev. Noah Fidler was on the Erie Circuit in 1803, when he crossed the Pennsylvania line into Ohio, and formed a class in the town of Hubbard.

The first regular appointed preacher to Eastern Ohio was Rev. Shadrach Bostwick. He was a physician as well as a zealous and devoted preacher. It was providential that Dr. Tiffin in Southern, and Dr. Bostwick in Eastern Ohio, should be raised up to do such valiant service for the Church. In 1803 the Baltimore Conference appointed him missionary to Deerfield, the home of his father-in-law, Daniel Diver. He found time to visit other settlements and render efficient services in preaching and organizing societies.

This year he was induced to visit Youngstown, where he was refused the privilege of preaching in the small log-houses built for religious services by the citizens, but occupied by the Presbyterians. Judge Rayen invited him to preach in his barn, which he did

until a better place was provided. He formed a class, and the work grew.

After serving the Church two years, he located; but he continued to travel and preach extensively, and evidently accomplished a great deal of good.

The Erie and Deerfield Circuit was supplied, in 1805, by Rev. J. A. Shackelford and R. R. Roberts,



R. R. ROBERTS.

afterward made bishop. The boundaries of this circuit were more than four hundred miles long, which had to be traversed every four weeks. These men were instrumental in forming a society in Mantua, Portage County, and in several other localities.

Rev. John Norris, a local preacher, in 1812, formed a class in Windsor, and began to preach. During the year 1814, Father Shewel, a faithful old pioneer,

with his family, settled in Rootstown, Portage County, and formed a class, and also one at Ravenna. Mr. Laine formed a class at Nelson and another at Niles. In 1818, Rev. R. Eddy formed a class in Mentor, and in the following year one at Bloomfield, Austinburg, East Farmington, Mayfield. The same year Mr. Mahan formed a class in Warren. Elder Wm. Swayze, in company with Mr. Green, visited Painesville, in 1820, and, after preaching to a few people, formed a class. The Rev. James McIntire had the honor of forming the first class near Akron this same year. It was not until 1827 that Mr. Crawford formed a class in Cleveland, where Methodism now has such a strong hold.

The introduction of Methodism on the Western Reserve was no easy task. The inhabitants were mostly from New England, and were slow to yield their Calvinistic prejudices in favor of Arminianism, with its broad platform of salvation to every penitent soul. Methodism made steady progress in this Puritan soil, notwithstanding a polemic warfare was waged wherever it made for itself a home. Providence raised up such men as Bostwick, Quinn, and Roberts, and a host of strong men with giant intellect, versed in the Bible, and with a knowledge of the plan of salvation. They did for Ohio, in this controversial period, what Lee and Brodhead, Pickering, and Fisk performed for Methodism in New England. These men were eminently fitted by nature and grace to accomplish a work that would usher in a period of peace and prosperity to the cause of Methodism.

“Methodism at that time (1817), and previous,”

says Alfred Brunson, "had but little foothold on the Reserve. The people generally adhered to the forms,



ALFRED BRUNSON.

creed, and mode of worship of their New England forefathers. A few Methodists had emigrated from

the East, and a few had come from Maryland, Virginia, and Pennsylvania; but when all these were put together, they bore but a small proportion to the mass of the people. The Congregationalists having been long 'the standing order' in New England, they felt their dignity in their new homes; and the Methodists were treated as intruders, and with much contempt. The first schoolhouses were built before the Ohio school system was adopted, and, of course, by subscriptions, and not taxes. As the settlements were weak, a union of all parties was invoked to help build, with the promise that the houses should not only be for schools, but be free to all denominations to worship God in. As soon, however, as the houses were finished, 'the standing order' took possession of them whenever they came along, to the exclusion of others, and especially of the Methodists. We learned that the freedom to worship for all denominations meant that they all might do so, under the government and control of 'the standing order,' and when no minister of that order was present. In some places the Methodists might occupy the house. In a few, and a very few, places, where we had a society and friends, we were allowed to occupy these houses as of the first right.

“Under these circumstances, our circuits and districts being large, and the Churches being poor, and the support being small, they (the circuits) were supplied by young and single men from the lower part of Ohio and from Kentucky. These young men, after receiving their appointments at Conference, would go home and visit their friends, and calculate to reach

their field of labor, generally, just before their first quarterly-meeting, and leave for a home visit immediately after their fourth quarterly-meeting. By this mode of service the circuits were generally without preaching for at least three months every year.

“Under these circumstances Methodism did, and could, grow but little, until a change took place, and preachers were raised up among us, or those sent to us got married, and made their homes there. When this was done, they would stay on their work till just time enough, by hard travel, to reach the seat of Conference; and, when that was over, return as quick as their horses would carry them. Assoon as this state of things was inaugurated, Methodism began to rise with rapid strides. Three preachers, James McMahon, Ira Eddy, and Ezra Booth, who came to us in a single state, married in the country. As preachers in those days who had wives found it convenient and necessary to live near their wives’ relations, from whom they derived a portion of their support, these brethren were fastened to the country.”

In 1818 Lower Sandusky, now Fremont, was supplied with ministers sent out from the Ohio Huron Mission. William Westlake supplied the place in 1819. He “preached in all the towns and rural settlements made accessible, and was the first minister who visited and preached in Tiffin, Portland, Lower Sandusky, Pryor Neighborhood, and a few times at Woodville, Perrysburg, and Maumee City. In 1820, Dennis Goddard was sent upon this charge, and as the country had improved, Mr. Goddard commenced organizing the Church, and established Methodism in Portland,

Norwalk, Milan, Huron, Tiffin, Lower Sandusky, Woodville, Stony Ridge, Prior Settlement, and in what is now Ottawa County, in the Day Neighborhood, Shaw Settlement, and a few other places between what is now Oak Harbor and the county-seat. During his two years upon this charge, in 1821, he returned a membership to Conference of three hundred and ninety-nine."

Methodism was established in Tremainsville, now incorporated in the city of Toledo, as early as 1825. The first Methodist class was formed at the home of Eli Hubbard, and became the nucleus of the Tremainsville Methodist Episcopal Church. This same year a class was also formed at the home of Noah A. Whitney. "The first house for public worship," says E. C. Gavitt, "by any denomination whatever, in Northwestern Ohio, was built at this place. This church was commenced in 1834, and finished in 1835. The first Methodist class formed in this place, in 1825, was the nucleus of Methodism in Northwestern Ohio." In 1832, Toledo proper was a small place with but few houses. In October of this year Rev. E. C. Gavitt claims to have preached the first sermon to about twelve persons in a warehouse occupied by Mr. Goddard. Rev. E. H. Pilcher preached on January 27, 1833. Prior to this, however, Rev. John A. Baughman, of the Ohio Conference, must have preached in Tremainsville, as it was embraced in his circuit in 1825. St. Paul's Church, Toledo, was organized in 1836. Thus Methodism, with its great network of preaching-places, was spread throughout Ohio and the most

remote settlement felt the transforming influence of the gospel.

Methodism was introduced under the leadership of earnest, self-sacrificing men of God. Great religious zeal and enthusiasm characterized their labors. They rank among the bravest and most heroic men of any age in the world's history. The religious life they everywhere awakened became a powerful social element. The Christian principles they taught were gradually interwoven into the social fabric, and made possible a Christian community. Each consecrated Christian life became a social energy which worked for the development of social order and righteousness.

The strength and impetus given by these men to the flexible organization of Methodism in its purpose to spread the gospel, and to build up quiet, peaceable communities, can never be fully appreciated. They gave inspiration to long and glorious periods of growth.

The introduction of Methodism in Ohio was opportune. The early settlers were often strangers to each other. They scarcely began work in a new country before the Methodist preacher was calling them to the service of God. The pioneers were generally separated from old associates and customs, and became more receptive to the influences of the gospel. At a later period, when the social bonds were stronger and the individual was hedged about by customs, it might have been more difficult to bring him under the power of a divine life. Surely there was a providence in this religious movement, working for truth and righteousness in the world.

Chapter IV.

Growth of Methodism.

“STUDENTS of ecclesiastical history have estimated that at the close of the first century of the Christian era, Christianity numbered not over five hundred thousand converts in the whole world; but in eighty-six years American Christianity alone gained eleven million five hundred thousand, or twenty-three times as many. The part Methodism has shared in this work may be judged from the fact that about four million five hundred thousand of the twelve million communicants, or over one third, in 1886, were Methodists of various branches.”—*Dorchester.*

“METHODISM is the most powerful element in the religious prosperity of the United States, as well as one of the firmest pillars of our civil and religious institutions.”—*Robert Baird.*

CHAPTER IV.

THE growth and achievements of Methodism in Ohio are unparalleled by that of any other denomination. Prior to the organization of the Methodist Episcopal Church in 1784, the Methodist preachers had traveled over the entire country, from the Atlantic to the mountains of Tennessee.

From this period we date the growth of circuits. We have seen how that small groups of families were scattered here and there along the water-courses, when Kobler, the first missionary, was sent into the Territory. It was during the year 1798 that he formed the first regular circuit in Ohio, known as the Miami. Its boundaries are thus given by Kobler: "Beginning at Columbia, and running up the Little Miami and Mad River to Dayton, thence down the Big Miami to Cincinnati." In 1805, Rev John Meek describes the boundaries of this circuit as follows: "Including the Miami Valley, from Cincinnati to the settlement two miles from the spot of ground where the beautiful town of Urbana is built. Extending and spreading from the Big Miami River to White Oak Creek into what is now called Brown County, at Brother Davis's, near Georgetown."

The Scioto Circuit was the next formed by Henry Smith, in 1799, who, on the 23d of September, started up the Ohio, and began his work at Eagle Creek. He says: "I commenced on Eagle Creek, and directed

my course toward the Scioto, and thence up the river to Chillicothe. In three weeks I formed Scioto Circuit, preaching a number of times, and sending appointments to other places against I came around again." The Scioto Circuit had grown in 1816 to embrace parts of what are now the counties of Delaware, Franklin, Madison, Fayette, Highland, Brown, Adams, Scioto, Pike, Jackson, Ross, Pickaway, and the greater part of Fairfield.

The work of Methodism in the eastern part of Ohio fell under the name of the Erie and Deerfield Circuit, which was formed in 1805. It extended more than four hundred miles in length, and embraced part of Pennsylvania. This circuit grew until it became necessary to divide it, in 1810. The western part, lying chiefly in Ohio, was called the Hartford Circuit, and took in nearly all the settlements where Methodism was planted in Eastern Ohio. In 1812 this circuit was again divided. The Grand River Circuit extended along the lake shore to the eastern line of Ohio to the mouth of a river by that name, while the Trumbull Circuit embraced the south part of the old Hartford Circuit, lying mostly along the waters of the Mahoning River.

Rev. Alfred Brunson traveled the Huron Circuit in 1818. "My circuit," he says, "extended from Black River, along the Ridge Road, by where Norwalk now stands, which was laid out in the spring of 1818, to the little town of New Haven; and from thence, by a zigzag course, to Sandusky Bay, at Venice and Portland, now Sandusky City; then through Perkins, east along the lake shore, to the place of beginning.

I soon formed a four weeks' circuit of twenty-four appointments, with two hundred miles travel to compass it. I preached the first sermon ever preached in many places, and especially Sandusky City, then containing but some thirty houses. I traveled this (Huron) circuit six months, and from five appointments that were furnished me to begin with, I enlarged it to one of four weeks, with twenty-four appointments, and returned 145 members, being an increase of seventy-five over that I found. I held a quarterly-meeting in January, 1818, at Perkins, soon after I reached the circuit; but as Brother Finley could not reach the place, I held it alone, having the Lord's Supper administered by Brothers Beattie and Gurley, I not being then ordained. In March, Brother Finley held one for us in New Haven, in the height of our revival there; and in July, Rev. D. D. Davisson came as a substitute for the presiding elder, and held the third in a barn on a prairie, near the center of the county."

In 1820 the Mahoning Circuit included the most of Trumbull County, and part of Portage. Trumbull then included what is now Mahoning County. It was one hundred and fifty miles round, having about thirty appointments.

The Grand River Circuit, in 1821, "lay in Ashtabula, Geauga, and Trumbull Counties, and had forty-four appointments to be filled in four weeks, being about two hundred miles round it."

The work on the circuits made such progress that it became necessary to combine several circuits, and form them into a district. Accordingly Bishop As-

bury, in 1803, sent William Burke into Ohio to form the Ohio District, the first in the State. This district "included all the settlements from the Big Miami up to the neighborhood of Steubenville, which was then called West Wheeling Circuit, running down the Ohio, including Little Kanawha and Guyandotte Circuits in Virginia, and some settlements on Licking, in the State of Kentucky."



BISHOP ASBURY.

Burke entered upon his work in October, 1803. "The first quarterly-meeting," he says, "was at Ward's meeting-house—a new house built of rough beech logs—on Duck Creek, Hamilton County, near where Madisonville is now situated. John Sale and Joseph Oglesby were the circuit preachers. This was then called the Miami Circuit, and included all the settlements between the Miamis and as far north, including

the settlements on Mad River, as high up as the neighborhood where Urbana now stands, and east of the Little Miami as high up as the settlements on Bullskin, and all the settlements on the East Fork of the Little Miami, and a few settlements in Campbell County, Kentucky. This route the preachers accomplished in six weeks. We organized two quarterly-meetings in the bounds, so that the presiding elder was two weeks in the bounds of the circuit, preaching nearly every day. The most easterly appointment was at Brother Boggs's, on the Little Miami, a few miles from the Yellow Springs. From that point we generally started at daylight for the settlements on the Scioto, having between forty and fifty miles, without a house, to the first inhabitants at old Chillicothe. The *Scioto Circuit* included all that tract of country inhabited on Paint Creek out to New Market, Brush Creek, Eagle Creek, and Ohio Brush Creek, and up the Ohio to the mouth of the Scioto, and then up the Scioto to the Pickaway Plains, including Chillicothe and the settlements on White's Creek, a four weeks' circuit. From thence one day's ride to the settlements in Hocking Valley, which was called *Hocking Circuit*, which lay principally on that river and its tributaries, and a few settlements on the waters of Walnut Creek. From New Lancaster we generally took two days and a half to reach the bounds of *West Wheeling Circuit*, in the neighborhood where St. Clairsville is now located. This was a four weeks' circuit, including the settlements on the Ohio River, and extending back to the frontier settlements on the West Wheeling and Short Creek, etc. From this point we returned by

the same route to New Lancaster, and then down the Hocking to Sunday Creek and Monday Creek, and then over to *Marietta Circuit*. This circuit was up and down the Ohio from Marietta, as low down as the settlements were formed, and up to the head of Long Reach, and up the Muskingum River as far as Clover Bottom and Wolf Creek, and so down to the neighborhood of Marietta, and over the Ohio into Virginia, on the waters of the Little Kanawha. This was called the *Muskingum and Little Kanawha Circuit*. It was but a three weeks' circuit, and had one preacher. From the neighborhood of Marietta we started down the Ohio River by way of Graham's Station to the mouth of the Great Kanawha, and down to Green Bottom—Brother Spurlock's—which was the first appointment on Guyandotte Circuit. This circuit contained all the territory south and west of the Great Kanawha, and down to the mouth of the Big Sandy and the settlements back from the Ohio River.

“This was a field of labor that required about eleven weeks to accomplish, and many privations. The Methodists were, in those days, like angel's visits, few and far between, and we were half our time obliged to put up in taverns and places of entertainment, subject to the *disorder and abuse of the unprincipled and half-civilized inmates, suffering with hunger and cold,* and sleeping in open cabins on the floor, sometimes without bed or covering, and but little prospect of any support from the people among whom we labored, and none from any other source; for there was no provision in those days for missionaries. But, notwithstanding all the privations and sufferings that we

endured, we had the consolation that our labor was not in vain in the Lord. We were gratified in having souls for our hire, and rejoiced to see the wilderness blossom as the rose. New societies sprang up in various places, the circuits were enlarged, immigration increased, and the forest was subdued, and comforts multiplied.

“In the fall of 1805 I was removed from the Ohio District to the Kentucky District, and *Brother John Sale* was appointed my successor. The two years that I presided in the Ohio District laid the foundation for the future success of Methodism. We had been successful in introducing our doctrines into almost every neighborhood, and this formed a nucleus for the immigrants that were constantly arriving in the country. Numbers of Methodists from Virginia, Maryland, Pennsylvania, New Jersey, and the eastern States, settled in the Miami, Scioto, Hocking, and Muskingum Valleys, and a goodly number of valuable local preachers settled among them, and united with us in carrying on the good work of God, under the superintendence of Divine Providence. Numbers of young men were raised up in different sections of the western country, and entered the missionary field full of zeal, and eminently pious, and by this means we were enabled to follow immigration and the wide-spread settlements.”

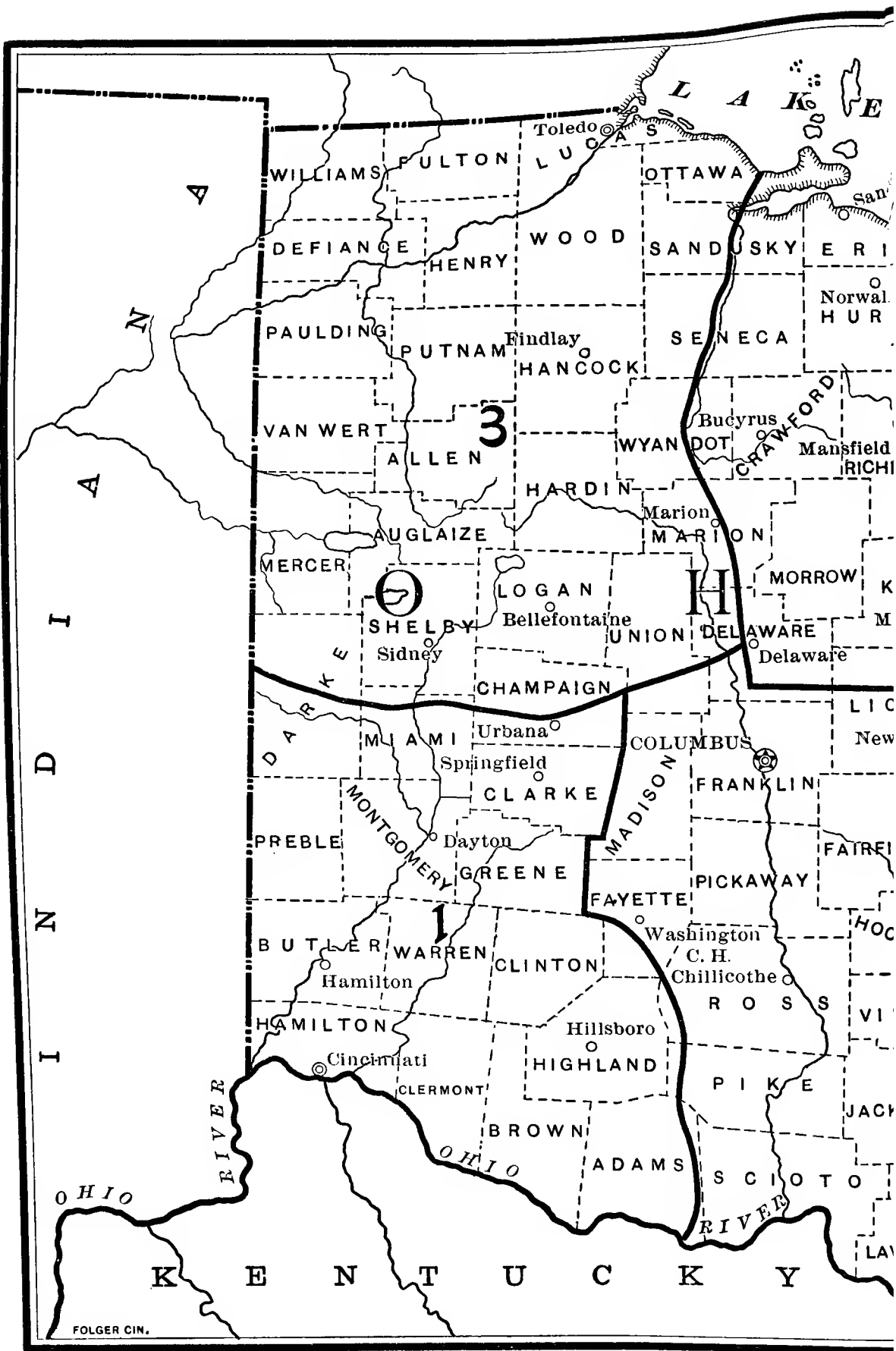
The first Conference held in the West was at Half-Acres, in Tennessee, in May, 1788, which was followed by one in Uniontown, Pennsylvania, in July, 1788.

The Western Conference was formed by Bishop

Asbury, in 1796. It originally embraced all the territory west of the Alleghany Mountains. In 1805, this Conference included twenty-six circuits, five districts, stretching from the Muskingum and the Ohio to the Opelousas in Louisiana, and having thirty-seven preachers. At this time there was but one district in Ohio; but, in 1810, Ohio alone contained three districts, twenty-one circuits, and thirty-one preachers, with eight thousand seven hundred and eighty-one members.

The field was divided and subdivided as the necessities of the work grew. The General Conference of 1812 divided the Western Conference into the Ohio and Tennessee Conferences. The first session of the Ohio Conference took place in Chillicothe, in October, 1812. "The Ohio Conference, when organized, embraced, geographically, Big and Little Kanawhas, in Virginia, extending westward into the State of Indiana, north to the lakes; the base of its eastern line took in the Redstone Circuit on the western slope of the Alleghanies, and it extended southward far into the State of Kentucky." There were six districts in the Ohio Conference; namely, Ohio, Muskingum, Scioto, Miami, Kentucky, and Salt River.

The Erie Conference was formed in 1836, which embraced the western part of New York, Pennsylvania, Eastern Ohio, including Akron and Cleveland. The work grew so rapidly that, in 1840, the Ohio Conference was divided by the organization of the North Ohio Conference, which embraced a portion of the territory now included in the Michigan Conference.





...MAP OF...
CONFERENCES IN OHIO.

1. CINCINNATI.
2. OHIO.
3. CENTRAL OHIO.
4. NORTH OHIO.
5. EAST OHIO.

In 1852, the territory in Kentucky was detached from the Ohio Conference, and the Cincinnati Conference was formed. Four years later the Central Ohio Conference was formed at Lima. It was then called the Delaware Conference, but in 1860 it was changed to bear the name of the Central Ohio Conference. The last division of the territory of Ohio was made in 1876, when the East Ohio Conference was organized, and embraced most of the territory in Eastern Ohio.

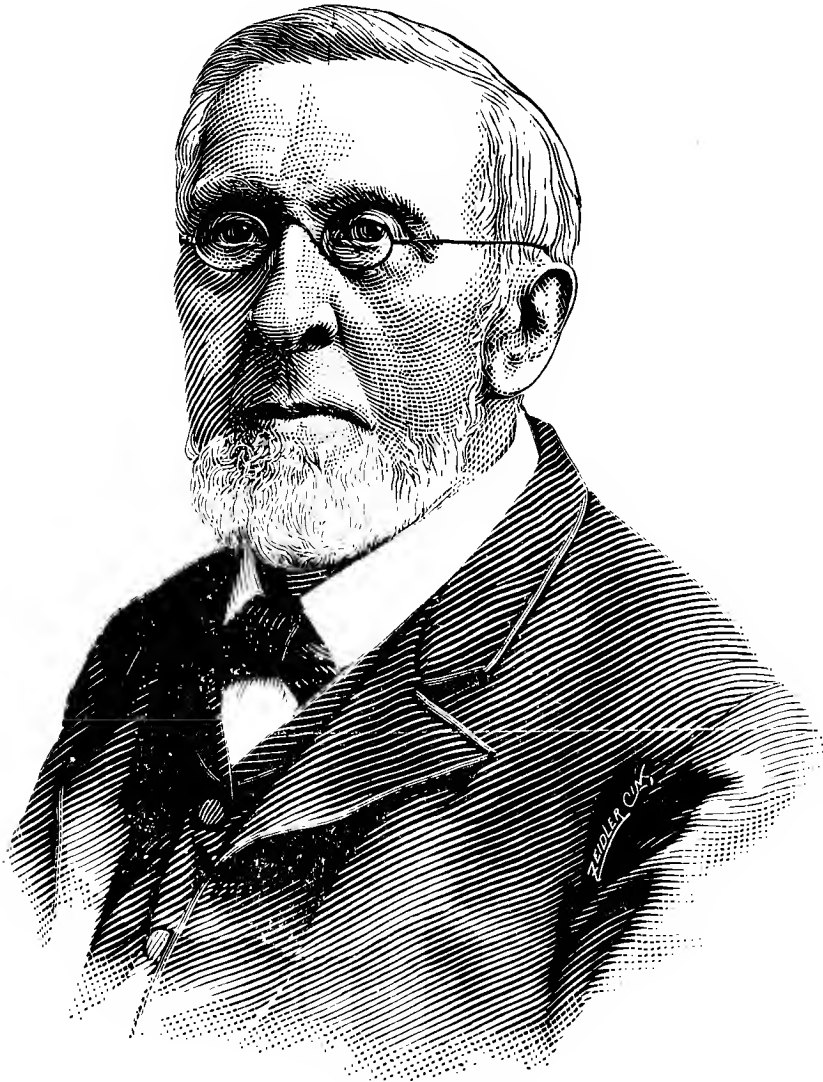
The territory of Ohio now contains five large Conferences, thirty-two presiding elders' districts; and her churches and circuits can be counted by the hundreds.

Through the influence of Rev. William Nast, of Cincinnati, the "Father of German Methodism," the first German Methodist society was formed in 1838, and reported the first year thirty members. The work grew slowly but steadily. The General Conference, in 1864, organized the German Methodists into three separate Conferences. The Central German Conference embraces the work in Ohio, and had, in 1897, six thousand two hundred and seventy-three members, thirty-one local preachers, and forty-five pastors.

The Lexington Conference of the Methodist Episcopal Church extends its work into Ohio among the colored brethren, and had for the same year three thousand members and thirty pastors.

One of the external signs of the growth of Methodism in Ohio is the large number of beautiful

church edifices. A live Christian Church naturally exhibits its interest in the advancement of Christ's kingdom by erecting commodious and attractive buildings for worship.



REV. WILLIAM NAST.

The Methodist people in Ohio began their worship in a very humble manner. The log-cabins, barns, and sheltering woods were the common sanctuaries. The first Methodist meeting-house was built on Scioto

Brush Creek, in 1800. The year previous, Rev. Henry Smith had come to Ohio, and preached to several settlements on the Scioto and Miami Rivers. On October 1, 1800, he says: "I rode to Joseph Moore's, Scioto Brush Creek. Here I found a considerable society already organized by Brother Moore. Here I had some success, and the society increased, so that on the 6th of August, 1800, we proposed building a meeting-house; for no private house would hold our week-day congregation. But we met with some opposition, for some wanted a free house. But as no one seemed to care for their souls but the Methodists, it appeared to me like foolishness to build a house for other denominations before they came and wanted a house. We, however, succeeded in building a small log-house, but then large enough for the neighborhood, the first Methodist meeting-house on the circuit, and perhaps the first in the Northwestern Territory."

The church was dedicated to the worship of God on August 29, 1801. It stood nine miles back from Rome, in Adams County, one mile and a quarter from Brush Creek, on Wintersteen's Run. "The building was twenty-four feet square, with a very small door and window on either side, and was built of scored logs. It was surrounded by a burying-ground, where a number of early settlers sleep." It was used for worship for about twenty years, and then gave place to a better structure.

In 1803, the Holmes log meeting-house was erected on Indian Short Creek. "In the immediate neighborhood of which," says Rev. John Meek, the

pastor at this time, "there followed one of the most powerful revivals of the work of God, of the awakening and the conversion of sinners, that I recollect ever to have witnessed."

The next Methodist meeting-house was the one erected at Hopewell. Rev. William I. Fee, in speaking of his grandfather, says: "In the year 1803 he united with a number of pioneer Methodists who had moved from Maryland and Virginia to Clermont County—such as the Sargents, Pigmans, Prathers, and Fees—in the erection of the third Methodist Episcopal church edifice in the Northwest Territory. It was named Hopewell. It stood one mile west of Felicity. It was a hewed log building, two stories high, and a very large edifice for that day."

Rev. John Meek says: "At the dedication of which the small Church in that part of the wilderness was blessed by the labors of our beloved McKendree, of precious memory, and Brother William Burke, who was then presiding elder of the Ohio District, together with Brothers Amos and Patterson. I believe Brother Burke preached from 2 Corinthians iii, 18: 'But we all with open face,' etc.; and Brother McKendree followed with, 'Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty'—17th verse. The anointing of the Holy Spirit appeared to be upon them; 'the power of God was present to heal;' the slain of the Lord were many; the cry of the wounded and the shout of them that were made whole 'was heard afar off;' and, blessed be God! I expect to meet some in heaven that were converted to God at that meeting. I will here say,



those were the happiest days of my life—log-cabins to preach in, puncheon floors to sleep on, long rides, cornbread and milk to eat, a constant succession of kind friends to make welcome, and the love of God in the soul, a home high up in heaven in prospect, and the blessed promise of, ‘Lo, I am with you alway, even unto the end of the world,’ gave the mind a most pleasing variety, and caused our time to move on most agreeably.”

Ward’s meeting-house was erected this same year. It was located on Duck Creek, Hamilton County, near Madisonville. It was built, as were most of the churches of this day, of rough beech-logs. About this time a log meeting-house was also erected on Eagle Creek, in Scioto Circuit.

One of the first meeting-houses in the Western Reserve was erected at Wellington, in 1830. It was a central point in the extensive Black River Circuit, which was bound “on the north by Lake Erie, on the south by Wayne County, on the east by Cuyahoga, and on the west by the Fire Lands. This circuit included about one-third of the territory now in the North Ohio Conference, and was at this day in the Portland District, which extended as far south as Delaware.” The meeting-house was “constructed of round logs, and was some thirty feet in length, twelve feet wide, and about eight feet high, with a puncheon floor and clapboard roof, with four windows, two on each side, filled with oiled white paper.”

These log chapels soon began to be erected in most of the scattered settlements of the West. They served more than a religious purpose. They became

the rallying centers of the social and religious life of the surrounding neighborhoods. People of varied types of national character were drawn together by their social and religious instincts. Through the influence of religious fervor, the heterogeneous elements of society were, to a large degree, blended into one living organism. The patriotic and religious pulse began gradually to beat harmoniously until the common hopes and purposes of these diverse people and scattered settlements were welded into a common brotherhood. Thus the work of the early pioneers as character-builders broadened out to become the builders of a nation.

In 1897, there were two thousand two hundred and forty-seven Methodist Churches in Ohio, having an estimated value of nine million six thousand four hundred and fifty dollars, or an average value of more than four thousand dollars. Besides there were six hundred and forty parsonages, valued at one million two hundred and eight thousand two hundred and seventy-five dollars. The church-building epochs of Ohio Methodism have been quite marked. First, the humble sanctuaries of the early settlers, built of hewn logs, were gradually displaced for more attractive frame structures. Many of these in turn have been superseded by more convenient and imposing church edifices built of brick or stone. The last epoch began about twenty-five years ago, and now nearly every county-seat in the State has a fine Methodist church edifice that is unparalleled for architectural beauty and attractive church appointments.

The triumphant march of Methodism is seen in

her numerical growth. At the opening of the century Methodism had been in America thirty-four years, and had been organized as a Church sixteen years, and had sixty-four thousand communicants. In 1897, the entire membership of the Methodist Churches in the United States aggregated five million seven hundred and thirty-five thousand eight hundred and ninety-eight. At the beginning of the century the Regular Baptists had one hundred thousand communicants; the Congregationalists seventy-five thousand; Presbyterians forty thousand, and the Episcopalians eleven thousand communicants. The Methodist Church has outgrown them all in point of numbers. The historian Schouler says: "More practical in its ordinances, better organized and disciplined, setting rituals at naught, broad in doctrines of faith, having the pious Asbury for a leader, and Wesley's blessing resting upon it, the Methodist Church, though tardier in the start, under our national system, was swifter in the race; pushing, indeed, so zealously among the pioneer settlers in pursuance of its farsighted policy, as to have since become foremost in numbers among our religious denominations."

In 1798 the entire number of Methodist preachers in the United States was two hundred and sixty-seven. Now there are seven Conferences in Ohio, and one Conference alone has as many ministers.

The Western Conference, in 1800, had two thousand five hundred and ninety-five members and fourteen preachers. When Kobler, the one solitary pilgrim, passed over the brook, hunting up the lost sheep

of the house of Israel, in 1798, he could find only twenty-five or thirty members in the whole country; but by the close of the year he reported ninety-nine members. In 1804, the Methodist societies had grown to number twelve hundred and fifteen. A steady advance was made, and by the year 1810 there were three districts, twenty-one circuits, thirty-one preachers, and eight thousand seven hundred and eighty-one members of the Methodist Church northwest of the Ohio River.

The Ohio Conference was organized in 1812. The first year's work showed a membership of twenty-three thousand. The entire membership of Methodism in the United States at this time was two hundred and fifteen thousand.

The growth of Methodism in Ohio by decades is herewith given. This estimate can not be altogether accurate, since at the beginning of Methodism there was an overlapping of territory into other States; but we think it is sufficient to give some idea of the steady progress of the Church during the first century of its history.

In 1798	99	members	and	1	preacher.
In 1800	321	“	“	2	preachers.
In 1804	1,654	“	“	8	“
In 1810	8,781	“	“	25	“
In 1813	23,000	“	“	26	“
In 1823	36,372	“	“	100	“
In 1833	51,460	“	“	155	“
In 1843	107,062	“	“	341	“
In 1853	106,503	“	“	559	“
In 1860	130,156	“	“	735	“
In 1870	137,353	“	“	655	“
In 1880	175,898	“	“	748	“
In 1890	240,656	“	“	837	“
In 1897	281,509	“	“	1018	“

The best work can not be shown in tables of statistics. But since the Christian forces elude our vision, it is necessary to give facts and figures in order that the work of the Church may be brought before us more vividly. Dr. Dorchester says: "No mathematics certainly are cunning enough fully to calculate the work of Christianity, and sum up its effects as it goes through the world, moderating its coldness, calling forth countless forms of life, activity and beauty, purifying its fountains, and filling it with verdure and fragrance and music. And yet it is also true that there are no phenomena which may not be approximately enumerated, and the more distinct and positive they are, the more definitely may they be numbered and aggregated.

Ecclesiastical statistics, like moral, social, commercial, and political statistics, have a distinct significance. Their importance has been enhanced by the recent studies of exact science.

Difficult as statistics must be—liable to the greatest errors, in results, by the smallest errors of fact or number—they have nevertheless attained the truest proof of scientific character, namely, that the statisticians can *predict*. Science is the ascertainment of laws; the knowledge of laws enables us to foretell results. This is the test of scientific theory—the distinction of truth from speculation."

We insert here a table to exhibit the numerical strength of the Methodist Episcopal Church in Ohio for 1897. This table can be studied with profit. The figures given are eloquent with the promise of yet grander results for the glory of God and the welfare of humanity.

It may be a matter of interest to insert a table to exhibit the comparative numerical strength of eight leading denominations in Ohio for 1890.

DENOMINATIONS.	Organi- zations.	Church Edifi's.	Seating Capacity.	Value of Church Property.	Members.
All Baptists.....	846	789	229,015	\$2,798,928	68,033
All Catholics	586	515	197,813	7,395,640	336,114
All Congregational.	247	253	83,029	2,044,525	32,218
All Lutherans.....	588	573	192,537	3,007,097	39,569
All Methodists	2,798	2,713	818,940	9,600,820	272,737
All Presbyterians ...	828	849	287,420	6,722,875	103,607
All United Brethren	995	927	272,215	1,436,810	53,500
All Episcopal	169	186	50,519	2,103,487	17,711

The membership of the Methodist Episcopal Church in Ohio for 1897 exceeds the combined numerical strength of five leading denominations, including the Baptists, Congregationalists, Episcopals, Presbyterians, and United Brethren. One person in every fifteen of the inhabitants of the State is a member of the Methodist Episcopal Church. The probable number of members and adherents in the Methodist Church in Ohio will approach one million of the population.

Methodism is in the front line of Sunday-school work. The statistics of the Sunday-schools of the State of Ohio for the year ending December 31, 1896, show that there were seven thousand four hundred and sixty-eight schools, having six hundred and ninety-four thousand two hundred and forty-six scholars, and manned with sixty-two thousand and seventy-eight teachers. Of this number the Methodist

Episcopal Church had two thousand and thirty-nine schools and two hundred and thirty-four thousand three hundred and twenty-four scholars enrolled, or about one-third of the Sunday-schools and scholars of the State. What a wonderful power is lodged in the hands of one denomination!

The members of the Methodist Episcopal Church in Ohio are, as a class, fairly liberal givers. They respond generously to all local and general benevolent work of the Church. In 1897 the Church contributed seven hundred and forty eight thousand five hundred and eighty-one dollars to the support of the pastors, besides giving one hundred and sixty-three thousand seven hundred and thirty dollars for Home and Foreign Missions. This, in the aggregate, looks like a large amount; but when distributed throughout the entire membership, requires only about three dollars annually from each member of the Church to support the pastor, and sixty cents for missions. The average annual salary of the Methodist preachers in Ohio is a trifle above seven hundred dollars.

The Methodist Church of Ohio has been blessed with an era of revival, which still continues; and an era of education, which will always retain its hold on the intelligence and confidence of the people. The Methodist Church is barely entering on an era of beneficence. Here is a wide-open door for the Church to enter and secure marvelous results in extending and strengthening the kingdom of the Lord Jesus Christ on earth.

We herewith give a table to exhibit the amount

of money given for the support of pastors and missions for the year 1897:

1897.	Pastor's Support.	MISSIONS.		
CONFERENCES.		The Missionary Society	Woman's For'gn Miss Society	Woman's Home Miss Society
Cincinnati.....	\$149,205	\$19,558	7,336	7,888
Central Ohio.....	137,516	21,215	4,793	4,979
Ohio	148,736	18,254	9,128	2,975
East Ohio.....	201,338	30,849	8,026	6,864
North Ohio.....	111,786	12,376	5,741	3,748
	748,581	102,252	35,024	26,454

This numerical growth and preponderance of members in the Methodist Episcopal Church of the State is a source of gratification to its followers. The aggressive impulse of the Church indicates that she possesses a powerful latent force. No Methodist, however, should permit the remarkable figures given to blind him to the deeper and grander forces which Christianity represents. The progress and results already achieved bring a corresponding responsibility to put forth the whole moral and spiritual power of the Church for the wider extension of the gospel and the building up of the Christian Church.

Surely it is a blessed privilege to be a member of the Church and a sharer in the great religious movements designed to advance Christ's kingdom. The achievements of the past should accelerate the growth of the Church through succeeding decades, and hasten the triumph of the gospel.

Chapter V.

Pioneer Preachers.

“THE great characteristic of Christianity, and the proof of its divinity, is that it has been the main source of the moral development of Europe, and that it has discharged this office, not so much by the inculcation of a system of ethics, however pure, as by the assimilating and attractive influence of a perfect ideal. The moral progress of mankind can never cease to be distinctively and intensely Christian, as long as it consists of a gradual approximation to the character of the Christian Founder. There is, indeed, nothing more wonderful in the history of the human race than the way in which that ideal has traversed the lapse of ages, acquiring new strength and beauty with each advance of civilization, and infusing its beneficial influence into every sphere of thought and action.”—*Lecky*.

“THE depths of Divine grace are clearly seen in allowing those mighty men (Methodists) to become what they have become in England and elsewhere—a great stimulant force in Christendom. What denomination can show greater exploits, more versatile service, and larger conquests?”—*Adams*.

“I AM no herald to inquire of men’s pedigrees: it sufficeth me if I know their virtues. There is no service like his that serves because he loves.”—*Sir Philip Sidney*.

“AND when recording History displays
Feats of renown, though wrought in ancient days;
Tells of a few stout hearts that fought and died,
Where duty placed them, at their country’s side;
The man that is not moved with what he reads,—
That takes not fire at their heroic deeds,—
Unworthy of the blessings of the brave,
Is base in kind, and born to be a slave.”—*Cowper*.

CHAPTER V.

THE aggressive power of the Church is largely due to the early pioneer preachers. Their ruggedness of character, fervent spirit, and uncompromising principles made them akin to the prophets of old. They were men of rare natural endowments. Few of them had the advantages of scholastic training, but they were schooled in the practical affairs of life. They sprang from and came in contact with the common people. Their habits, language, and sympathies were on a level with the common people, and their preaching awakened spiritual desires and a quick response in the most impervious characters. They were usually men of devout spirit and a singularly effective manner. They held in view the practical aim of reaching the people, and leading them to accept Christ. They presented the Divine message of light and love to the sinful in such a manner as to excite and sustain appropriate emotions, and prompt the hearers to immediate action. They felt inspired to express the Divine message, and their sermons were clear, strong, and clothed in plain language. The secret of their power was in the message. Search through their sermons, and you will find that the gospel of Christ was the rich vein of gold-bearing quartz underlying the whole range of their preaching. They declared in ringing and splendid eloquence the gospel, and their words were often so weighty as to cut like blades of steel.

Again, their spiritual fervency made them a power. They possessed the earnestness of profound convictions, and spoke out of a heart powerfully moved by the Holy Spirit. The marks of their heavenly call were manifest, notwithstanding their peculiar and singular endowments. Their fervor made them free and forcible. They were unfettered by manuscript or studied efforts. They spoke earnestly and tenderly of a change in their own hearts through the infinite love and atoning work of Christ, and amazing results followed. The spontaneous heartiness with which they gave themselves to the work lifted them above all rhetorical restrictions, and they were carried forward by the glow and warmth of a vital energy which was more than human. Multitudes of those unaccustomed to worship were led to become faithful disciples through their irresistible pleadings and spiritual power. No wonder they were jubilant and confident with the spiritual chivalry of the apostles.

History has been enriched through the autobiographic literature of several noble pioneer preachers. Some of these men led eventful lives. The record of their marvelous deeds possesses the glitter of romance, and compares favorably with anything related in the annals of the Christian Church. We will sketch briefly the lives of a few of these historical characters in order that we may obtain a faint idea of their heroic valor, and catch in some measure their spirit, and go forth anew with consecrated energies into the Master's work.

Rev. John Kobler was born in Virginia in 1768. His pious parents gave him a thorough religious

training, and did all they could to help mold his character, and form habits based on Christian principles. Under these genial and godly influences he experienced the joys of salvation, and made an open profession of religion. At the age of twenty-one he obeyed the Divine call, and entered the itinerant ministry. He left home and friends for the Northwest Territory to endure the hardships and privations of a pioneer preacher. It was in 1798 that Bishop Asbury appointed him to the work in Ohio, where he formed the Miami Circuit. He was the first regularly appointed Methodist preacher in the Northwest Territory.

Let us bear in mind that at this time Ohio was mostly a dense and uncultivated forest. The few inhabitants were settled in small neighborhoods, and occupied log-cabins. There were no Church organizations, no Methodist meeting-houses, and no roads or facilities for travel. The settlements were connected by means of indistinct paths, or by following blazed trees through the forests. The preaching was usually in a log-cabin, but the fervor of soul and spiritual unction manifested made of such a place none other than a house of God and the gate of heaven. John Kobler labored earnestly and zealously for the upbuilding of the Church; but such were the hardships, toil, and necessary exposures of his itinerant life that his naturally robust constitution yielded to disease, and he was induced to locate in 1809.

“He is described as tall and well-proportioned; his hair black and long, extending over the cape of his coat; his dress neat, with a straight-breasted coat,

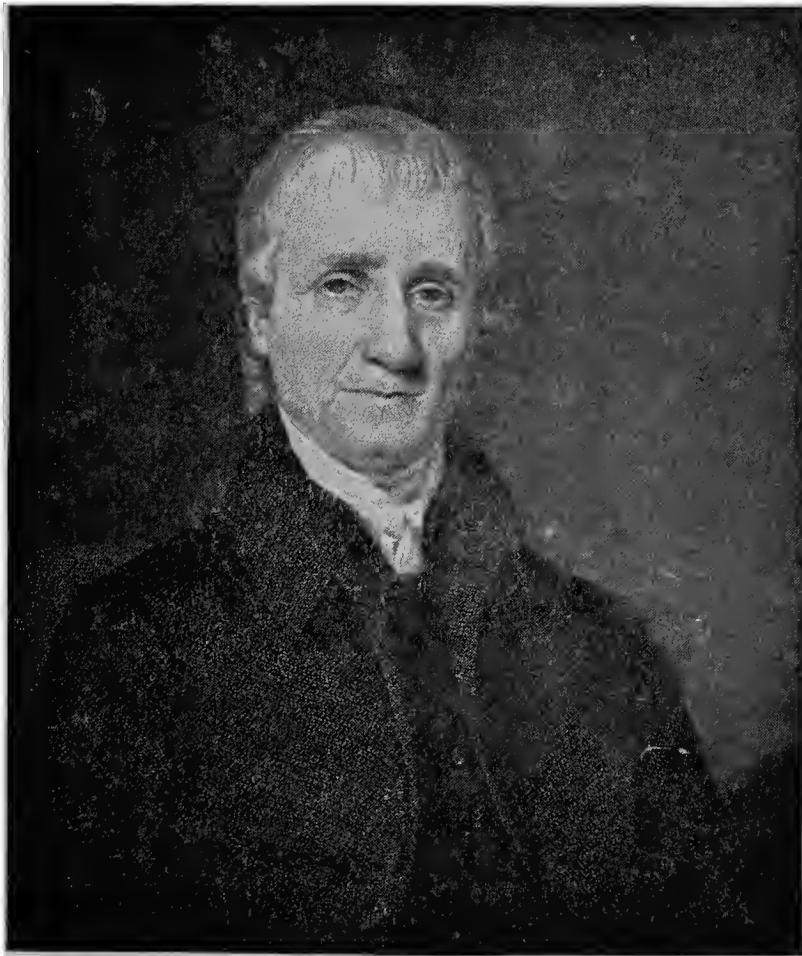
and in every respect such as became a Methodist preacher in that day. He had a most impressive countenance. It showed no ordinary intellectual development, united with sweetness of disposition, unconquerable firmness, and uncommon devotion. His manner was very deliberate at the commencement of his discourse, but as he advanced he became more animated, and his words more powerful."

His ministerial career covered a period of eighteen years. His dignified bearing, Christ-like spirit, and zealous efforts for the salvation of men won for him many friends, and enabled him to help plant Methodism in Ohio on a strong and permanent foundation.

When this joyful old patriarch had lived three-quarters of a century, he said, on his dying-bed: "I have dug deep, and brought all the evidence to bear, and I find I have a strong confidence, which nothing can shake; but all is through the infinite merits of my Lord and Savior. I wish it to be known to all that the principles which I have believed, and taught, and practiced in life, I cling to in death, and find they sustain me. I have tried all my life to make my ministry and life consistent." About the time his spirit was leaving his body, he prayed these words: "Come, Lord Jesus; come in power, come quickly!" Thus ended a noble life and an enviable career.

The Rev. Henry Smith, made venerable to the Church by his long and useful life, was born at Frederick City, Maryland, in 1769. He joined the Methodist Church when about twenty years of age, and entered the itinerancy in 1793. He began his ministerial career on Berkeley Circuit, Virginia. The following

year he was appointed to the West, where he braved the frontier trials, and became one of the chief founders of Ohio Methodism. He was a successful pioneer of the Church, having traveled throughout Kentucky, and preached for some time in Ohio. He was ap-



HENRY SMITH.

pointed to the work in Ohio in 1799, and joyfully shared the trials and triumphs of the itinerancy. He formed the Scioto Circuit, and labored earnestly to organize societies in all the new settlements. He was required to preach twenty sermons every three weeks.

The first quarterly-meeting of the Scioto Circuit was held in March, 1800. In his memoirs he says: "We had no elder to administer the sacrament of the Lord's Supper; but the great Head of the Church deigned to be with us, and blessed us indeed. Many tears were shed, and some thought they never were at such a meeting before. We had twelve classes, and eight or nine local preachers, and some exhorters. I was reappointed to the circuit, and returned in June, 1800. No preacher was sent to the Miami Circuit that year, so I was alone in the wilderness, as it was then, for about eighteen months, and withal I was much afflicted, and not able to do much. Our first quarterly-meeting (for Scioto Circuit) for this year began at Moore's meeting-house, on Scioto Brush Creek, on the 27th of September. I believe this was the first Methodist meeting-house that was built on that side of the Ohio River. We had no presiding elder present; but the Lord was with us, of a truth, and condescended to manifest himself to us in the house that we had built for his worship. Our next quarterly-meeting was at Pee-pee on the 27th and 28th of December, and the Lord made it plain to us that he does not despise the day of small things, for he deigned to meet with us in our cabin on the banks of the Scioto, and we had a very refreshing season indeed; yea, in the presence of the great Head of the Church, and the enjoyment of his love, we were as happy as if we sat among the thousands of Israel in some magnificent building. Miami Circuit was then in a woeful situation, and so continued until the autumn of 1802, when Elisha Bowman was sent there. That year

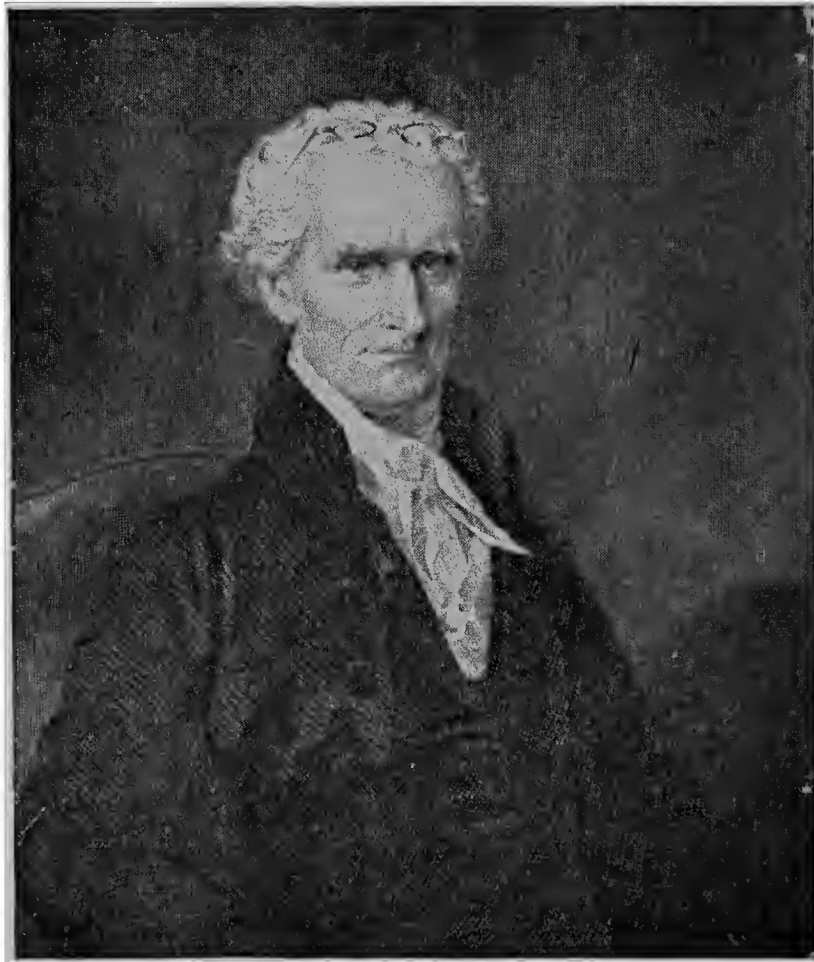
things took a favorable turn, and a great and glorious change was soon visible. I dragged on through great difficulties and much affliction, and ended my labors at the quarterly-meeting on the Scioto Brush Creek on the 29th and 30th of August, 1801, and returned to Kentucky on the first day of September, following, having spent nearly two years in the territory northwest of the Ohio."

He organized the first Methodist Church in Chillicothe July 7, 1800, with eighteen members. Wherever he preached he manifested the most ardent devotion to the welfare of the people. He says: "I never labored among a people that I did not love, and take a deep interest in their welfare; generally, the last I was with I loved the most." He served the Church forty-two years; "thirty-two years," he says, "in a single life, for I had not the heart to subject a wife to the privations, poverty, and hardships of those days."

When this genial veteran had reached the age of ninety-four years, he wrote from "Pilgrim's Rest," near Baltimore: "Thank God, although my means are limited, I have not been in real want of any necessary or good thing. I am often sorrowful, yet can always rejoice. I am striving by grace to be a contented and happy old man, waiting patiently in my 'Pilgrim's Rest' till I shall hear the call, 'Come up to that higher rest prepared for all God's weary pilgrims.'"

Rev. John Collins was born of Quaker parentage in the State of New Jersey, in 1769. At an early age he was licensed as a local preacher. He moved to Clermont County, Ohio, in 1803, and settled on the

East Fork of the Little Miami, and built a cabin. He labored with his own hands during the week, and, as opportunity presented itself, preached on the Sabbath. In the capacity of a local preacher he delivered the first sermon in Cincinnati, in 1804, under the fol-



JOHN COLLINS.

lowing circumstances. He had gone to Cincinnati to purchase salt. "Being in the store of Mr. Carter, he asked that gentleman if there were any Methodists in the place. To this the storekeeper responded, 'Yes, sir; I am a Methodist.' The local preacher was taken

by surprise at the joyful intelligence, and, throwing his arms around his neck, he wept. He then asked him if there were any more Methodists in the place. The response to this was equally full of joyous intelligence: 'O yes, brother; there are several.' This caused the heart of the sympathetic Collins to leap for joy. 'O,' said the zealous young preacher, 'that I could have them all together, that I might open to them my heart!' 'In this you will be gratified, my brother, as I will open my house, and call together the people if you will preach.'” Some twelve persons were gathered into the upper room of Brother Carter's house, and Brother Collins preached and formed a small class, which became the nucleus of the Church of Cincinnati. He labored four years on the farm, when, in 1807, he was admitted into the traveling connection of the Western Conference, and was appointed to the Miami Circuit. His preaching was attended with the demonstration and power of the Spirit, and great prosperity followed his labors. He organized the first class in Cincinnati, Columbia, Hillsboro, Dayton, and other places. John McLean, once Judge of the Supreme Court of the United States, was one of the fruits of his ministry. He was a preacher of more than ordinary talent. He was a man above the medium height, with a large head, a keen and penetrating eye, and quick and graceful motion.

His clear, musical voice, prepossessing manners, sweet and gentle spirit, and touching pathos, enabled him to sway vast audiences with the irresistible power of his eloquence. Hundreds of people were awakened and converted under his ministry.

During his itinerant life he did not hesitate to endure dangers and hardships in order to make full proof of his ministry. In 1845 he died a blessed death, his last words being, "Happy! happy! happy!"

One of the chief heroes of Western Methodism



WILLIAM BURKE.

was William Burke, a native of Virginia. His education was limited, but he availed himself of the best English education given at the time. He was converted in 1790, when twenty years of age, and the following year was licensed to preach.

His first appointment was on the New River Cir-

cuit, on the headwaters of the Kanawha River. This circuit was five hundred miles in extent. He suffered and achieved more for the Christian cause than any man of his day. His early experiences in the ministry are very interesting. He traveled extensively, and would sometimes go one hundred miles without finding a single house. His circuits led him to cross mountains, ford rivers, camp all night in the wilderness, and encounter the perils of Indian warfare, "preaching in forts and cabins, sleeping on straw, bear and buffalo skins, living on bear meat, venison, and wild turkey." The account of his labors, sufferings, and extreme poverty shows that he experienced the hardest service in his itinerant life. While traveling the Salt River Circuit, in 1794, he writes: "I was reduced to the last pinch. My clothes were nearly all gone. I had patch upon patch, and I received only money sufficient to buy a waistcoat, and not enough of that to pay for the making." In 1796 he had married Rachel Cooper, of Summer County, Tennessee. He preached for years in North Carolina, Virginia, Kentucky, and Tennessee, when the allowance for himself and wife did not exceed sixty-four dollars a year. In his autobiography he tells us how he was obliged to practice the most rigid economy.

"During this year I had to pay nearly a hundred dollars for a horse, and I found it hard to raise the money, and support myself, and pay the board of my wife; however, I economized in every way. I borrowed a blanket, and wore it instead of a great-coat through the winter, and by that means paid my debts. Upon the whole, I spent this year very agreeably, and

with some success. I left the circuit in the spring of 1799 for Conference in Kentucky, at Bethel Academy. This year I received my appointment on Danville Circuit for the second time, having been absent for seven years. Part of this year I had Henry Smith for my colleague, who, I believe, is yet living in Maryland. I had many difficulties to contend with, being the first married preacher that had ever attempted to travel with what the people and preachers called the incumbrance of a wife; and everything was thrown in my way to discourage me. The presiding elder thought I had better locate; for, he said, the people would not support a married man. But I determined to hold on my way, and my wife encouraged me. She wrought with her own hands, and paid her board, and clothed herself; and I divided equally with my colleague, and by this means kept everything quiet."

In 1802 he preached on the Limestone Circuit. He speaks thus of his experience: "When I entered upon my circuit, I found that, to a very great extent, the people were prejudiced against a married preacher, and I could find no house open at which I could board my wife, either for love or money. In this state of affairs I was brought to a stand. I had some little money, and found a few friends; and in those days I considered myself equal to any emergency, and immediately set about cutting logs for a cabin, and a few friends assisted me in getting them together, and I purchased some plank and brick, and in the course of a few weeks had a snug little room fitted up adjoining Brother L. Fitch's, about three miles from Flemingsburg. During the time I was building my cabin,

I attended my Sunday appointments, and through the week attended to my work and collecting materials to fit out my cabin; and having accomplished that business, I entered regularly upon my work."

In the fall of 1803, he was appointed by Bishop Asbury as the first presiding elder to the Northwest Territory to form the Ohio District. Here he labored acceptably two years, when he was appointed to the Kentucky District. "In 1811," he says, "I was appointed to Cincinnati Station, it being the first station in the State of Ohio. I organized the station, and many of the rules and regulations that I established are still in use. We had but one church in the city, and it went under the name of the Stone Church. I preached three times every Sunday, and on Wednesday night; and while stationed in that house my voice failed me. The Methodists being too poor to buy a stove to warm the house in winter, and on Sunday morning it being generally crowded, their breath would condense on the walls, and the water would run down and across the floor. The next Conference I did not attend, but was appointed supernumerary on the Cincinnati Circuit. I was not able to do much, but to give advice in certain cases. This year I closed my itinerancy, and sold my horse, bridle, saddlebags and saddle, and gathered up the fragments, and the fortune that I had made from twenty-six years' labor amounted to three hundred dollars."

After he retired from the effective work of the ministry, "he was appointed judge of the county, and afterwards postmaster of the city of Cincinnati, and held the latter office twenty-eight years under suc-

cessive Administrations. He died in peace in the year 1855, when he had reached the advanced age of eighty-five years.

Rev. Shadrach Bostwick "was a glorious man," born in Maryland, in 1769, and joined the itinerancy in 1791. He preached in several Eastern States; in 1798 was made presiding elder of a district in the New England Conference. In 1803 he was transferred to the Baltimore Conference, and appointed missionary to Deerfield, Ohio. He was the first Methodist preacher sent to the Western Reserve, and formed the Deerfield Circuit, the first organized in Eastern Ohio. He had obtained a good knowledge of medicine, and entered upon its practice. He preached two years at Deerfield, and found time to penetrate the forests into other towns, and form societies, and preach the gospel. This he did in Youngstown, Hudson, and other towns. He was deservedly popular, both as a preacher and a physician, and rendered efficient service to the Church. "He was a remarkable preacher, famous through all the extensive regions of his labors for the intellectual and evangelical power of his sermons. His talents would have secured him eminence in any department of public life. His discourses were systematic, profound, luminous, and frequently overpowering; his piety deep and pure; his manners dignified and cordial."

After 1805 he located, on account of domestic necessity, but continued to serve the Church in a local capacity. He traveled extensively, and preached acceptably. This zealous and devoted minister died in Canfield in 1837.

Henry Shewel, a native of New Jersey, and a local preacher, was one of the apostles of Methodism in Eastern Ohio. He penetrated the unbroken wilderness, and settled in Deerfield, Portage County, as early as 1802. He soon formed a few Methodist families into a small society, and became their spiritual guide. His education was limited, but his mind was well stored with a knowledge of the Bible. "Enjoying a deep and rich experience himself, and possessing an ardent temperament, with almost unbounded zeal, attended with much divine emotion, enabled him, when dwelling upon this subject especially, to produce a most thrilling effect upon his congregations." He was a real pioneer in carrying the gospel into the surrounding neighborhood; he would toil with his hands during the week, and on Sabbath he started on foot to some neighboring settlement to preach and form classes or organize Churches.

Dr. Edward Tiffin, the first governor of Ohio, was a preacher of no ordinary ability. He was born in England, in 1766. At an early age he studied medicine, and emigrated to Virginia. When twenty-four years of age, he went to hear Thomas Scott preach, and was awakened, converted, and joined the Church. He soon began to preach, and his ministerial labors were greatly blessed. He was ordained a local deacon in 1792. He removed to Chillicothe in 1796, and continued to practice medicine in the surrounding country. He also found time to preach regularly on Sabbaths at Anthony Davenport's, twelve miles north of Chillicothe, where he organized a society before any traveling preacher visited that part of the country.

He was elected a member of the Territorial Legislature in 1799, and three years later was elected a delegate to the Convention which adopted the first Constitution and formed Ohio into a State Government. The next year he was elected the first governor



EDWARD TIFFIN.

of Ohio, and, after serving two years, he was re-elected for a second term. He was chosen senator to Congress in 1807. His wife died the following year, and this domestic misfortune led him, in 1809, to resign his seat in the Senate, and retire to private life. He was again chosen to be a member of the Legislature

and a speaker of that body for two sessions. He was chosen in 1812 by the President and Senate as commissioner of the General Land-office. The following year he removed, with his family, to Washington, but in 1814, at his own request, he returned to Chillicothe, to fill the appointment of surveyor-general of public lands. This office he held fifteen years.

During the last four or five years of his life most of his time was spent in bed, suffering from nervous disease. He died in 1829, in the sixty-fourth year of his age. Dr. Tiffin stood five feet six inches tall, and was active and quick of movement. He possessed a buoyant spirit, an expressive countenance, pleasing manners, firm and independent convictions, and an intense love to help the poor and needy. He was likewise methodical in all he did, and always spoke with clearness and force. "His discourses were delivered with great animation, and with eloquence and power; and his appeals to the hearts and consciences of his hearers were pointed, forcible, and effective. In the country around Chillicothe, where the doctor had so often preached, he was deservedly very popular, and his labors in the pulpit much sought after; and at quarterly and camp meetings he was always assigned at least one of the chief appointments on the Sabbath. To the active labors and influence of Dr. Tiffin the Church is more indebted than to any other man for the introduction and establishment of Methodism in Chillicothe and the surrounding country."

Philip Gatch, called "the Prince of Zion," was a man of remarkable courage and power. He was born near Georgetown, Md., in 1751, and was one of the first

Methodist preachers in America. From 1775 to 1784 he traveled extensive circuits in Virginia. He suffered many persecutions during his early itinerancy. An incident will reveal his courageous Christian spirit. On one occasion, while traveling the Frederick Circuit, he was riding along with some friends to his appointment. On the way he was met by a mob, who proceeded to tar him. Two men seized the bridle of his horse while his assailants did the work. "The uproar," he writes, "now became very great, some swearing, and some crying. My company was anxious to fight my way through. The women were especially resolute; they dealt out their denunciations against the mob in unmeasured terms. With much persuasion I prevented my friends from using violent means. I told them I could bear it for Christ's sake. I felt an uninterrupted peace. My soul was joyful in the God of my salvation. The man who officiated called out for more tar, adding that I was 'true blue.' He laid it on liberally. At length one of the company cried out in mercy, 'It is enough.' The last stroke made with the paddle with which the tar was applied was drawn across the naked eye-ball, which caused severe pain, from which I have never entirely recovered. In taking cold it often becomes inflamed and quite painful. I was not taken from my horse, which was a very spirited animal. Two men held him by the bridle, while one, elevated to a suitable height, applied the tar. My horse became so frightened that when they let him go, he dashed off with such violence that I could not rein him up for some time, and narrowly escaped having my brains dashed out against a tree. If I ever

felt for the souls of men, I did for theirs. When I got to my appointment, the Spirit of the Lord so overpowered me that I fell prostrate before him for my enemies."

Four weeks later he returned to the same place, and preached. The leader of the mob and several of his associates were afterwards converted. Judge McLean says of him: "He was perhaps the subject of more persecution for his Master's sake than any of his contemporaries." On account of ill-health he was obliged to locate, but continued to serve the Church as a local preacher, and was very successful in extending the work of Methodism.

There came into his possession, by marriage, nine slaves. He determined to liberate them. The deed of emancipation again reveals his manly spirit. It reads as follows: "Know all men by these presents, that I, Philip Gatch, of Powhatan County, Virginia, do believe that all men are by nature equally free; and from a clear conviction of the injustice of depriving my fellow-creatures of their natural rights, do hereby emancipate and set free the following persons." One object of his moving West was to get rid of slavery. He says: "I viewed the evils of slavery at present as great, and apprehended more serious results in the future, if some effectual remedy should not be applied."

When he moved to Ohio he became a neighbor and co-worker of McCormick. He was active in preaching in various settlements. He did all he could to promote the growth of the Church, and became a representative Methodist in Ohio.

He was chosen a delegate to the Convention which formed the Constitution of the State. The Legislature appointed him associate judge. He served on the bench of the Court of Common Pleas for twenty-two years, and "reflected honor on the public justice." In advanced life he wrote: "I am now grown old, and what can I say respecting Methodism? I believe its plan is of Divine origin, and millions with me will have cause to thank and adore the Lord through eternity for it, and for the whole of Methodism. I do not believe there ever was such a set of men since the apostolic days for zeal, fortitude, and usefulness in bringing sinners to the knowledge of themselves and of Christ as our traveling preachers. My journey through life will soon be brought to a close. I have no other plea to make 'but that Jesus Christ came into the world to save sinners, of whom I am chief.'" This venerable man, who had rendered invaluable service to his Church and country, preached his last sermon when he was eighty-four years old. In 1836 he died "in great peace and unshaken confidence in Christ." His last words were: "Glory, honor, immortality, eternal life."

It is a significant fact that many of the local preachers of early times, who worked zealously to promote the interest of the Church, rose to positions of distinction in the State. There was Scott, who, after serving the Church acceptably, became a judge of the Supreme Court. McCormick was a judge of the Supreme Court for more than two decades. Bostwick exerted not only a good influence in the Church, but was an influential citizen, and rose to distinction in

the medical profession. Burke served as postmaster in Cincinnati for twenty-eight successive years. Tiffin was a brilliant preacher, a skilled physician and surgeon, a gifted statesman, and became the first governor of Ohio, and, after serving two terms, was finally chosen to occupy a seat in the United States Senate. These men, and many others like them, "gave a character and impulse to Methodism in Ohio" to which must be ascribed much of its subsequent power over all the Old Northwestern Territory.

Wm. McKendree, a leading pioneer of Western Methodism, was born in Kings County, Virginia, July 6, 1757. He was a volunteer in the Revolutionary War. At thirty years of age he was converted, and in 1788 received into the ministry on trial. He became a great leader in the armies of Israel, and one of the saintliest brothers of the Church. In 1796 he was made presiding elder, and in 1801 he was sent to take the supervision of the societies in Ohio. He was elected the fourth bishop of the Church in 1808, and "was prepared to enter upon episcopal duties and services with a heart touched with itinerant trials." For twenty-seven years he filled the office with honor and devotion to the Church.

The Sabbath before his election to the episcopacy he preached at Light Street Church, Baltimore, when a large number of members of the General Conference were present. His sermon was delivered with remarkable power, and it "was spoken," says an eyewitness, "with a soul overflowing with the most hallowed and exalted feelings, and with such an emphasis that it was like the sudden bursting of a cloud surcharged

with water. The congregation was instantly overwhelmed with a shower of Divine grace from the upper world. At first sudden shrieks, as of persons in distress, were heard in different parts of the house; then shouts of praise, and in every direction sobs and groans. The eyes of the people overflowed with tears, while many were prostrated upon the floor, or lay helpless in the seats. A very large, athletic-looking preacher who was sitting by my side suddenly fell upon his seat, as if pierced by a bullet, and I felt my heart melting under emotions which I could not well resist."

This citation reveals the remarkable power of the man as a preacher. It has been well said of him that "he was a man of great energy and genius, deeply pious, and modest almost to timidity. His mind was clear and logical, his knowledge varied and extensive, his imagination lively, but well regulated, his eloquence unusually powerful. He was careful in the administration of discipline, and introduced system into all the operations of the Church." The character of this strong man of God continued to shine more and more as years went on, and when death came, in 1835, his last response to a companion-watcher was: "All is well! All is well!"

Wm. H. Raper was born in Pennsylvania in 1793. When quite young, he removed with his parents to Columbia, Ohio. At nineteen he enlisted in the army, where he did excellent service. In 1816 he joined the Church, and in 1819 was received on trial and appointed to the Madison Circuit. His ministerial career was exercised in Ohio and Indiana. He was a bold,

fearless preacher, a good administrator, a profound theologian, and possessed of a large amount of general information, together with a tactful and affable manner. His social qualities and conversational powers were of a superior order, which naturally won for him a host of admirers and friends, and marked a fruitful ministry of thirty-three years. He died in 1852. Before the chariot of the Lord came to transfer him above, he remarked to a brother: "I feel like one at a way station, on the platform, with my trunk packed, waiting for the cars."

One of the great pioneers of historic importance in early Methodism was the Rev. Asa Shinn. He was of Quaker origin. He began to preach before he had ever seen a meeting-house or a pulpit. He entered the ministry in the year 1800, traveled extensively, and labored with success in Ohio, Pennsylvania, Virginia, and Kentucky, and in several Eastern States. In 1803 he organized a four weeks' circuit on Hockhocking with fifteen societies. "His intellect was of the highest order found among the strong, but uneducated men of the Methodist ministry of his time. As a preacher he was pre-eminently able and powerful, logical, clear, and full of persuasive force. He had no imagination, no poetical ornamentation; his power arose solely from concentrated thought and moral feeling." "He wielded a strong and sharp pen, and became a champion of the secession which led to the organization of the Methodist Protestant Church. Four times he suffered attacks of mental derangement, and died in the insane asylum in 1853."

Another venerable representative of the Church

was Rev. James Quinn. He was born in 1775, and heard his first sermon when eleven years of age. In 1792 he was converted, and joined the Methodist Church, and became an active member of the same. He entered the itinerant ranks in 1799, and



JAMES QUINN.

labored for more than half a century with apostolic zeal, and made full proof of his ministry. "In 1804 we find him," says Abel Stevens, "traveling the Hocking Circuit, Ohio, an immense field, comprising not only all the settlements of that river, but those

of the Muskingum and of the Scioto, from the high bank below Chillicothe as far up as the site of Columbus, and those also of many other streams. He was still a pioneer and founder, forming societies in almost all the sparse communities. His family was placed in a cabin, exposed to the Indians, and on his occasional visits home he had to carry flour to them more than forty miles. He went through the country, scattering the 'good seed' of the gospel broadcast.

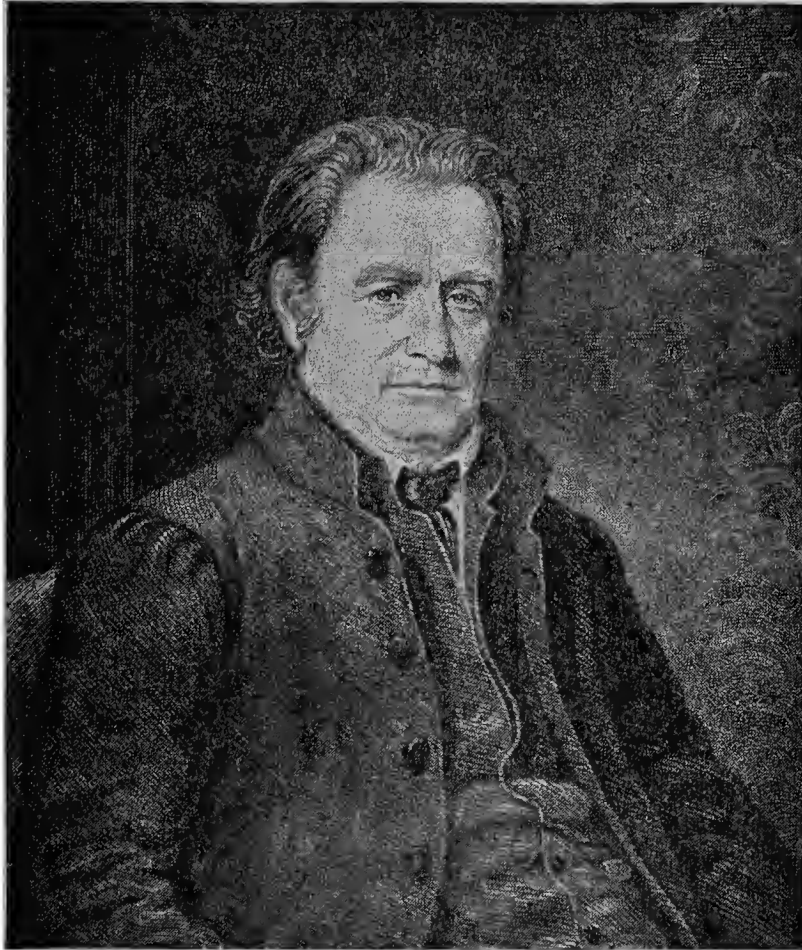
. Quinn continued to labor in Ohio with great success; on Muskingum District in 1808; Scioto District in 1812; Fairfield Circuit in 1816; Pickaway Circuit in 1817; at Cincinnati in 1818, and at Chillicothe in 1820." Later in life, in reviewing his work, he wrote: "In each of these fields it may be safely asserted that during the last forty years thousands of redeemed sinners have been called, justified, sanctified, and taken home to heaven, while thousands more, to the third and fourth generation, are still on the way. Bless the Lord, O my soul, for what my eyes have seen! If the men that labored and suffered here were unlearned in the classics, and therefore, in the judgment of some, incompetent ministers, yet hath the great Head of the Church, through their instrumentality, given to his people and the world many competent ministers who have been, and still are, both burning and shining lights." After a half century of faithful service to the Church, he stood in a Conference in Ohio, and could say: "And now here I am, 'a reed shaken with the wind,' a feeble old man, trembling, as I lean upon the top of my staff; but where am I? In the midst of a Conference of min-

insters, nearly one hundred and fifty in number, most of whom have been twice born since the time of which I speak. Among them are the sons, the grandsons, and the great-grandsons of those who kindly received me, and to whom I ministered in their humble dwellings. No doubt I have taken some of these ministers in my arms, and dedicated them to God in holy baptism; and on some of them I have laid my hand in consecrating them to the sacred office and work of the ministry. O, why should my heart yield to fear? The Lord of Hosts is with us. The God of Jacob is yet our help."

He was an instructive and powerful preacher. When delivering his sermons, he became "overwhelmed with his subject, manifestly endued with power from on high, and a sacred unction and Divine influence accompanying every sentence; the enchained multitude stood in solemn awe, till finally the awful silence was broken by a sudden outburst of the groans and cries of sinners, and joyful acclamations of Christians from all parts of the densely crowded congregation." Dr. Abel Stevens sums up his chief characteristics in these words: "There was a deep vein of poetry in his nature. He loved the great bards, and his sermons abounded in fine citations from them. His manners showed a singular blending of dignity and amenity, the truest style of the real gentleman; solemnity and pathos characterized him in his religious exercises; his form was manly, nearly six feet in height, and well proportioned; his forehead prominent and broad; his eyes dark, deeply set, and shaded by heavy brows. He died at an advanced age, and

thus closed a long and faithful career of a great leader of the Church." He died in 1847, his last words being, "All is peace."

Another evangelical pioneer of the West was Rev.



JAMES B. FINLEY.

James B. Finley. He was born in North Carolina in 1781, and spent his childhood in Kentucky, and his early manhood in Ohio. In his youth he was rough, reckless, and irreligious. He cultivated the hardy habits of the early backwoodsmen. The story of his many adventures with the Indians and with wild

beasts reads like a romance. He was powerfully awakened and converted when a young man. In 1809 he was received into Conference, and began work on the Scioto Circuit. He attained distinction as a preacher by his extraordinary ability, zeal, and success. His erect, stalwart frame, expressive mouth, large, benevolent eyes, and courageous spirit, commanded the respect of even the opposers of religion. "Withal his heart was most genial, his discourses full of pathos, and his friendships most tender and lasting. All over the Northwest he worked mightily through a long life to found and extend his Church, traveling circuits and districts, laboring as missionary to the Indians and chaplain to prisoners, and in his old age making valuable historical contributions to its literature." His burning zeal and deep devotion to the Church did not cease until his death, in 1856.

Another accomplished and heroic soldier of the cause was John Strange, a Virginian. He was born in 1789, and commenced preaching in 1811. He came to Ohio in his twentieth year. He labored successfully until his death, in 1832. "He was," says a fellow-laborer, "one of the brightest lights of the American pulpit in the valley of the Mississippi, in the early part of the present century. He was formed by nature to be eloquent. There were times when his audiences were held spellbound by his eloquence, and sometimes they were even raised *en masse* from their seats." Few men were ever more devoted to the interests of the Church. His last words to a friend were, "Serve God, and fight the devil."

One of "the giants of those days" was William Swayze, who was born in New Jersey, in 1784, and joined the itinerant ranks in 1807. He soon was able to attract "great crowds of people to his ministry, speaking with a power and pathos that few have ever equaled, moving and exciting many, some to tears, others to cry for mercy, while others would shout for joy." He was eminently honored till he departed to his final rest, in 1841.

Russel Bigelow was born in Chesterfield, New Hampshire, February 24, 1793. He was converted, and joined the Methodist Church in his thirteenth year. In 1812 he came to Worthington, Ohio, and was licensed to exhort at the age of nineteen years. He started for his first circuit in 1814, and gave twenty years of toilsome service to the ministry. He was a man of medium size, with a towering forehead and brilliant eyes. He had a good education and a naturally logical mind. His fresh thoughts, fluent words, emphatic delivery, and sublime utterances made him an impressive orator. He could appeal to the hearts of his hearers with powerful effect.

In 1839, at Doughty's Forks, Holmes County, he preached a sermon on the "Solemnity of the Judgment-day," and so moved his audience that, at the close, one thousand persons, "with outstretched arms and uplifted hands," cried aloud for mercy, and five hundred penitents knelt at the altar. Russel Bigelow was a man of great faith and prayer. This consecrated pioneer preacher possessed the spirit of a martyr and the zeal and courage of an apostle. He had "the manner of a gentleman, the graces of a Christian, and

the gifts of an orator." Through exposure and unremitting toil he met his death at forty-three. He closed his earthly life calmly and triumphantly, in 1835, at Columbus.

Charles Elliott, born in 1792, was a man of genial



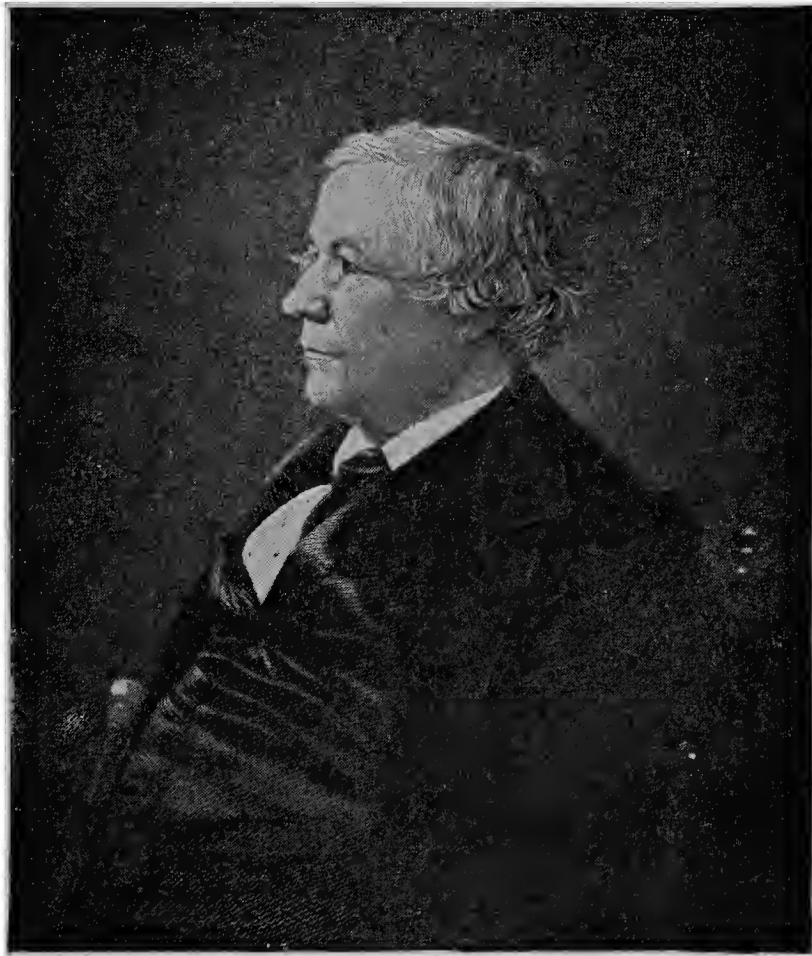
CHARLES ELLIOTT.

character and tireless energy. He served the Church as circuit preacher, presiding elder, missionary to the Indians, editor, college professor, and president.

Alfred Brunson, "the veteran of long and useful service," was a man signally successful as a preacher,

presiding elder, chaplain, state legislator, and missionary to the Indians.

Thomas A. Morris, born in Virginia in 1794, was converted and joined the Church in Cabell County in 1813, under the labors of David Young, and was ad-

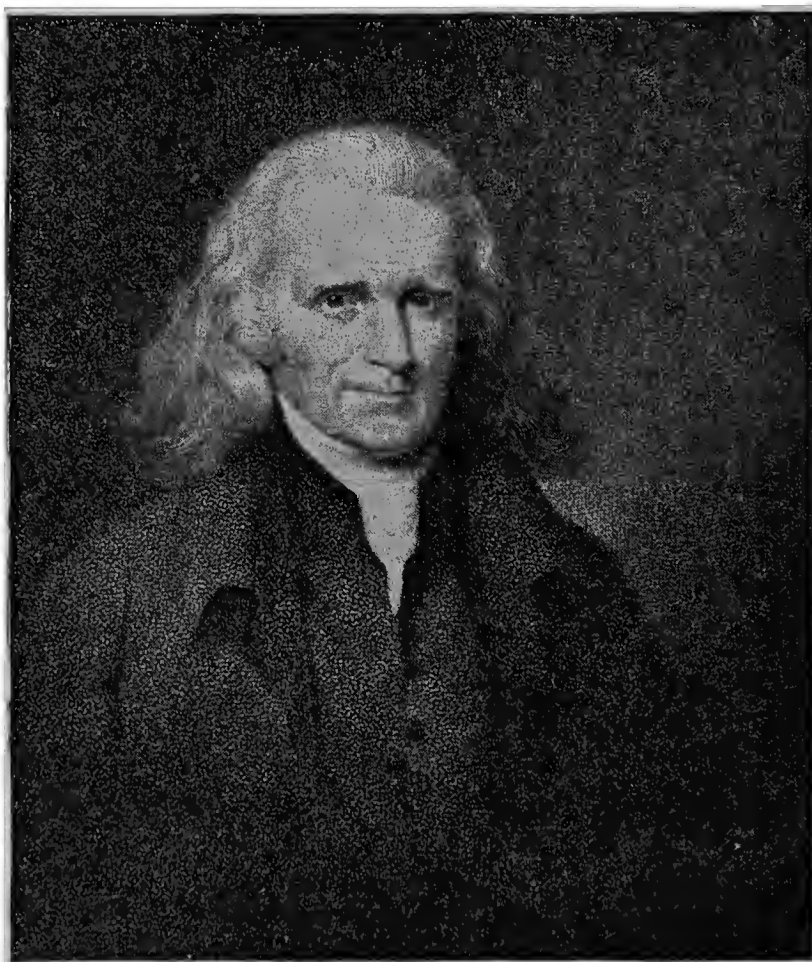


THOMAS A. MORRIS.

mitted on trial in the Ohio Conference in 1816. He was a successful minister of the gospel until 1834, when he was appointed editor of the *Western Christian Advocate*. Two years later he was elected bishop. His tranquil piety, vigorous style, and practical wis-

dom gave him great influence throughout the Church.

The ministerial achievements of Jacob Young awaken our wonder. He was a native of Virginia. He was a studious youth, and grew to be a finished



DAVID YOUNG.

gentleman of the Virginia school. He joined the Methodist itinerancy in 1808. From 1811 to 1849 he labored successfully in Ohio, where he exerted a commanding influence. His grave and dignified manner, general intelligence, logical methods, im-

pressive manner, and fervency of spirit enabled him to electrify whole audiences by his preaching. This "weeping prophet" died in Zanesville in 1858, saying: "I am calmly, though through great physical suffering, nearing my better home."



JACOB YOUNG.

Another successful and extraordinary minister of the gospel was Henry B. Bascom. He was born in Pennsylvania in 1796, and joined the Conference in 1813. He was tall, well-proportioned, with black eyes and symmetrical features. His fine imagination, rhetorical force, and wonderful power soon won for

him unrivaled fame as an orator in the American pulpit.

Rev. E. C. Gavitt did heroic service in the Church. He was reared by pious parents near Granville, Ohio, and at the age of eleven preached his first sermon. He joined the effective ministry of Methodism in 1828, and continued for more than a half century a faithful servant of the Church. He traveled on horseback a sufficient number of miles to go round the world and back, preached more than eight thousand sermons, and received at least ten thousand persons into the Church.

One of the strong men of genius raised up in the West was John P. Durbin. He was born in Kentucky in 1800, and eighteen years later entered the Methodist itinerancy. He soon became distinguished as a strong, eloquent preacher and a fine scholar. His entire self-possession, artless manner, patient industry, and executive ability were among the great elements of his strength. His unique thought, clothed in simple language, together with deep pathos and a peculiar voice, gave him a mystic power over his hearers. He was appointed missionary secretary in 1850. For nearly a quarter of a century his piety and zeal inspired hope in the Church. His heroism and faithful services in developing and extending the power of the Missionary Society will always receive the gratitude of the Church. In 1876 the world sustained a great loss when such a moral force as John P. Durbin passed from earth to heaven.

Space and time will not admit the record of the lives of many other noble pioneer preachers in Ohio,

who are as worthy of special mention as any we have named. When the annals of the Church are fully written, the record of their deeds can not be omitted without detracting from the brilliant history of the Church. The stirring memorials of the first pioneer preachers have many lessons for our own inspiration, as well as instruction for future generations.



JOHN P. DURBIN.

The Methodist preachers performed a work of sublime importance for the civilization of the West. "The population was generally, though not universally, of the rudest character," says Stevens, "much of it likely to sink into barbarism, had it not been for the gospel so persistently borne along from settlement

to settlement by these unpaid and self-sacrificing men. We have already shown from a contemporary author that bankrupts, refugees from justice, deserters of wives and children, and all sorts of reckless adventurers hasten to these wildernesses. It was soon demonstratively evident that the 'itinerancy' was a providential provision for the great moral exigencies of this new, this strange, this vast Western world, almost barricaded by mountains from the Christian civilization of the Atlantic States, but not barricaded from the civilizing power of Christianity, as embodied in the indomitable ministry of Methodism."

The lesson this history teaches is that we can not solve our modern social problems and correct the evils in our social system by trusting alone to naturalistic principles. We must go deeper, and touch the taproot of the difficulty. Only by recognizing the importance of man's religious instincts and accepting the supernatural power of the gospel of Jesus Christ to meet and satisfy man's need of pardon and of salvation from the power of sin, may we hope for the gradual elevation of society to the plane of Christian civilization.

The Methodist itinerant foresaw that the new Western Empire that was filling with the teeming millions, attracted by the vast extent and marvelous fertility of the Ohio and Mississippi Valleys, must be supplied with the gospel, to save the country from barbarism. The Methodist Church, with its mounted itinerant ministry, was the greatest evangelical agency in existence, to cross rivers, sweep over mountains, penetrate forests, and keep abreast of this westward

flow of humanity. The Lord used the Church to accomplish a work of transcendent importance. Social and religious feelings received intelligent guidance, and contributed to social and industrial progress. The natural instincts of humanity for individual freedom, for the family, for power and possession, for ethical and religious life, were made so to blend as to usher in a larger life for the people.

Our present social order can not be explained if we leave out the character and services of the old-time Methodist preacher. He is graphically described by Rev. Fletcher L. Wharton thus: "He helped to make the sour mud-swamps and the bristling brier-patch of the early days into the fruitful meadow of to-day. His message and spirit have contributed to the best life of the Republic, and have transformed many a wild Western settlement into a garden of the Lord. The historians of the future will have more to say of the Christian evangelists of the earlier times than those of the past have said. These early Methodist preachers, the circuit-riders, who are just now finally disappearing, were providential men. They mysteriously answered to times big with opportunity. They strangely, almost unaccountably, appear at a critical hour in the life of this young Nation, and, on the other hand, how these men came to answer to these fateful times is no less impressive. When we have found out all the causes that lie in the springs of human action, we have not then entirely accounted for these men. Think of it. They were in the fields plowing, in the shops manufacturing, behind counters trading, in the courts pleading, in the sick-

chamber prescribing, in the woods clearing. They were for the most part men of no special education; men who had grown up in obscurity, without anticipation of great responsibilities, and with little thought of anything outside the limits of daily toil. Under the sway of an impulse, fitly named divine, they abandon the plow in the furrow, and the iron in the forge, and the goods on the counter, and the ax and the saw, and begin to preach. Literally without purse or scrip, they go at God's command to the wilderness. They boldly push on from settlement to settlement, with fervid, trembling lips shouting the message of Christian righteousness and redeeming love, to the very outposts of human habitation on this continent. Future generations, which will have been made nobler by their messages of God's truth, will see, as we do not, the colossal characters they were. These men who have been, are already coming to be pictured in the imagination of men. In that picture is the noble horse, with proudly lifted head, tossing his mane to the wind, with intelligent eyes and wide forehead, and broad chest netted with silken veins, sleek limbs and shining flanks, with dainty feet lightly picking his way over tangled paths. His easy rider is clothed with the old-time great coat and leggings, and buffalo shoes and heavy gloves. The bronze of the wind is on his face, his keen eyes flash, his lips set firm, and a mild resurrection light is in his countenance. Under him are his honest saddlebags, bulging with clothing and books and Ohio Wesleyan University scholarships, while the great trees bow to him as he rides swiftly on to his appointment through the woods.

The old-time Methodist preacher was a providential character. It will take at least another hundred years for the world to find him out. To the world at large these early itinerants will stand as civilization-builders. To our own Nation, where they have lived and worked, they will stand alongside our statesmen and patriots. In every period of this Nation's history these Methodist preachers have stood for conscience and education, the bulwarks of a nation. Without these, such a government and social order as ours were impossible. These preachers never for one moment let the Nation forget God. Tireless as the feet of love and faith, they hurried from community to community, on street-corners, and in grove and schoolhouse and humble church, preaching Christ, lifting up the standard of the righteousness of eternal love. At the impulse of the message they bore to the listening multitudes, wave on wave of revival of Christian feeling and faith steadily swept over the country. With a wild, rugged eloquence, almost unmatched in the history of public speech, they pleaded with men against their sins, turning the hearts of thousands and thousands toward God. Under the power of their appeals wild, lawless communities, whose pastimes were drunken bouts, whose humors were the brutal infliction of pain, where God and human goodness were almost totally discredited, under the force of the appeals of the itinerant, these communities were transformed into societies of beautiful domestic life. And out of them have come much of the strength and the character of the Nation of to-day." Their moral and religious influence has been in a great measure con-

served and perpetuated. In every community throughout the State, wherever a Methodist church has been planted and maintained, the good influences of these sturdy and pious preachers are still operative, and will continue to enrich and build up a higher type of Christian character with each succeeding generation.

Chapter VI.

Experiences of Itinerants.

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“**B**LESSED is the soul which hears *within* the Lord speaking, and receives from his mouth the word of consolation. Blessed are they who dive into things eternal, and strive day by day through spiritual exercises to gain a deeper capacity for receiving heavenly secrets.”—*Of the Imitation of Christ*.

“**T**HE soul once brought into *inner* and *immediate* contact with a divine power is never left to itself.”—*Diman*.

“**S**OW on in faith!
Sow the good seed! another after thee
Shall reap. Hast thou not garnered many fruits
Of others' sowing, whom thou knowest not?
Canst tell how many struggles, sufferings, tears,
All unrecorded, unremembered all,
Have gone to build up what thou hast of good?”—*Anon.*

CHAPTER VI.

IN our age we can hardly appreciate the privations and perils of the early pioneers and evangelists. They stood upon the frontier, confronting the great wilderness, and were exposed to many severe hardships which were incidental to the settling-up of a new country. The settlements, composed of a few families, were scattered over the State, mostly along the rivers. The early itinerants carried the gospel in the very front ranks of civilization. They braved dangers, and undertook long and perilous journeys over bad roads and through dense forests, with a zeal and enthusiasm which never faltered. They often had to travel a circuit of four or five hundred miles in circumference, every four weeks; journeying along blind paths, found by marked trees; crossing swollen streams; climbing high hills, rugged precipices; and sometimes, weary and hungry, camping in the woods all night, these men of God went forward with undaunted courage to endure hardships and perform herculean labors in order to preach the message of salvation. Their restless energy was not to be baffled by opposition or appalled by dangers.

Under hardships and exposures the Church extended her boundaries as the new settlements multiplied. The standard of the Cross was uplifted in every remote neighborhood, and greeted the settlers as they slowly moved westward. The Church rose to greatness and power through the heroic services of those

who inaugurated and built up the frontier work. We have read numerous histories and biographies and sketches of these early pioneer preachers, finding real pleasure lingering over the interesting pages; and here and there we have gathered a few citations to illustrate the manner of their traveling, preaching, and building up the Church.

John Kobler, in 1798, labored and traveled night and day in the Territory for about nine months. He wrote: "The houses here are very small, often with only one room and fireplace, around which the whole family, children, dogs and all, crowd, and seem to claim the same privileges and possess equal rights. Frequently I sit on one stool or bench and eat off another which serves as a table. This domestic order I ever meet with good humor, being taught by experience for years to 'know how to be abased, and how to abound' in all things, and everywhere being instructed 'both to be full and to be hungry.' When we retire for private devotion, and approach the throne of grace, we kneel down by the side of a tree in snow knee-deep; yet even this is a gracious privilege. There are no candles to be had for night-reading and study. We take a parcel of clarified beeswax, while in a warm state, and roll out a tube in the shape of a candle, one end of which is rolled into a coil, so as to sit on a table, which answers for a candlestick; the other end projects perpendicularly, and gives the light. This construction is very portable, and can be taken out in a saddlebag. In the daytime we have recourse to the woods for reading the Bible and studying divinity. Thus, seated on an old log, many a sermon has been

composed, which, on returning to the house, has been preached in demonstration of the Spirit and of power. Horses usually have to be tied to a tree or fence."

"I have often ridden," he said, "fifteen or twenty miles through the woods where no one lived, the people having fled from danger; and I rode alone, for I never had any guard but the angels. The tales of woe that were told me in almost every place where there was danger (the places were pointed out where murder had been committed), sleeping in houses where the people, who were inured to these things, were afraid to go out of doors after sunset,—I say, riding alone under these circumstances was far from being agreeable. I was often in danger in crossing rivers and swimming creeks. I found the people remarkably kind and sociable. Many pleasant hours we spent together by the side of our large log-fires in the log-cabins, conversing on various subjects; but religion was generally our delightful theme. Our hearts were sometimes made to burn within us while we talked of Jesus and his love. It is true, some of us smoked the pipe with them; but we really thought there was no harm in that, for we had no anti-tobacco societies among us then; and yet some of us rose at four o'clock in the morning to pray and read our Bibles. If we could get a lamp or candle, we preferred it; if not, we read by firelight. Many times I have begged to have a pallet before the fire, that I might not oversleep myself. We were also regular in our hours of retirement for prayer. When we had a closet for the purpose, we went to it; if not, we went to the woods in summer; but when there was danger, always

at an early hour. In winter, or when it rained, we sought a place in a fodderhouse, or somewhere else, where we could be secreted. More than once I have been startled by dogs bouncing out when I entered into the fodderhouse, or coming upon me at my devotions, and assailing me as an intruder. If I did not enjoy the privilege of private prayer, particularly in the evening, I felt uncomfortable in mind. And we were not satisfied with having said our prayers; our doctrine was: 'Pray till you get your soul happy.' "

Henry Smith, who took his first trip over the Scioto Circuit in 1799 (September), tells us how he gathered some of his congregations:

"Thursday, 26th. I left this kind family at the mouth of Red Oak, and started for Eagle Creek, and began to inquire for Methodists, but could hear of none. I took up Eagle Creek, and being directed to a family where I could get some information, I rode up to the house, and asked the good man of the house if he could tell me where any of the people called Methodists lived. He said he could give me no information. But his wife formerly belonged to the society, and invited me to alight and come in. I did so; and while my horse was eating, I told them who I was, and my business. I entered into conversation about spiritual things, and requested the man to call his family together; and I prayed with and for them, and was much drawn out. I gave them a short exhortation, and left them all in tears. I rode about eight or nine miles, and inquired for Methodists again, and was directed to a poor man's cabin. I found him and his wife Jane in the cornfield. I called to him, and

inquired if he could tell me where I could find any of the people called Methodists. He leaped over the fence, ran to me, and took me by the hand with all the cordiality of a true Irishman. I told him my name and business, and he received me with every expression of joy, called to Jane, and conducted me in triumph to the cabin. Jane came out of the field in cornfield habiliments, it is true; but she soon washed and changed her dress, and appeared to make me as welcome to their cabin as her husband. Such a reception was worth a day's ride. If I was but poorly qualified for a missionary in every other respect, I was not in one thing; for I had long since conquered my foolish prejudice and delicacy about eating, drinking, and lodging. I could submit to any kind of inconvenience where I had an opportunity of doing good, for I thought myself honored in being permitted to labor in any part of the Lord's vineyard. My call was among the poor, and among them I could feel myself at home. Jane gave me something to eat, and we ate our morsel with gladness, and talked about Jesus. In time of family prayer the melting power of God came down and filled the place with glory. The merciful people had taken their poor horse in with them the previous winter, and of course it could not be very agreeable; but poor Jane brought out of her chest as clean white sheets as ever came from Ireland, and spread them on my bed, and I slept sweetly, and arose refreshed."

James B. Finley, one of the crowned princes of the Methodist itinerancy of early days, writes: "My want of experience and conscious inability to preach the

gospel as a workman that need not be ashamed, led me to seek, with great earnestness, the sanctifying influences of the Spirit of God, and to devote every spare hour to the study of the Bible. My place of study was the forest, and my principal text-books the Bible, Discipline, doctrinal tracts, and the works of Wesley and Fletcher. Often, while in the woods, reading my Bible on my knees and praying to God for the wisdom that cometh down from above, was my heart comforted. My feeble efforts were abundantly blessed; and many souls were given to my ministry."

On one occasion, overtaken by darkness while traveling his circuit near Cadiz, he followed a path to the cabin of an old Irish gentleman, a Roman Catholic. "On entering this habitation in the woods," he says, "I found the family at their evening repast. They occupied one side of the fireplace, and a calf, which was busy eating a mess of pumpkins, occupied the other. I was invited to join the evening meal, which I did with good relish, as I had eaten nothing during the day. After supper was ended, I asked the old gentleman in regard to his nativity, his religious profession, etc. On his informing me that he was a Roman Catholic, I inquired how he got along without his confession. At this he became visibly agitated, and informed me that he had not seen a priest for years, but that he was laying up money to go to Pittsburg to obtain absolution. I then asked him if he had ever experienced the new birth, or if he had been born again. To this question he seemed unable to give an answer, and manifested still more uneasiness.

He asked me what I meant; for, said he, 'I am now seventy years old, and never heard of such a thing in all my life.' Becoming alarmed, he called his son John. I told him he need not be excited, as I would do him no harm. He then asked me if I was a minister. I told him I tried to speak to the people, and teach them the way of salvation by faith in the Lord Jesus Christ. The whole family seemed to be alarmed at the conversation; but I spoke kindly to them; and after their fears were somewhat quieted, I took out my Bible, and reading a part of the third chapter of John, I spent an hour in explaining to them the nature and necessity of the new birth. The family listened to what I had to say with the most profound attention, and silence was only interrupted by their sighs and tears. After prayer we all retired to rest for the night.

"In the morning, previous to leaving, the old gentleman invited me to preach for the neighborhood when I came round again, which I promised to do, enjoining on him and his family the necessity of prayer to God. Nothing worthy of peculiar note occurred till I returned to this house. I found, at the time appointed, a large collection of people, and preached to them salvation in the name of Jesus. The Lord attended his Word with power to the hearts of the people; many were awakened, and a good work began. Soon after the old gentleman experienced religion, and also his son John; and they, with other members of the family, joined the Church. The father lived a consistent life and died a happy death, and the son became a talented and useful exhorter."

Among the many agencies for the spread of the

gospel were the camp-meetings. These became very popular. A majority of the people within an area of forty or fifty miles square would assemble to hear sermons of the highest order, directed especially to the awakening and conversion of souls. The camp-meeting pulpits uttered forth sermons of surpassing power, and strong and mighty appeals were made to the unconverted, which resulted in the salvation of thousands of souls. The camp-meeting fire spread as the people returned home, and revivals broke out in various localities.

William Burke says:

“Preaching in the woods was a common thing at popular meetings, as meeting-houses in the West were not sufficient to hold the large number of people that attended on such occasions. This was the case at Cane Ridge.

“On Sunday morning, when I came on the ground, I was met by my friends, to know if I was going to preach for them on that day. I told them I had not been invited; if I was, I should certainly do so. The morning passed off, but no invitation. Between ten and eleven I found a convenient place on the body of a fallen tree, about fifteen feet from the ground, where I fixed my stand in the open sun, with an umbrella affixed to a long pole, and held over my head by Brother Hugh Barnes. I commenced reading a hymn with an audible voice, and by the time we concluded singing and praying we had around us, standing on their feet, by fair calculation, ten thousand people. I gave out my text in the following words: “For we must all stand before the judgment-seat of Christ;”

and before I concluded my voice was not to be heard for the groans of the distressed and the shouts of triumph. Hundreds fell prostrate to the ground, and the work continued on that spot till Wednesday afternoon. It was estimated by some that not less than five hundred were at one time lying on the ground in the deepest agonies of distress, and every few minutes rising in shouts of triumph. Toward the evening I pitched the only tent on the ground. Having been accustomed to travel the wilderness, I soon had a tent constructed out of poles and pawpaw bushes. Here I remained Sunday night, and Monday and Monday night; and during that time there was not a single moment's cessation, but the work went on, and old and young, men, women, and children, were converted to God. It was estimated that on Sunday and Sunday night there were twenty thousand people on the ground. They had come far and near from all parts of Kentucky; some from Tennessee, and from north of the Ohio River; so that tidings of Cane Ridge meeting were carried to almost every corner of the country, and the holy fire spread in all directions."

Again he says:

"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 on 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."

Peter Cartwright thus describes the custom of the early Methodists, as he saw them in Ohio in 1804:

"We had no pewed churches, no choirs, no organs; in a word, we had no instrumental music in our Churches anywhere. The Methodists in that early day dressed plain; attended their meetings faithfully, especially preaching, prayer, and class meetings; they wore no jewelry, no ruffles; they would frequently walk three or four miles to class-meetings, and home again, on Sundays; they would go thirty or forty miles to their quarterly-meetings, and think it a glorious privilege to meet their presiding elder, and the rest of the preachers. They could, nearly every soul of them, sing our hymns and spiritual songs. They religiously kept the Sabbath-day: many of them abstained from dram-drinking, not because the temperance reforma-

tion was ever heard of in that day, but because it was interdicted in the General Rules of our Discipline. The Methodists of that day stood up and faced their preacher when they sung; they kneeled down in the public congregation as well as elsewhere when the preacher said, 'Let us pray.' There was no standing among the members in time of prayer; they generally fasted once a week, and almost universally on the Friday before each quarterly-meeting."

The early pioneer preachers received a meager support, and at best close economy and great hardships were required of them. Enlisting in the itinerant's ranks was equivalent to taking the vow of poverty. Such were the difficulties to procure a comfortable support that the Conference did not allow young men to marry until they had traveled four years. At the beginning few married men were received. "Part of the time sixty-four dollars was allowed a traveling preacher, and he must find his own horse and *fixin's*, his own wardrobe and that of his wife, together with her board; the other part of the time it was eighty dollars; still nothing for wife."

It was regarded as a great advance when the senior preacher's salary was pushed up to one hundred and seventy-five dollars, and that of the junior preacher to seventy-five dollars, and paid in such things as the people could spare from their farms and stores.

From 1800 to 1816 their allowance was as follows:

(1) The annual salary of the traveling preacher shall be eighty dollars and traveling expenses.

(2) The annual allowance of the wives of the traveling preachers shall be eighty dollars.

(3) Each child of a traveling preacher shall be allowed sixteen dollars annually to the age of seven years, and twenty-four dollars annually from the age of seven to fourteen years; nevertheless, this rule shall not apply to the children of preachers whose families are provided for by other means in their circuits respectively.

In 1809, James B. Finley was appointed to the Wills Creek Circuit. His autobiography contains this experience:

“I entered upon this work with great fear and trembling. Nowhere, in all the round, could I find a place for my family to live, and hence I was driven to the necessity of building a cabin, which I located on the Leatherwood Fork of Wills Creek, fourteen miles west of Barnesville. After getting it ready for occupancy, I wrote to my father, requesting him to bring my family, and after a separation of four months we had the pleasure of meeting again. We took possession of our humble cabin, twelve by fourteen feet, which proved sufficiently capacious, as we had nothing but a bed and some wearing apparel. My funds being all exhausted, I sold the boots off my feet to purchase provisions with; and after making all the preparation that I could to render my family comfortable, started out again upon my circuit, to be absent four weeks.”

Notwithstanding the limited pecuniary support, these men of God, who willingly lost their lives for Christ's sake, found it in a richer and broader life and experience: “Traveling and preaching, night and day, in weariness and want; many days without the necessaries of life, and always without those comforts that

are now enjoyed by traveling preachers; with worn and tattered garments, but happy and united like a band of brothers. The quarterly-meetings and Annual Conferences were high times. When the pilgrims met, they never met without embracing each other, and never parted at those seasons without weeping. Those were days that tried men's souls."

Jacob Young was traveling the Marietta Circuit in 1805. He took sick with a fever while at Marietta. Afterwards he gave the following experience:

"I preached several times, held love-feast, and had an excellent quarterly-meeting for that place at that time. Meeting over, and my health being a little improved, I began to think about taking my circuit. On examining my clothing, I found that my shoes were nearly worn out; they would neither keep my feet warm nor dry. My old cloak was too thin for that very cold winter. Having got but little quarterage the preceding year, my money was exhausted. I was at a loss to know what to do. But man's distress is God's opportunity. A strange lady came at the right time, and handed me a dollar. Solomon Goss gave me four or five dollars. Some other friends, unknown to me, sent a few dollars more. I went and bought me a pair of shoes, a piece of heavy cloth, and employed a Miss Thankful West to make me an overcoat for one dollar. By the time my garments were all in order, my money was all gone.

"The next thing that claimed my attention was a settlement with the doctor. He said he would be glad to throw in the whole bill, but he was a poor man, and it would not be doing justice to his family.

The bill was twenty-seven dollars. I told him I could not pay it; but would, if ever I was able. He wanted to know if I had not better write to my father and get help. This I did not like to do. Here I thought much of what Rev. William McKendree said to me when he started me on my first circuit: 'Jacob, be a faithful minister, and the Church will take care of you.' I thought I had been faithful, and, it appeared to me, the Church had really failed.

"'God's providences ripen fast, unfolding every hour.' There was a Methodist preacher living near Parkersburg, by the name of Reece Wolfe—a man whom I had never seen or heard of before. He had heard of my situation. He went out and gathered a pretty heavy load of corn, wheat, rye, oats, and potatoes, put them in a canoe, and, with his own hands, paddled that canoe from Parkersburg to Marietta. He sent for the doctor, settled off the whole account, and had money left. This circumstance has been of vast importance to me."

Henry Smith, one of the first standard-bearers of the gospel in Ohio, speaking of his support, says:

"I traveled seven years under the rule that allowed a preacher sixty-four dollars a year, including all marriage fees and presents, from a cravat down to a pair of stockings. I think our bishops were under the same rule. The last time I saw this rule imposed was at the Baltimore Conference, held at the stone chapel, in May, 1800. In my mind I yet see the sainted Wilson Lee hand over his fees and presents. True, our traveling expenses were allowed, if we could get them. The world never saw a more disinterested, cross-bearing,

and self-sacrificing set of ministers than the early Methodist preachers. Nothing but a deep and abiding conviction of duty could induce them to volunteer in such a work."

The people were poor, and able to give but small support to the preacher. "The first settlers," says J. B. Finley, "could not have sustained themselves had it not been for the wild game in the country. This was their principal subsistence, and this they took at the peril of their lives, and often some of them came near starving to death. Wild meat, without bread or salt, was often their only food for weeks together. If they obtained bread, the meal was pounded in a mortar or ground in a handmill. Hominy was a good substitute for bread, or parched corn pounded and sifted, then mixed with a little sugar and eaten dry. On this coarse fare the people were remarkably healthy and cheerful. Almost every man and boy were hunters, and some of the women of those times were expert in the chase."

William Burke thus speaks of the poverty of the times:

"The pioneers of Methodism in that part of Western Virginia and the Western Territory suffered many privations, and underwent much toil and labor, preaching in forts and cabins, sleeping on straw, bear, and buffalo skins, living on bear-meat, venison, and wild turkeys, traveling over mountains and through solitary valleys, and sometimes lying on the cold ground; receiving but a scanty support, barely enough to keep soul and body together, with coarse home-made apparel; but the best of all was, their labors were owned

and blessed of God, and they were like a band of brothers, having one purpose and end in view—the glory of God and the salvation of immortal souls. When the preachers met from their different and distant fields of labor, they had a feast of love and friendship; and when they parted, they wept and embraced each other as brothers beloved. Such was the spirit of primitive Methodist preachers.”

The early pioneer preachers were not wanting in the spirit of self-denial. James B. Finley tells us of an experience on his circuit in Southeastern Ohio. He learned of a poor woman five miles distant. He went to see her, and on arriving found her in an open cabin, surrounded by four helpless children, all in the deepest poverty. Her husband had died, and was buried in the woods, a short distance from the rude, unfinished cabin which he had tried to rear for his family. “My sympathies, already excited by the appearance of the family, were heightened in their intensity by the widow’s sad tale of woe. All the money I had in the world was thirty-seven and a half cents. What to do I knew not. It occurred to me that my thick, new, cloth leggings, which I wore over my buckskin pants, would make the eldest son a good, warm coat; and I was about untying them, when it was suggested that I could not possibly do without them; besides it was raining and cold, and I would be much exposed; I, however, overcame the temptation, pulled off the leggings, and gave them to the mother, telling her to make a coat out of them for her son; and then, giving her the small sum of money, and praying with the family, I departed. I had not gone a hundred yards from that

desolate habitation till the Lord poured down upon me a blessing, and I shouted and traveled on in the rain. As night approached I reached the mouth of White-water, which I crossed, and stopped at a tavern. I told the tavern-keeper I would like to stop with him, but had nothing to pay. He took my horse, and, after putting him in the stable, he came in and asked me who I was. I gave him my name and vocation. While I was drying my pants by the fire, supper was announced, which I ate with great relish. After prayers, and conversation on a variety of topics, I went to bed. While sitting in the morning by the fire, trying to rub some pliability into my now dry and hard leather breeches, the landlord came in and presented me with a fine pair of new leggins, and a dollar in the bargain. This kind act so filled me with gratitude to God that I made the bar-room ring with shouts of praise. I realized the truth of that proverb, 'He that hath pity on the poor, lendeth to the Lord; and he shall be repaid again.' "

Such evangelists as these were true patriots and citizen builders. They worked on the hidden life of men. They called to penitence, faith, and regeneration, and incited men to righteousness. They dealt with life more than with habit itself. These silent forces of Christianity are powerful, and tell wonderfully on human progress. They are the springs which feed modern civilization, and become the precursor of a new life for the people.

The results of their perils and labors are seen in the Christian character of multitudes in our day.

Many of us have bright visions of these godly men

in connection with the blessed memories of our childhood homes. Their character and services left a lasting impression on our minds. They brought the rich gift of the grace of God to us. Their life touched ours, and awakened noble impulses. It was about our family hearthstones that they kindly admonished us, and inspired in us a reverence for righteousness and a love for God. They gave us courage in many a bitter struggle, and cheered us on through difficulties. The young and old of our day need their spirit to carry forward the unfinished tasks of these men of God, who might well lay claim to kinship with the early apostles.

Chapter VII.

Organizations of Methodism.

“**M**ETHODISM is simply earnestness organized for Christ; and what could stand before a holy consuming zeal, which contemplates a single all-comprehending object, and for its sake counts all things but as nothing, gladly making one grand holocaust of time, talents, influence, fortune, fame, health, and even life itself, to accomplish it? The instrumentalities of Methodism were born of this very spirit, and are wonderfully adapted to their purpose. To know them is to admire them, and to be penetrated with enthusiasm and hope in respect to them.”—*J. M. Reid.*

“**I**F we believe that Methodism has been wonderfully honored of God in advancing his kingdom, and with God’s blessing is now performing a part unequalled by any other religious body in evangelizing and saving the world, these are all-sufficient reasons for our existence as a distinct denomination. These are reasons, too, why Methodism should be made to do her best. Let Methodism be more thoroughly and zealously worked. Improve it, we should, if we can; but, at all events, work it! work it! Let every Methodist work Methodism.”—*Dorchester.*

“**W**E must see Methodism in the mustard-seed stage of its development; we must detect the place of the hiding of God’s power; we must see in action the agencies employed, and follow out causes to their practical results.”—*Moore.*

CHAPTER VII.

METHODISM is organized Christian energy. This is an age of organization, when men cooperate and work together on a large scale. It is likewise the natural outcome of the Spirit of our Lord. Organized Christianity enhances and strengthens each individual unit, and makes the composite whole an avalanche of power for the uplifting of humanity. No worker can be at his best without combining and cooperating with fellow-Christians in using modern methods and improvements for waging war on all forms of sin, and for the upbuilding of the kingdom of God.

Methodism in Ohio has been fruitful in originating and projecting great and wide-reaching Christian and philanthropic organizations. These were not born of sentiment, but were forced into being by the great needs of the kingdom of Christ. On Ohio soil, consecrated by noble and pious Christians, sprang into existence the Missionary Society, the Freedmen's Aid Society, the Epworth League, the National City Evangelical Association, the Woman's Home Missionary Society, the Christian Temperance Union, the Chautauqua Movement, and several other great enterprises that have girdled the globe with their influence. Each Society mentioned above is a child of Providence, "born not of human suggestions, but of Divine indication."

The fact that these organizations took their initial step in Ohio, and found support and encouragement

in the great heart of the Church, shows that here were great forces at work for the betterment of the world. The Methodist Church in Ohio, having a strong and noble ancestry, planted in a fertile section of the country, with prolific resources, furnished the conditions essential to organize Christian effort on a great scale.

The geneses of some of these noble benevolent movements of the Church are inspiring, and possess historic value.

The first regular missionary work done by the Methodist Church in this country was started in Ohio in 1816, by John Stewart, a colored man. His evangelistic work among the Wyandot Indians was the inspiring cause of the organization of the Missionary Society. Stewart was converted under the preaching of Marcus Lindsey in Marietta. "Soon after I embraced religion," he says, "I went out into the fields to pray. It seemed to me that I heard a voice like the voice of a woman praising God; and then another as the voice of a man, saying to me, 'You must declare my counsel faithfully.' These voices ran through me powerfully. They seemed to come from a northwest direction. I soon found myself standing on my feet, and speaking as if I was addressing a congregation." He set out with the conviction of a Divine call, and went toward the northwest, following in the direction from which the voices seemed to proceed. He arrived at Goshen, where he found the Delaware Indians. He preached and sang to them songs of Zion. From here he went to Upper Sandusky, and in an artless manner began to preach, through an interpreter, to the Wyandot Indians. The first sermon was delivered

to one old squaw. The next day his congregation numbered two, and the third day eight or ten attended the services. Within a short time crowds came to hear him, and many notable conversions followed. The evangelistic success of Stewart awakened deep interest throughout the country, and revealed to the Church an opportunity to extend the work of salvation among the heathen.

Stewart labored among the Wyandots for three months, with uninterrupted success and joy. "At the end of this period he left for Marietta, preaching a farewell sermon amid many tears, and promising his children in the gospel to come back when the corn should shoot." In March, 1819, the Quarterly Conference at Urbana, Ohio, granted Stewart a license to preach. On the 17th of December, 1823, he died in great peace, having given seven years of service as a preacher of the gospel. "The good work of this humble man, a chosen instrument in the hands of God, shall never be forgotten; and when this world shall be emancipated from heathenism he will be more revered than ever." Others heard of this work, and were moved to help Stewart in his work of love. Among the number was Miss Harriet Stubbs, who left her home and joined Stewart in the work for the redemption of these savages. "She possessed more courage and fortitude," says J. B. Finley, "than any one of her age and sex that I have ever been acquainted with. In a short time the intrepid female missionary was the idol of the whole nation. They looked up to her as an angel messenger sent from the spirit land to teach them the way to heaven."

In August, 1819, the Ohio Conference appointed Rev. James B. Finley to Lebanon District, in which this field was located. Some excellent quarterly-meetings were held during this year, in which the Indian converts participated with profound reverence and gratitude. The Wyandot converts were so deeply interested in the work among their own people that they sent a delegation of Christians to attend the Ohio Conference at Chillicothe, in 1820, to petition for a missionary to be sent them. Moses Henkle, not yet ordained a deacon, was appointed to serve them, which he did, and labored successfully for one year. Afterward, Rev. James B. Finley took up the work, and succeeded in forming a class among the Wyandots, composed of twenty-three persons. He labored earnestly to build up the Church, and likewise taught them agricultural and industrial pursuits. He helped to erect a sawmill, schoolhouse, and mission-house, and taught them many useful arts.

The Ohio Conference, in 1823, instructed Mr. Finley to inquire into the practicability of establishing a mission among the Chippewas, on Saginaw River, Michigan. The following December he started on a tour of inspection, in company with three Wyandot Indians. The work was so promising that Rev. Charles Elliott was appointed assistant to Mr. Finley, with a view of extending labor to the Wyandots on Huron River, and to the Canara, Upper Canada. Here they formed a class of fifteen, to which twenty-seven were added during the year, and the entire mission then numbered two hundred and sixty. Missions were established at various points among

the Indians, and continued to grow under such men as Finley, Elliott, and Gilruth. The news of this mission work spread, and great interest was aroused throughout the Church. The Missionary Society was



MISS ISABELLA THOBURN.

organized April 5, 1819. The aggregate financial results for the first year were \$823.64. From these small beginnings the Missionary Society has continued to expand, and now a network of missions is spread throughout the world. The Society counts her con-

verts by the hundreds of thousands, and in 1897 the receipts of the Society were \$1,131,940. Of this amount, the Churches of Ohio contributed nearly \$100,000.

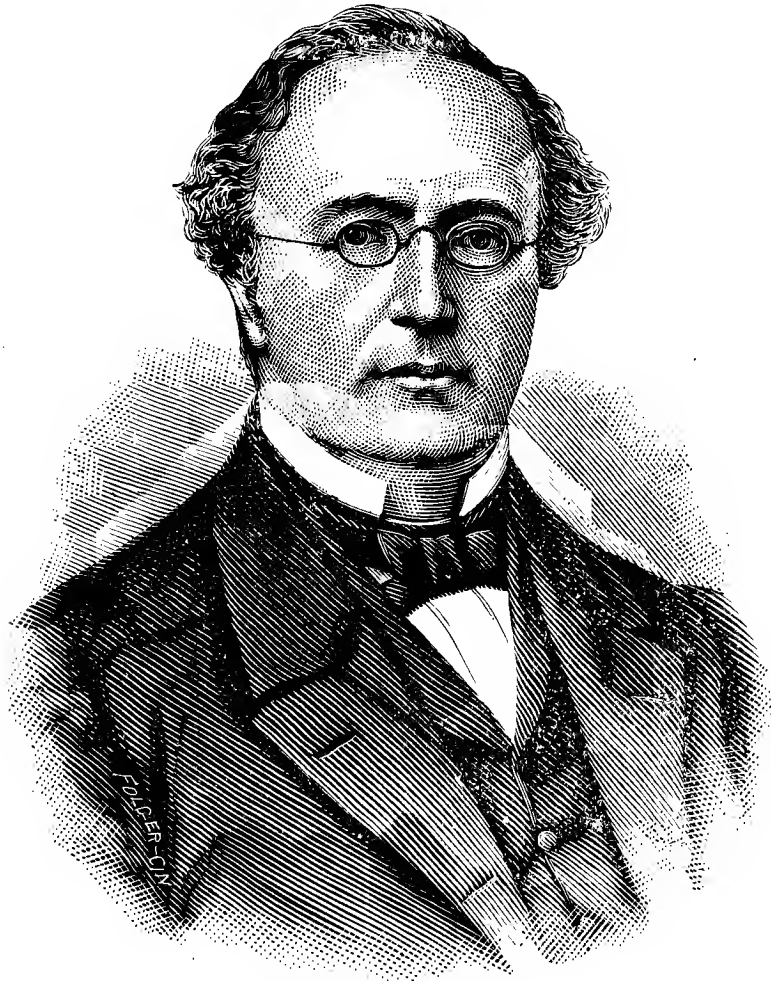
Ohio, as has been seen, is the leader in the missionary work of the Methodist Episcopal Church. Every foreign missionary field has representatives from among her noble sons and daughters. Rev. William Goodfellow, the first superintendent of missions in South America, came from Ohio, and the present superintendent, Dr. C. W. Drees, is from Xenia. Miss Isabella Thoburn, a sister of Bishop Thoburn, was the first woman sent out as a foreign missionary under the auspices of the Woman's Foreign Missionary Society. One of the most remarkable missionaries is Mary Reed, an Ohio woman, who to-day is a missionary to the lepers in an asylum on the Himalayas.

Through the influence of Dr. Adam Poe, a member of the Ohio Conference, William Nast, the "Father of German Methodism," an educated young German, then living in Cincinnati, was led into the pulpit, and became a missionary in the same city. Under his preaching, Dr. Jacoby was awakened and converted, and in 1849 was sent to Germany, to begin evangelistic work among his countrymen. The result of his labor was the foundation of the Methodist Episcopal Church in that country. The membership is now counted by the thousands, and the good work goes forward encouragingly.

The Ohio Wesleyan University, with its hundreds of students, is the center of missionary intelligence

and enthusiasm. More missionaries have gone forth from her halls of learning into foreign countries than from any other college in Methodism.

Another great institution of a charitable nature is the Freedmen's Aid and Southern Education Soci-



BISHOP D. W. CLARK.

ety, which was organized in Cincinnati, August 7, 1866. Bishop D. W. Clark and Dr. J. M. Walden (now bishop) were the first to move in the organization. The former had rendered special services to the Southern work of the Church, while the latter was

corresponding secretary of the Freedmen's Aid Commission, which was an undenominational organization. The separate organization now projected was designed to meet the constant and pressing demand for schools to educate the Freedmen. The General Conference of 1868 gave a fresh impulse to the work by sanctioning its organization, and commending it to the liberal support of the people. Four years later the General Conference adopted the Society as its own.

Since the organization of the Society nearly \$4,500,000 have been expended, and there have been nearly fifty schools of high grade established in various centers of the Southern States, with a total value of property amounting to \$2,000,000. More than one hundred thousand students have been sent out from these halls of learning to lead lives of honor and usefulness. Their education and success place them in the front rank of Christian leaders and messengers of a better and higher civilization.

The Methodist Church has likewise been closely identified with the cause of temperance. The Church at the beginning forbade "drunkenness, buying and selling spirituous liquors, or drinking them, unless in case of extreme necessity." Bishop Asbury, speaking of the liquor-traffic, said: "This is the prime curse of these United States, and will be, I fear much, the ruin of all that is excellent in morals and government in them. Lord, interpose thine arm!"

James Axley and J. B. Finley were among the most eminent pioneer ministers of Ohio who became the foremost opponents of the liquor-traffic. They took a firm and outspoken stand on the question that

was so destructive to the morals of society. The earnest and forcible appeals of the Methodist preachers aroused opposition and obloquy, but furthered the temperance cause. J. B. Finley relates his temperance experience, in the year 1811, at Dillon's Iron Mills, six miles from Zanesville. He says:

“One of the greatest, if not indeed the greatest, sources of wickedness and misery resulted from the manufacture, sale, and use of intoxicating liquor; and the evil, lamentable to be told, existed in the Church as well as elsewhere. Ardent spirits were used as a preventive of disease. It was also regarded as a necessary beverage. A house could not be raised, a field of wheat cut down, nor could there be a log-rolling, a husking, a quilting, a wedding, or a funeral, without the aid of alcohol. In this state of things there was great laxity on the subject of drinking, and the ministers as well as the members of some denominations imbibed pretty freely. The only temperance society that then existed, and, consequently, the only standard raised against the overflowing scourge of intemperance, was the Methodist Church. The General Rules of the society prohibited the use of intoxicating drinks as a beverage, and only allowed their use when prescribed as a medicine by a physician. No other denomination having prohibited the use of ardent spirits as a beverage, it followed, as a necessary consequence, that all persons who refused to drink were called, by way of reproach, Methodist fanatics. But few came out publicly against this monster evil, and manufacturers, venders, and users were out against the Church. I often met with opposition for my advocacy of the

cause of temperance. On my first round I was taken into a room at one of my stopping-places where there was a ten-gallon keg. I asked my host, who was said to be a pious man, what the keg contained, and he replied that it was whisky, and that he had procured it for the purpose of raising a barn with it. I asked him if he did not know that this drink was the worst enemy of man, and that it might occasion the death of some person, and be the cause of a great deal of swearing, and, perhaps, fighting. I further asked him if he did not know that God had pronounced a curse against the man who putteth the bottle to his neighbor's mouth, and maketh him drunken. At this he became excited, and angrily said, 'There is no law against using whisky, and I'll do as I please.'

"'Very well,' said I, 'it is a poor rule that won't work both ways. If you do as you please, I will do as I please; and unless you take that keg out of this room I will leave the house; for I would rather lie out in the woods than to sleep in a Methodist house with a ten-gallon keg of whisky for my room-mate.' I furthermore said, 'Now, sir, if anything transpires at your barn-raising of an immoral nature, through the use of that infernal stuff, I will turn you out of the Church.'

"He refused to move the keg, and I took my horse and went to another place. Encouraged in my efforts to promote the cause of temperance, I suffered no opportunity to pass that I did not improve in portraying the physical, social, and moral evils resulting from intemperance. I dwelt particularly upon its sad and ruinous effects in a religious point of view, and

made strong appeals to the religion and patriotism of my congregation. Frequently I would pledge whole congregations, standing upon their feet, to the temperance cause; and during my rounds I am certain the better portion of the entire community became the friends and advocates of temperance, and on this circuit alone, at least one thousand had solemnly taken the pledge of total abstinence. This was before temperance societies were heard of in this country. It was simply the carrying out of the Methodist Discipline on the subject. My efforts, as a matter of course, awakened the ire and indignation of the makers and venders of the ardent, and their curses were heaped on me in profusion. They would gladly have driven me from the country if they could, but this was beyond their power."

If such a temperance spirit characterized all the ministry, the saloon would soon be abolished.

The greatest temperance movement of modern times is the American Anti-saloon League, inaugurated by Rev. H. H. Russell, D. D., the Wendell Phillips of temperance reform. It had its beginning in Ohio. It is omni-partisan and interdenominational, but the heartiest response to the movement is found in the Methodist Church.

The Methodist Church has always acknowledged and encouraged the influence and power of women for the uplifting and purifying of the race. The organizations of women for foreign and home missions, for temperance, and almost every phase of moral reform, have greatly developed her power.

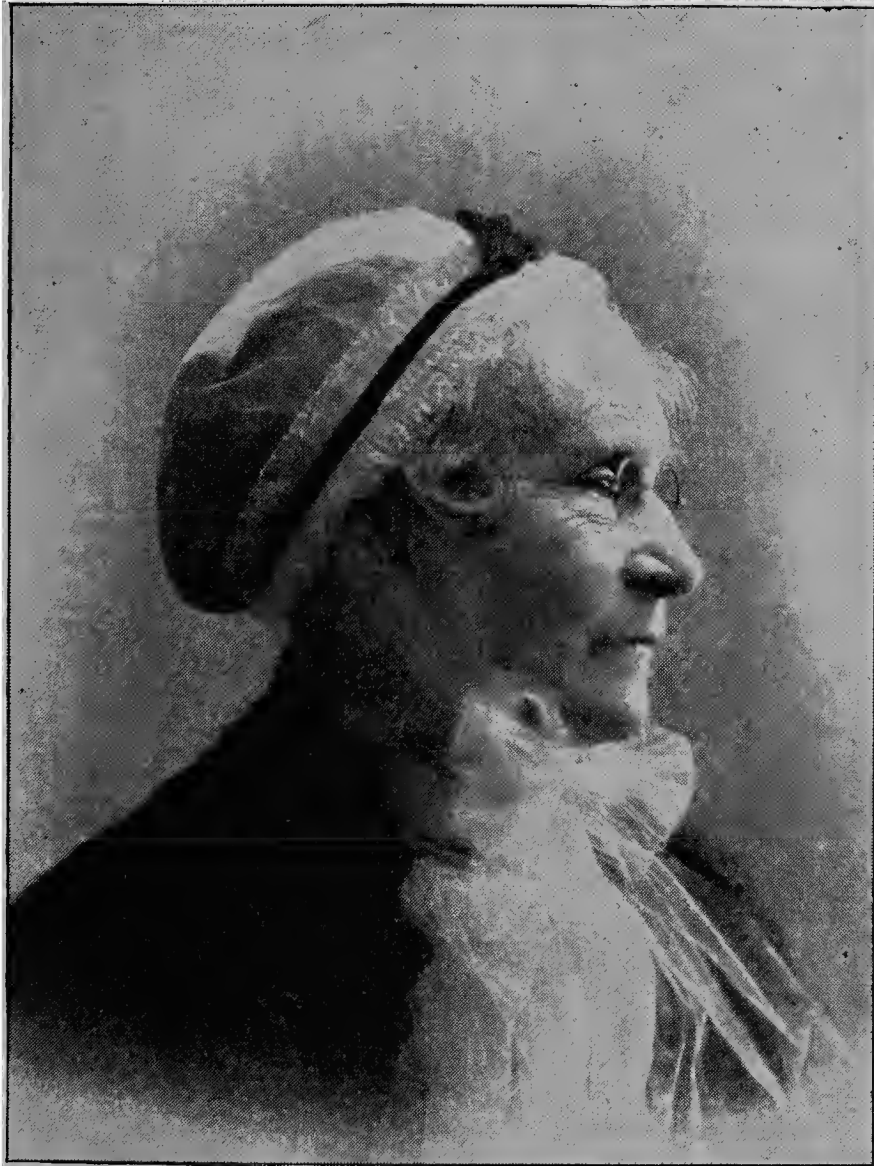
The desire of Methodist women for Christian use-

fulness has not been restrained by the conventionalities and prejudices of society. The authorities of the Church have extended to them a welcome in the work of social reform and Christian service. No one need wonder, then, that Methodist women are among the foremost leaders and ablest advocates of moral reforms and aggressive Christian movements. Their conscious power is not born of ambition, but inspired by faith, meekness, humility, and a zeal for usefulness. The outgrowth of woman's religious impulses and inspiration has resulted in organizations of world-wide influence and power for good.

The Woman's Christian Temperance Union, one of the grandest reformatory movements of the age, had its origin in Ohio, the birthplace of so many grand ideas. Through the influence of the famous lecturer, Dio Lewis, the Woman's Temperance Crusade began in Hillsboro, December 23, 1873, and swept over the great State of Ohio. Mrs. Eliza J. Thompson, a member of the Methodist Church, was chosen to lead the first band of women on its first visit to a saloon. On the 24th of December this band slowly and timidly approached the saloon of Robert Ward, and, after appealing to him in a few earnest words, the heroic women bowed together, and the leader offered a prayer that touched all hearts. "The scene that followed," says Miss Willard, "was one fit for a painter or a poet, so beautifully was the spirit of our holy religion portrayed. Poor wives and mothers, who, the day before, would have crossed the street rather than walk by a place so identified with the woes and heartaches of the 'lost Eden,' were now in tearful

pathos pleading with the deluded 'brother' to accept the world's Redeemer as his own."

On December 24th, Dio Lewis had likewise lec-



ELIZA J. THOMPSON.

tured, and aroused the good women of Washington C. H. to inaugurate a like crusade against the saloon. Two days after, fifty-two women, with Mrs. George

Carpenter as the central figure in the marvelous picture, started forth on their errand of mercy. "Here, as in every place, they entered singing, every woman taking up the sacred strain as she crossed the threshold. This was followed by the reading of the appeal and prayer, and earnest pleading to desist from this soul-destroying traffic, and to sign the dealer's pledge." While the women, with trembling feet and tearful eyes, went from place to place and pleaded their cause, some good Christian men would remain in the Church and pray for the workers. The interest in the mission of these women increased rapidly, and soon created the wildest excitement. Monday, December 29th, the workers had increased to nearly one hundred women, and on this day the first liquor-dealer yielded to their prayers and entreaties, and turned over his stock of liquors to them. "Nearly one thousand men, women, and children witnessed the mingling of beer, ale, wine, and whisky as they filled the gutters and were drunk up by the earth, while bells were ringing, men and boys shouting, women singing and praying to God, who had given the victory." This campaign of prayer and song lasted eight days, when the eleven saloons of the town were all closed. This new movement attracted the attention of the press of surrounding towns and cities.

The temperance flame enkindled, spread like wild prairie-fire throughout Ohio and into other States. The outgrowth of this great awakening was the organization of many independent temperance leagues. The grand and good women saw that the temperance cause needed the united effort of all the women of the coun-

try. Mrs. Mattie McClellan Brown, of Alliance, suggested the idea of forming a Temperance Union. The idea was accepted, and a National Convention was called, to meet in Cleveland, November 18, 19, and 20, 1874. State Conventions were held, and delegates appointed. The Convention proved a grand success, and the organization of the Woman's Christian Temperance Union was effected. Mrs. Annie Wittenmyer, who was born of Methodist parentage and educated in Ohio, was chosen president; Mrs. Mary Bigelow Ingham, a prominent Methodist of Cleveland, treasurer. Mrs. L. D. McCabe, of Delaware, Ohio, prepared the Constitution, and Mrs. Charles Little, of the same city, suggested the name. The declaration of principles, the plans of organization, the appeal to the women of the country, placed this movement in the vanguard of temperance reform. The Union, with its mighty army of women, now encircles the globe with faith and work.

One of the rare Ohio daughters of Methodist parentage was Mrs. Lucy Webb Hayes, a woman of exceptional ability, solid worth, and a symmetrical Christian character. To her is due the honor of banishing from the White House, during her residence in it, all intoxicating liquors. American's delight to honor the memory of this noble woman, who had the courage of her convictions.

The veteran temperance worker and inspirer of the British Woman's Association is Mrs. Eliza D. Stewart, known the world over as "Mother Stewart." She is a native of Ohio, and a member of the Methodist Church in Springfield. She ranks among the repre-

sentative women of reform. For many years she has given her voice and pen to organizing and rallying the forces of temperance. Her effective services in this country opened a door to Great Britain. "The English say few women ever visited their homes who received the attention paid to Mother Stewart, the Crusader, throwing all her enthusiastic nature into her work. She attracted great throngs to her meetings,



LUCY WEBB HAYES.

and instilled a new spirit into the stanch workers over there. The result of her meetings was the formation of the British Woman's Temperance Association, which is wielding a blessed influence among all classes in that country."

One of the great benevolent organizations that seeks the social, moral, and spiritual elevation of the people is the Woman's Home Missionary Society. It was formally organized in Cincinnati, July 10, 1880.

Mrs. Elizabeth L. Rust was the pioneer of the enterprise. The first Auxiliary was organized at St. Paul's Church, Delaware, Ohio, on July 27, 1880. This Society has gone on expanding with remarkable power, and is recognized by all the Church authorities as one of the aggressive movements of Methodism. It maintains Industrial Schools and model Homes for the neglected and needy in the South and West, and "provides a Christian welcome and a safe protection for the immigrant girl as she arrives upon our shores from her European home."

The Society has a constituency of about fifty thousand women of the Church, and had gathered and distributed, down to 1897, the sum of \$2,175,793.23. The Society had, in 1897, eighty-five missionaries in the field, and one hundred and eighty-five deaconesses in the Homes, thirteen schools for academic work, four Homes for the reception of immigrants, and twenty-four Homes for deaconesses, besides other charitable work. Two thousand young girls have been in training in the Southern Homes, and eight thousand pupils have been taught in the schools. These external signs of prosperity give no adequate conception of the great labor in character-building among the large class of needy people. Mrs. R. B. Hayes was chosen the first president, and for nearly ten years she honored the position.

One of the noble Christian organizations of Ohio Methodism is the Glenn Industrial Home and Training-school, of Cincinnati, under the direction of the Woman's Home Missionary Society. The Home has a handsome four-story, brown-stone residence, con-

taining fifteen rooms. It was bought in April, and opened in May, 1891.

"Its object is to promote Christian instruction and charity, employing all agencies that may be found practicable to that end.

"1. It aims to furnish instruction in domestic industries and kindergarten and kitchengarden work.

"2. To provide for Mothers' Meetings and Reading Circles for youth, and employment for those needing assistance.

"3. To furnish missionary candidates with efficient training in the best methods of reaching and winning the confidence of the people who need help, whether in our own city or in more distant fields. These candidates study methods under the guidance of experienced workers and teachers, the city furnishing the object-lesson and practice.

"4. To provide a home for missionary workers of the Woman's Home Missionary Society while laboring in Cincinnati or its suburbs.

"5. To furnish a depository for clothing, delicacies for the sick, and such other supplies as may be needed for the successful conduct of the work of the Home, and of the branch missions that may be sustained in other parts of the city, under the care of the workers residing in the Home."

Several missionary workers are employed, and several hundred of the young are being taught a variety of practical industries. The School of Domestic Science, inaugurated by this Society, gives instruction in "the chemistry of food, the laws of health in its preparation, and the most economical and wholesome arti-

cles of diet to provide for a family." Good cooking is regarded not only as a fine art, but as a moral obligation. This society has been instrumental in a few cases in placing cooking in the course of study in our public schools. This deserves praise and practical co-operation.

The deaconess movement has found a hearty response in the Methodist Churches of Ohio. The Cleveland Deaconess Home had, in 1897, property valued at \$10,000, and, with twelve deaconesses, was doing an excellent work. The Elizabeth Gamble Deaconess Home Association, located in Cincinnati, had, in 1897, property valued at \$150,000, and at least fifty deaconesses and probationers. H. C. Weakley, of the Cincinnati Conference, is the Corresponding Secretary. These Homes are for the weary deaconess, who, "often overstrained by visiting scenes of degradation, want, and woe, relax their nervous tension in its sweet, spiritual atmosphere, and to the superintendent of the Home she takes her cares and difficulties, receiving sympathy, encouragement, and wise counsel.

"As night settles down, a feeling of peace and hopefulness again fills her heart. She looks forward with pleasure to the morrow, when she will go again to the whitened fields—to reap in joy.

"The visiting deaconess, as a Church worker, is without a peer. She goes from palace to hovel in parish visitation; encourages weak Christians, gathers the little ones into the Sunday-school; visits homes where sickness and death have entered; and becomes a tender, helpful friend whenever earthly burdens gall or hearts grow faint.

“Christ’s Hospital, under the management of the Elizabeth Gamble Deaconess Home Association, has become a powerful preacher of the gospel of humanity.

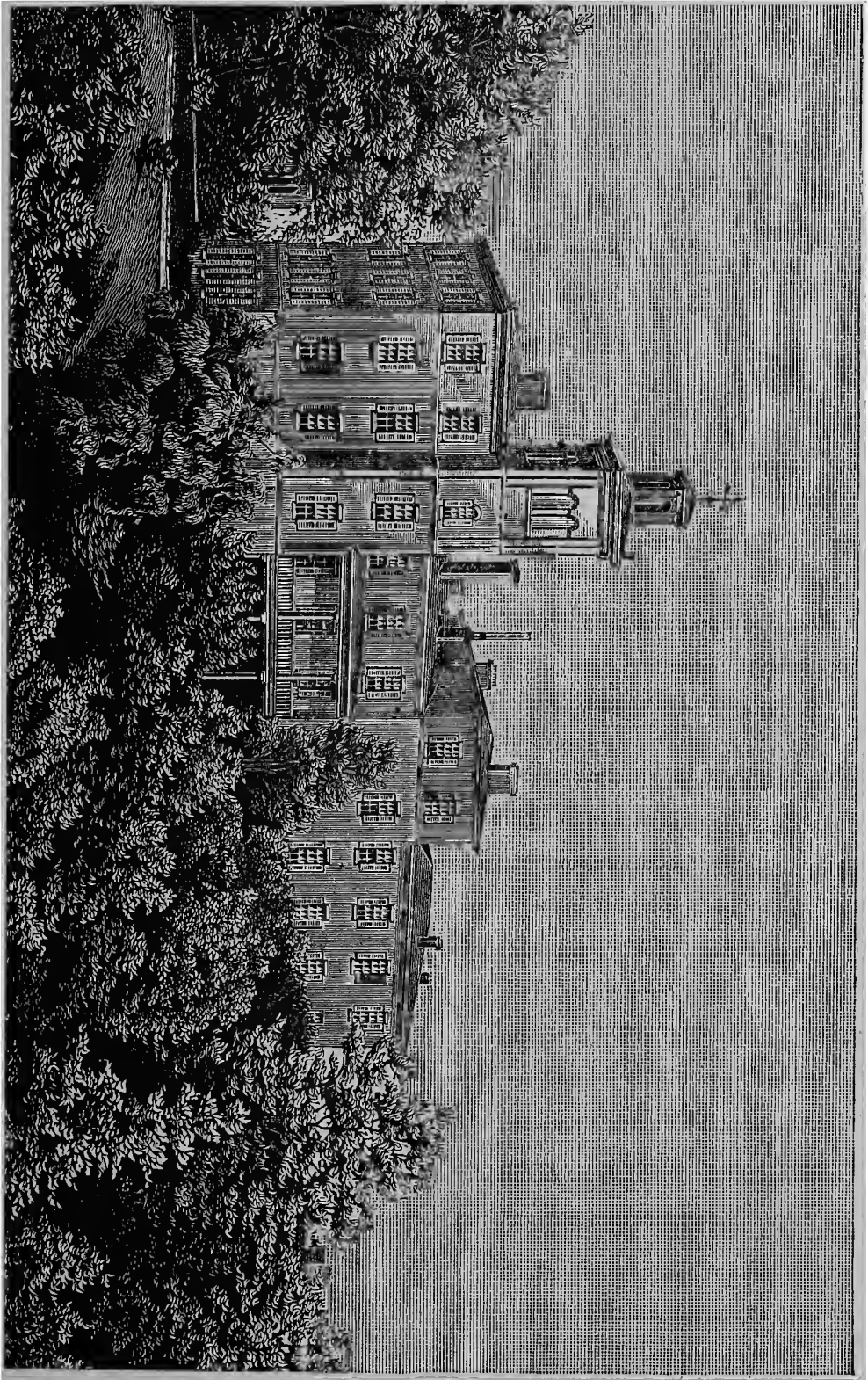
“The nurse deaconess, rich in her dower of youth, trained skill, and consecration to the Master’s service, comes into the hospital ward a ministering angel, although in human form.

“Striving ever to make her life a living beatitude, and keeping fresh and pure the white flower of her soul, she brings into the room of pain the patience, the tenderness and pitying love of Christ. With trained skill she ministers to the pain-worn bodies, yet keeping ever in mind that hers is the privilege to lay at the feet of the Great Physician those suffering from that graver malady—the sin-sick soul.

“With the gathering of the evening shadows, words of prayer and songs of praise are heard in the hospital. The patients learn to look forward to this hour with pleasure, saying that they ‘sleep better’ because of the words of consolation and trust, and many souls have gone out from Christ’s Hospital into a life of higher aims, of purer living, and holier being.

“‘What healing touch He gives to them
Who use it in His name!
The power that filled His garments’ hem,
Is evermore the same.’”

This movement is likewise appealing to the masses through its industrial schools and the kindergarten, where the children crowded together in the large cities are taught in useful arts and given instruction in all that goes to develop Christian citizenship.

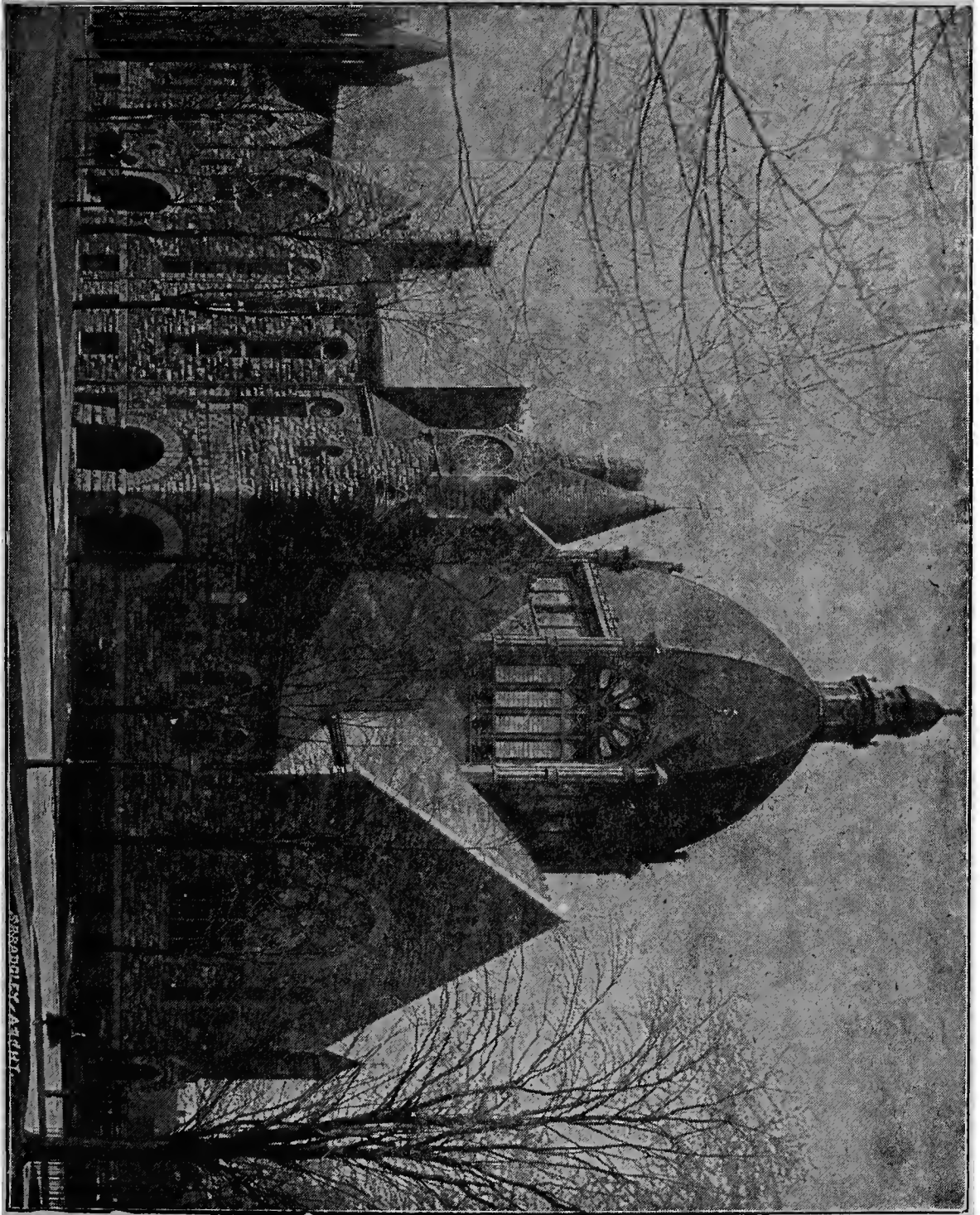


CHRIST'S HOSPITAL.

Ohio has the honor of being the birthplace of the Epworth League. It was organized in Cleveland, May 5, 1889, and received the formal indorsement of the General Conference in 1892. The Epworth League was formed by the union of five societies. This uniform organization of young people of the Methodist Episcopal Church aims to combine the intellectual, social, and religious elements in their development. The beautiful Epworth Memorial Church of Cleveland now commemorates the birthplace of this powerful organization.

The growth of the Epworth League has been remarkable. There were, in 1897, eighteen thousand regular and nearly six thousand Junior Chapters, and more than 1,650,000 members. Ohio alone had for the same year 1,808 regular Chapters and 583 Junior Chapters. Ohio has the largest number of Leagues of any State in the Union. This is about one-tenth of the whole number of Leagues formed, and, allowing the Ohio Leagues one-tenth of the membership, would give 165,000 members.

The pivotal question before the Christian Churches is the evangelization of the cities. In 1891 a long step in advance was taken for Methodism, when Horace Benton, of Cleveland, a zealous Methodist layman, conceived the idea of bringing the Methodist Evangelical Unions in the large cities into fraternal relations, and forming what is now known as the National City Evangelical Union. The grave problems discussed, and the important questions considered in the annual meetings of the Union have led to the strengthening and helping of the several local



EPWORTH MEMORIAL CHURCH.

organizations. It likewise places the city mission departments of Church work under wise and competent supervision.

The amount of money raised in twenty-seven cities of this Union for 1897 was \$201,840.14. Three Ohio cities reported as follows:

Cincinnati,	\$.11,764 00
Cleveland,	5,292 26
Columbus,	1,100 00
	<hr/>
Making a total of.	\$.18,156 26

This organization is awakening a deeper interest in the evangelization of cities, and is uniting the Churches for more aggressive work.

The Chautauqua movement found its original impetus on Ohio soil. In 1874, Hon. Lewis Miller, a prominent Methodist of Akron, was the first to suggest and to help with time and money the enterprise that has grown and developed under the magnetic personality of Bishop Vincent to be the greatest educational movement of the century.

The Lakeside General Assembly, located on the shores of Lake Erie, twelve miles from Sandusky, began as a camp-meeting, in August, 1873. A. C. Payne, B. H. Jacobs, S. R. Gill, Rev. R. P. Duval, Alexander Clemons, and E. Johnson were the original purchasers of the central part of the grounds. Rev. R. P. Duval "formulated the plan, and kindled the fires of enthusiasm that never have gone out, and that have proven contagious." In September, 1873, the Central Ohio Conference accepted the thirty acres of grounds tendered the Church for camp-meeting

purposes, and appointed six ministers and six laymen as a Board of Trustees, to carry out the conditions imposed. The idea of having a place for a summer home and for Christian culture took with the people. In 1874 the North Ohio Conference joined the Central Ohio in possession and management of the grounds. The Central German Conference followed in 1875, and the East Ohio Conference in 1889. The first Sunday-school Encampment was held in 1877. The original auditorium was erected in 1878, and enlarged to its present size in 1887. The Lakeside Hotel was built in 1874, and enlarged in 1890. The beautiful lake, picturesque grounds, excellent accommodations, and fine summer homes make this a desirable summer retreat, and a place for the highest grade of entertainment and intellectual development.

The Assembly grounds located at Lancaster, Mt. Vernon, Epworth Heights, and other places in Ohio for camp-meeting purposes and religious culture, indicate that the Church seeks to influence for good the people who might otherwise seek questionable worldly summer resorts.

Great institutions and great men are closely related. The Church that had been so active in evangelical work would naturally bring to the front some strong, notable men. Ohio has given to the Church a great number of bishops. Since the organization of the Methodist Episcopal Church in America, there have been forty-nine bishops. Of this number, seventeen came from Ohio. Bishops Hamline, Morris, Clark, Thomson, Kingsley, Wiley, and Hartzell were elected to the episcopal office while their homes were in Ohio,

and Bishops Simpson, Ames, Harris, Foster, Merrill, Walden, Joyce, Thoburn, McCabe, and Cranston were born in Ohio. Of the twenty-one bishops now living, eight are from this State.

The influence of prominent Ohio Methodists in national affairs is worthy of note. John McLean, justice of the United States Supreme Court, was an active, earnest Methodist. During the war, Secretary Stanton exerted a great influence. He was converted at a Methodist altar in Steubenville. Lincoln found Bishop Simpson, of Cadiz, Ohio, one of his wisest and most intimate counselors. The following incident will illustrate this bishop's influence. He said: "One day, in the darkest time of the war, I called to see Mr. Lincoln. We talked long and earnestly about the situation. When I rose to go, Mr. Lincoln stepped to the door and turned the key, and said: 'Bishop, I feel the need of prayer as never before. Please pray for me!' And so we knelt down in that room together, and all through the prayer the President responded most fervently."

The parents of General Grant were active members of the Methodist Church at the time of his birth at Point Pleasant. He lived and died a Methodist. President Hayes was not a member of the Church, but was connected with it as a trustee for the greater share of his life. He actively engaged in Church work in Gambier while a student. President McKinley, the wise and prudent statesman, is a Methodist of great influence in the Church.

It is a source of gratification and thankfulness that the Methodist Episcopal Church of Ohio has had

the honor of inaugurating some of the greatest Christian and benevolent organizations of the world. This is largely due to the Christian zeal and devotion of noble antecedents. It is a joy to plan great things for God and humanity, but it is a greater glory for the Christians of this generation to receive the noble heritage, and work earnestly to fulfill the original conception of the founders.

Chapter VIII.

Higher Education in Methodism.

“**I**F we work upon marble, it will perish ; but if we work upon immortal minds, if we imbue them with principles, with the fear of God, and love of our fellow-men—we engrave on these tablets something which will brighten for all eternity.”—*Daniel Webster.*

“**A** COLLEGE must be either avowedly and openly Christian, or by the very absence of avowed Christian influence it will be strongly and decidedly unchristian in its effects upon students.”
—*President Gates.*

CHAPTER VIII.

THE uniform policy of the Christian Church is to educate. Prior to the eighteenth century not one university was established but "for the glory of God and the Church." Methodism has always been in the front rank of the educational forces of the age. It was born in a university, and its leaders were trained in the oldest English universities. John and Charles Wesley and Thomas Coke were from Oxford University.

The general acceptance of Christ is largely the result of the influence of men who combine piety with trained ability. Paul, Luther, Calvin, Knox, Cranmer, Wesley, and other great leaders, were men whose minds were cultivated and stored with knowledge, while their hearts were imbued with the power of the Holy Spirit. The revival of religion tends to quicken the intellectual faculties, and promotes the extension of knowledge.

The enduring foundations of Methodism were laid by men of intellectual ability and scholarship. "The mental vigor, great scholarship, and executive force of John Wesley, the poetic fervor and culture of Charles Wesley, the great theological attainments of Fletcher, the chaste though popular and dramatic eloquence of Whitefield," were among the human forces in the leaders who could so direct the extraordinary revival movement as to prevent its becoming marred and defeated by the fanatical excesses of the uneducated masses. Their education commanded respect,

and their deep and fervent piety inspired such confidence that the spiritual reformation augmented with each succeeding age. The Methodist Church has always deemed education necessary for the highest interests of the home, the Church, and the welfare of the Nation. She has proved a great intellectual stimulant in this country. The increase in population in the United States from 1880 to 1890 was 26.7 per cent; for the same period the increase of students in college classes in all Methodist schools in the United States was 52.3 per cent. This is certainly a hopeful indication of the ambition and lofty purpose of Methodist youth.

Wherever Methodism is introduced, education quickly follows. Her ministers are leaders in the new education. Ohio has been no exception to this rule. Higher education is her most noteworthy honor. The declaration of the ordinance of 1787 says that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of instruction shall forever be encouraged in this Territory." This State policy gave encouragement to the cause of higher education. The pioneers of Ohio projected a large number of secondary schools and colleges. Instead of one absorbing center of learning, the colleges were planted throughout the State, so that the youth of even limited means could secure a good education with a moderate expenditure of money and effort. The thirty-seven colleges in Ohio are largely denominational, but not sectarian; the majority of them are vigorous and growing, and maintain the highest standards of education. The

glorious heritage for Ohio's sons and daughters is found in the fact that they enjoy the highest opportunities for intellectual training and preparation for service in the world's moral and spiritual interests. "Through her colleges," says President Scovel, "Ohio is expressing her devotion to the great industry of making men, the most men and the best men. That is the meaning of everything that has any meaning. The sciences are to enlarge man's nature and his grasp upon nature at the same time; the philosophies, to lead him into reverence for his own inner being and for the great Upper Being whence and in whose image he came. The governments are to make man-making influences supreme, and man-destroying influences are to be minimized or extirpated. Literature breathes warm desire for refinement and the illumination of men. Religion renovates man, and secures his conduct here as a working-bee in a social beehive."

The Methodist Church recognizes that it is her duty and privilege to educate the youth for the Church and for good citizenship. When, in 1784, the Church was organized, Cokesbury College, near Baltimore, was founded. The fact that the required studies embraced the English, Latin, Greek, Hebrew, German, and French languages shows the high standard of the early education set up. The same spirit actuates the Church of to-day. Though among the youngest of Christian bodies of this country, the magnitude and extent of educational work is second to none. The Methodist Episcopal Church comprises less than one-half of the Methodists in the United States; yet in 1892 she had forty-nine institutions of collegiate grade,

with property and endowment of over seventeen millions. Of the six thousand students attending these institutions, there are sent out annually fifteen hundred graduates with Bachelor's degrees. In 1892 she had one hundred and ninety-five institutions of learning of every grade, with property and endowment valued at twenty-six million dollars, with two thousand four hundred and forty-three professors and teachers, and forty thousand and twenty-six students. A Church with such a record will certainly not lose her hold upon the intellect and scholarship of the age.

"The Methodist Church," says William T. Harris, Commissioner of Education, "is sending out philosophers of a high order, and attacking the evils of skepticism as entrenched in such system. I have noticed, too, that in matters of highest scholarship the Methodist Church is sending forward young men into the first rank. And yet this remarkable Church does not lose the ground which it has always held in the enlightenment of the masses of the people."

The Methodist Church likewise believes it to be both politic and expedient to raise up an educated ministry. Wesley required all his preachers to study at least five hours a day. To one who neglected his duty, Wesley wrote: "Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety, there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never be a deep preacher without it, any more

than a thorough Christian. O begin! fix some part of every day for private exercise. You may acquire the taste which you have not; what is tedious at first will afterwards be pleasant. Whether you like it or not, read and pray daily. It is for your life! There is no other way; else you will be a trifler and a superficial preacher all your days. Do justice to your own soul: give it time and means to grow; do not starve yourself any longer." These words show how urgent Mr. Wesley was, both in example and precept, to have an educated ministry. Methodism has made ample provision for education. Her young men are urged to attend college. Each applicant for the ministry must undergo a four years' course of reading and study, with examinations at the close of each year. The brightest minds that occupy her pulpits have been trained within the scholarly precincts of her own colleges. Her theologians and ministers, as a class, do not suffer by comparison with the best produced by any other denomination in Christendom. The ministers are thus qualified to meet the different phases of human activity, and speak effectively on civil, religious, and economic questions.

Besides the thousands attending the literary institutions of the Church, it is estimated that there are not less than thirty-five hundred young ministers annually pursuing a four years' Conference Course of Study, which is intended to be post-graduate, and supplementary to a scholastic and theological training. In some of the Conferences a course in one of our theological schools takes the place of these Conference studies.

Thousands of young people in the Sunday-school and Epworth League are likewise successfully pursuing some course of study. The facts show how effectually the Church is providing for the religious influence and moral teachings of her youth.

The first literary institution of Methodism in the West was that of Bethel Academy, located in Jessamine County, Kentucky. The enterprise was projected in 1789, but was not incorporated until 1802. A building, eighty by forty feet and three stories high, was erected, on one hundred acres of land as a site for the academy. This was subsequently abandoned by the Church. Later, in 1822, Augusta College, located at Augusta, Kentucky, on the Ohio River, was organized by the joint action of the Ohio and Kentucky Conferences. In 1823, a three-story building, forty-two by eighty, was completed, and conveyed to the trustees. The college was transferred to Lexington in 1844, but the new enterprise proved unsuccessful. This college gave impulse to the cause of education, and led to founding of other prosperous schools under more favorable conditions.

As Ohio Methodism grew in numbers and financial strength, a number of small academies were established in different sections of the State, with a view to meeting somewhat the needs of the people, and improving the standard of scholarship. Many of these schools were under the control of the Conferences within whose boundaries they were located, while others were conducted in the interest of the Church under private ownership.

The following is a list of these literary institutions,

owned and controlled by the Methodist Episcopal Church prior to 1884:

NAME OF INSTITUTION.	LOCATION.	PERIOD.
Norwalk Seminary,	Norwalk,	1833-1848.
Worthington Female College,	Worthington,	1839-1874.
Berea Seminary,	Berea,	1840-1846.
Greenfield Seminary, .	Greenfield,	1851.
Ohio Conference High School,	Springfield, .	1852.
Baldwin Institute, .	Berea,	1852-1856.
Poland Female College,	Poland, .	1858-1860.
Wilberforce University,	Xenia,	1858-1863.
Willoughby Collegiate Institute,	Willoughby,	1859-1883.
Central Ohio Conference Seminary,	Maumee City,	1861-1872.
Cincinnati Wesleyan College,	Cincinnati,	1842-1894.

Schools conducted in the interest of the Methodist Episcopal Church under private ownership:

NAME OF INSTITUTION.	LOCATION.	PERIOD.
Springfield Female College, .	Springfield, .	1842-1866.
Oakland Female College,	Hillsboro, .	1839-1853.
Asbury Seminary, .	Chagrin Falls, .	1851-1862.
Spring Mountain Academy, .	Spring Mount,	1855-1866.
Linden Hill Academy,	New Carlisle,	1856.
Mansfield Female College,	Mansfield,	1858.
Coveville Seminary,	Coveville,	1861-1866.
Richmond College,	Richmond,	1862.
Xenia Seminary, .	Xenia, .	1850.

The small academies and colleges were, for the most part, without endowment, and depended upon the tuition and boarding fees of students for their support. Owing to the improved conditions and the excellent work done in the public high schools, the popularity of these academies declined, and the small patronage did not prove adequate to their support, and nearly all of them have been closed. The attempt to found these literary institutions has not been without good fruits. Considering the time and circumstances of these educational efforts, they were efficient

and useful, and served to intensify among the people the desire for education. Many eminent men and women received their training in these institutions. Methodism was greatly blessed and benefited. They gave to the medical, legal, and literary professions many bright lights, and to the pulpit a number of distinguished ministers.

It does not require, however, a great philosophical thinker to see that the day of numerous small academies is past. The methods and appliances for teaching have been so multiplied that it requires a good endowment to meet the necessary expenses, and keep pace with modern educational work. The duty of the hour is for benevolent men in the Church to cease establishing more colleges, and to give their money to strengthen those already founded. Money given to an old established college will increase its power and efficiency, and the donor will have the guarantee that his gift will be perpetuated through the centuries. It will be interesting to sketch briefly the history of four of the leading colleges of Ohio under the patronage of the Church.

SCIO COLLEGE.

SCIO COLLEGE was originally organized as Rural Seminary, at Harlem Springs, Ohio, in 1857; but on account of its remoteness from railroad facilities, it was soon removed to the town of New Market (now Scio), and incorporated under the name of New Market College.

Scio is thirty-three miles west of Steubenville, and about the same distance from Wheeling. The campus

contains about six acres, well situated for college purposes. A portion is shaded by numerous trees, affording a delightful resort in summer, and adding much to the charming scenery of the town; the remainder of the campus is devoted to athletic sports. This is overlooked by a natural amphitheater, furnishing a magnificent view of the grounds.

The new college building is a fine brick structure of the latest architectural design, furnished in the best manner throughout, and, situated upon the gentle slope of the beautiful campus, presents an imposing appearance. The building is three stories, with rear annex for stairways, and fronted with a graceful tower that overlooks all the surrounding valley of the Connotton.

The Ladies' Hall is a large structure of four stories and basement, has been completely remodeled and rearranged, and is virtually a new and modern building throughout.

In the year 1875 a radical change was made in the plan of study, and the name of the school was changed to "The One Study University." The feature adopted was unique in the history of schools, and had been attempted by no other school in the country. The plan was to pursue but one study at a time, complete it, take up another, and so on through the course.

In many respects the plan was successful, and created great enthusiasm and healthful rivalry among the students. There was no class arrangement, but each one did all the work in each branch that he was able to accomplish, irrespective of others, and was thus a constant spur to his companions. However, as this

was breaking up all the old traditions of the schools, the pressure became so great that at last the school yielded, and returned to the old method of study, and, in June, 1877, was reorganized under its present title, Scio College, and passed under the control of the Methodist Episcopal Church.

The purpose to furnish young men and women with a thorough course of instruction, that will fully equip them for the battles of life, has been kept steadily in view, and the uniform success of those trained within her walls has elicited the attention and commendation of all who have been interested.

Although a comparatively young school, yet within the past thirty years it has graduated two hundred and seventy-two students in the regular college course—one hundred and twenty-five of whom have entered the ministry, mainly of the Methodist Episcopal Church.

Co-education of the sexes has proved successful and beneficial in this college during its entire history of twenty-seven years. Nearly one-third of its students and graduates during this period have been ladies. This college has no productive endowment, and necessarily depends upon student fees for support.

BALDWIN UNIVERSITY.

JOHN AND MARY D. BALDWIN were the joint founders of Baldwin University. The former was born in Branford, Connecticut, October 13, 1799, and the latter in New London, Connecticut, April 15, 1802. In 1828 they removed to Ohio, arriving in Cleveland May 28th of that year. Mr. Baldwin had purchased

two hundred acres of land where the village of Berea now stands, and it was to this tract that he and his wife removed. On this land the famous quarries were subsequently opened. The former campus of Baldwin University also formed a part of it.

The original charter was granted by the Legislature of the State, December 20, 1845. It is a brief instrument, merely reciting the purpose of the founders and granting the necessary powers to a Board of Trustees. The institution has been co-educational from the beginning. It is among the pioneers in this respect. Among its first graduates were certain women. The first title of the school was "Baldwin Institute." In 1856 the name was changed to Baldwin University, in obedience to State laws regulating such changes.

The first hall was named North Hall. As it was completed in 1845, and as the charter was not granted till late in that year, it must have been in process of construction before the charter was granted. The material of it was brick. It had three stories. The lowest floor had three recitation-rooms and a gymnasium. The second floor afforded room for chapel and one recitation-room, that could be added to the chapel when necessary. The highest floor was occupied by young men, who boarded themselves. It is evident, from these bits of information, what the college of those days was—meant to be a college where persons of humble means, or no means, could obtain a good education. For many years it held tenaciously to this ideal; but it is to be feared that the all-pervading luxury of recent years has much affected the style

of living in Baldwin University. Few, if any, students now board themselves. The university no longer makes dormitory accommodations available for young men.

Baldwin Hall was built in 1851-2, followed in 1853 by a stone building just west of it. Baldwin Hall was a dormitory, wherein they boarded themselves. The other building was devoted to an experiment in self-help. It was fitted up as a woolen factory, wherein students could earn sufficient to pay school expenses. But it was a failure. After serving various uses, the last of which was that of chemical laboratory, the building burned down. Since that, no effort has been made to provide work for students.

South Hall was built about 1853. It was first a dormitory for young women, and also for young men. The latter occupied the top floor, and the former the one next lower. On the first floor was a dining-room and a Natural Science recitation-room. Old South Hall still stands, though abandoned. Along with the campus on which it stands, it was sold to the Cleveland Stone Company.

The building best known to the surviving Alumni is Hulet Hall. It was completed in 1868. On the first floor were five recitation-rooms. On the second was a spacious auditorium, capable of seating six hundred people. In the summer of 1896 it was torn down, and the stones of the walls were removed to the new campus, where it will in due time be re-erected.

Ladies' Hall was completed about 1883. It was projected under the presidency of Dr. William D. Godman, and completed under that of Dr. Aaron

Schuyler. It was partly occupied before it was completed. The rooms are large and elegant, but they possess few accommodations.

A great change came over the fortunes of Baldwin University in 1888. During this year its real estate was sold to the Cleveland Stone Company. The university retained its Ladies' Hall and one other building, old and well-nigh useless. Months and even years went by without any visible change in the fortunes of the school. It was once much considered to unite the school to Cleveland, or to some other town which might be induced to aid it financially more than the small village of Berea was able to do. However, these were passing phases of the university's history. The problem was solved by the munificence of Berea citizens. Funds for the purchase of fifteen acres of land were raised by them, a lot in the central northern part of the village bought and presented to the trustees. It was a noble gift, representing the unselfish generosity of a community neither numerous nor rich in wealthy men.

Since that time two buildings have been erected. Recitation Hall is a beautiful structure of Berea Stone, finished artistically, and furnished in modern manner throughout. It was opened for use in September, 1893. The other new building is the Library Hall. The full name of this building is the "Philura Gould Baldwin Memorial Library." It was, in large part, the gift of John Baldwin, Jr., and wife, in honor of the memory of their deceased daughter, whose name the building bears. Miss Baldwin was the first librarian, and in her office showed remarkable aptitude.

Baldwin University, at its present stage, is an evolution. At each phase of its development it adjusted itself to the conditions as best it was able. At nearly every point of its history it has had men of eminence in its Faculty, and generally presented a corps of teachers who would have compared favorably with those of any Ohio college. Bishop Harris was one of its early principals. Mr. Holbrook, the founder of Lebanon Normal School, was once its principal. Professor White, of Harvard, was once its professor of Greek. The son of Bishop Thomson was once its professor of Natural Science. Aaron Schuyler was once its president, a renowned mathematician and acute philosophical thinker. As an institute it had two or three principals; as a university it has had five presidents: John Wheeler, William D. Godman, Aaron Schuyler, Joseph E. Stubbs, and Millard F. Warner. In filling its Faculty chairs, it has constantly availed itself of the best talent its means could afford. At present all of its incumbents are persons of special aptitudes and extended preparation.

Its courses of study have continually improved as the institution has come more and more into a realization of its mission and duty, and has been affected more and more by the advancing standards of other schools. It now requires about the same as other colleges of its class in Ohio. For many years it has been a member of the Ohio College Association, in which it has exercised a fair share of influence and received due consideration and esteem. Its ideals have somewhat changed. Without abandoning the

idea of affording a good education to persons of limited means, it has gradually raised its prices, and has abandoned those efforts at self-help with which it began its career. Its religious life has merged into a more general type. While it yet educates many men for the Methodist ministry, perhaps as many as ever, it is proportionally less a school of the prophets, and more a fitting school for all professions and for the real universities of America and Europe.

MOUNT UNION COLLEGE.

MOUNT UNION COLLEGE is located in Alliance, Stark County, an enterprising place of nine thousand inhabitants. The city occupies a very central position in Eastern Ohio. The college is situated upon a plateau, from which picturesque landscapes may be seen. The campus contains about fifty acres. This high ground is particularly healthful as a place of residence.

Dr. C. E. Rice says: "Mount Union College had its origin in a small subscription school started by Dr. O. N. Hartshorn, in the fall of 1846. Renting an unfinished room in the upper story of the old woolen mill, he finished and furnished the room, and started his academy with an attendance of about twenty students. Returning to Allegheny College, he graduated with his class, and afterwards held several sessions or terms of school in the Baptist Meeting-house, near the site of the old Mount Union Cemetery. In 1851 the academy building was erected, and the young and flourishing institution was transplanted to the upper

end of State Street. Here it found ample accommodations until the attendance became so great that a larger building was found necessary.

“On the 25th of November, 1861, the citizens of Mount Union were startled by the appearance of blazing posters and hand-bills announcing the

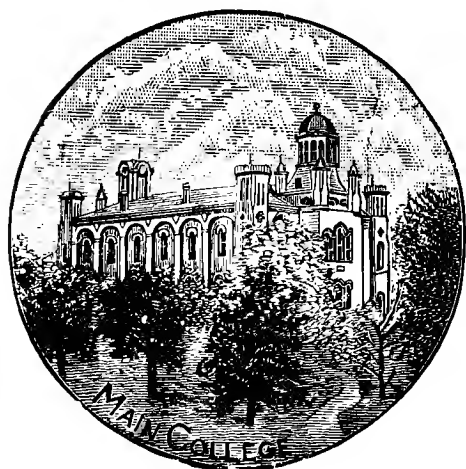
NEW COLLEGE BUILDING.

“On next Monday evening, the 1st of December, a public meeting will be held at Mount Union, to exhibit the plans and drawings of the new college building, and to receive suggestions in regard to size and proportions. The architect, Colonel S. C. Porter, of Cleveland, will be present, to exhibit, by large diagrams and oral

explanations, the plans, sections, and paintings of the new college edifice, etc.’

“As a result of this vigorous advertising, the present large and elegant college building was erected, and dedicated by Chief-Justice Chase, on December 1, 1864. In 1866 the Ladies’ Hall was constructed and furnished.

Its ground plan is 135 feet long by 47 feet wide; four stories high above the basement story.



“The fourth large college building—known as the Morgan Gymnasium—was erected in 1890-91, as a result largely of the generosity of Hon. T. R. Morgan, Sr., of Alliance, Ohio. As a tribute to Mr. Morgan’s liberality, the building was called

THE MORGAN GYMNASIUM.

It is 80 x 50 feet, with a tower and observatory, in which is mounted our large telescope, which was for several years taken to Chautauqua for the use of the Summer School of Astronomy. The gymnasium contains bath-rooms and lockers, an armory and barracks, a fine running-track, and a ground floor which is capable of accommodating a large audience, and will be used for the Alumni banquets and other festive gatherings.



“The president’s mansion was built at an expense of \$17,000 some years since, and left in an unfinished condition. The trustees of the college, recognizing in it capabilities for an elegant home for the president, promptly purchased and completed the building, which is now one of the finest private dwellings owned by any college.”

On October 20, 1846, the school began with six students. In the second week the enrollment increased to twenty, and the school was continued for five months, at which time Dr. Hartshorn returned to

resume his studies in Allegheny College. Dr. Hartshorn, with thirty pupils, began the third term of school on November 1, 1849.

The grade of the institution and the number of students having steadily advanced, application was made for a college charter. On January 10, 1858, it was obtained. In it the institution was named



“Mount Union College,” and it was stated that through its Faculty and trustees it “may exercise all the powers and enjoy all the immunities usually pertaining to colleges and universities of the United States.”

For forty-one years Dr. Hartshorn presided over the destinies of the institution. Owing to advancing years, he tendered his resignation to the trustees in 1887. The college was then without a president until the inauguration of Dr. Marsh, November 1, 1888. Dr. Marsh has since continued in charge. The progress under his guidance has been marked. Since his inauguration he has preached almost every Sabbath in Ohio, Pennsylvania, or West Virginia. The college has steadily flourished; the number of students has increased to six hundred per year; the curriculum has been much strengthened; a large and beautiful gymnasium has been erected; the regular endowment has been increased some \$50,000; a library and reading-room has been established; some thirty

acres of ground and the president's residence have been given to the college; the college has been admitted to the State College Association and the State Oratorical Association of Colleges; a college paper has been successfully established, and a Military Department added to the other departments of the school. Altogether, the progress has been steady and rapid.

The fundamental objects of the college were high and noble, and by strict adherence to them the institution has had a most successful career.

The endowment has never been adequate to carry forward the work as desired. The grounds and buildings are valued at \$200,000, and the productive endowment had reached, in 1897, the sum of \$76,000.

All institutions of merit enter into new developments from time to time. Such has been the record of Mount Union College. Her career has been characterized by great sacrifices, vigorous growth, and noble achievements. No effort is spared to push forward on the basis of genuine work and worth.

OHIO WESLEYAN UNIVERSITY.

The Ohio Wesleyan University was established in 1844 by the joint action of the preachers and laymen, with a view to provide a thorough education of the people for all professions and vocations of life, combined with the highest spiritual vitality. The university was to be denominational, but in nowise illiberal or sectarian. The beginnings of the founders were small, but the outlook was hopeful.

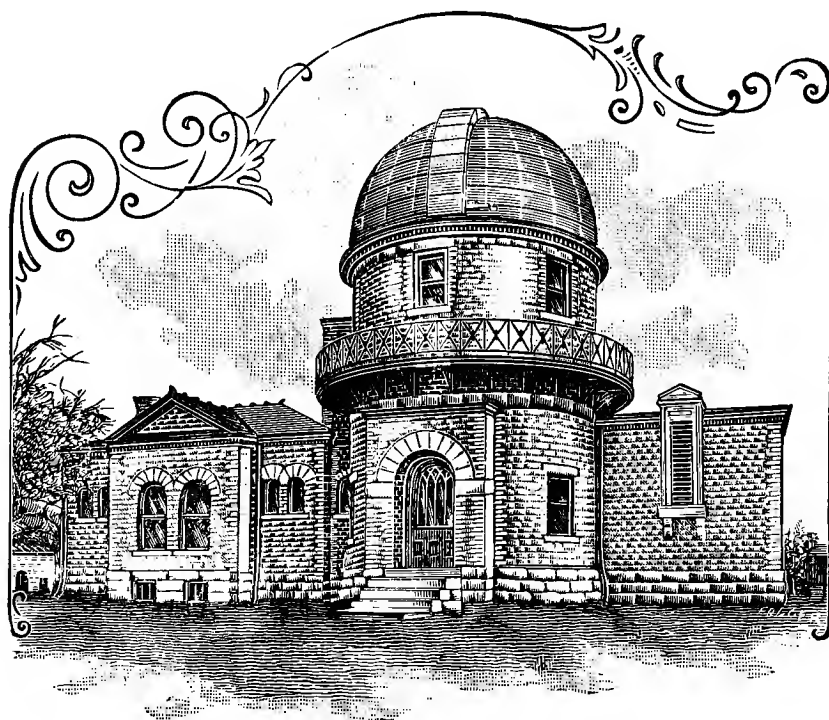
The university owes its location to the white sul-

phur springs on the campus. In 1833 a large hotel, called the Mansion House, was erected on a spacious lot embracing the spring, in order to accommodate the patrons who sought the health-imparting waters. The Rev. Adam Poe, when pastor of the Methodist Episcopal Church in Delaware, saw the desirability of this healthful location for a college site, and the citizens were induced to purchase the spring property, and offer it to the Ohio and North Ohio Conferences for the establishment of a college. Accordingly, in the year 1841, the citizens of Delaware raised a subscription of \$10,000 to pay for the property, which had originally involved an investment of \$25,000.

In August of the same year a delegation of citizens waited on the North Ohio and Ohio Conferences, whose territory embraced two-thirds of the State, and offered to convey the property to them, on condition that a college be founded. Each of the Conferences appointed a committee of five, to meet the other committee at Delaware, with power to act in case the terms proposed by the citizens of Delaware were satisfactorily fulfilled. Drs. Charles Elliott, Joseph M. Trimble, and William P. Strickland were deputed, August 26, 1841, by the Ohio Conference, then assembled at Urbana, to visit Delaware, and examine the premises. They carried back a very favorable report. The joint committee met at Delaware, September 1, 1841. Dr. Elliott entered into the matter with true Irish enthusiasm. In his speech before the Conference, he said, "God has made no finer spring anywhere than the one at Delaware," and humorously added, "There is no promise in the Bible that He will ever make

another such." The conveyance of the property was made to the committee on November 17, 1841. The committee purchased the adjacent property on the south, embracing five acres, at a cost of \$5,500, and the furniture of the Mansion House for about \$2,000 more.

Additional purchases have been made at an ex-



ASTRONOMICAL OBSERVATORY.

pense of a little more than \$20,000, until now the college campus contains about forty acres, including ten acres at Monnett Hall, and five acres called Observatory Hill.

"A special charter," says Professor W. G. Williams, "conferring university powers, was granted by the Legislature, March 7, 1842. The corporate powers were vested in a Board of twenty-one persons, chosen

from different parts of the State. The right of perpetuation of the Board was reserved to the two patronizing Conferences, each filling all vacancies alternately. These Conferences have since then been divided into four, each with the same right of perpetuating the Board. The arrangement continued until the year 1869, when, by a general law of the State, the president of the university was made *ex-officio* a member of the Board, and the remaining twenty members were divided into four classes. The term of office was reduced to five years, so that each Conference now annually elects one trustee for a period of five years. In 1871 the charter was so modified as to give the Association of Alumni a representation in the Board equal to that of each Annual Conference. The Board now numbers thirty persons, selected by the Ohio Conferences and Alumni. The university was organized by the joint action of Ohio Conferences, and is the recognized Methodist university of Ohio.

“The Board of Trustees held their first meeting at Hamilton, where the Ohio Conference was in session, October 1, 1842. At this meeting the Board elected the Rev. Edward Thomson, M. D., to the presidency, with the understanding that the appointment was but nominal for the present, but a pledge to the Church and the public that a college Faculty would be appointed, and the college opened at no distant day.”

The Board determined to continue the Preparatory Department, which the committee of the Conferences instituted the year previous, with Captain James D. Cobb, a graduate of West Point, as instructor. The

Board appointed Rev. Solomon Howard as principal, with authority to employ his own assistants. He taught the school successfully for two years.

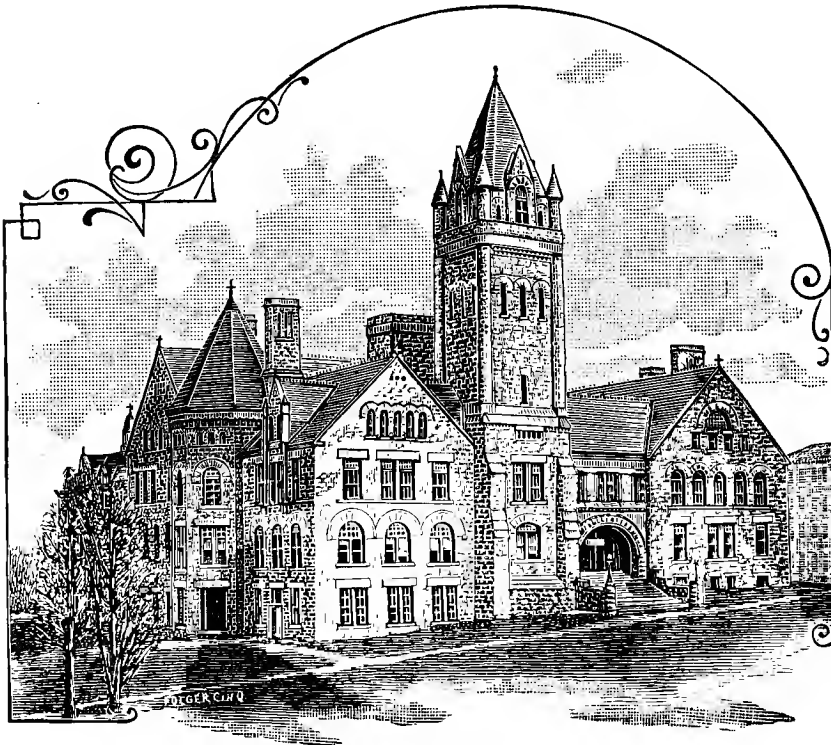
The Board of Trustees again convened at Delaware, on September 25, 1844, and organized a Faculty, consisting of four instructors. The following appointments were made to positions in the Faculty: Rev. Herman M. Johnson, Professor of Ancient Languages; Rev. Solomon Howard, Professor of Mathematics; William G. Williams, Principal, and Enoch G. Dial, assistant in the Preparatory Department.

The old Mansion House was adapted to educational uses, and the school formally opened on Wednesday, November 13, 1844. The former dining-room of the Mansion House was temporarily fitted up for a chapel. It was here that the Faculty met twenty-nine students for enrollment and admission into classes. In these small beginnings there were no indications of failure. Harvard College began with twenty students, Yale College with twenty-five, and Columbia College with eight students.

The college campus embraces about forty acres, and is located in the center of the city, and is made attractive by fine lawns and shade-trees. The college buildings are noted for architectural beauty and convenience. Elliott Hall, known as the old Mansion House, has been repaired and fitted up with all modern improvements, and is a very desirable college building. The great increase of students in 1850 emphasized the need of a chapel and additional recitation-rooms. An appeal was made to the Church for the necessary funds, which met with a prompt response.

The corner-stone was laid for Thomson Hall on July 26, 1851. It was named in honor of the first president. It was 55 by 88 feet. The structure was completed the following year, at a cost of \$16,000. Sturges Library was finished and dedicated in 1856, at a cost of \$15,000. It has served for library purposes to the present year.

Monnett Hall was erected in 1857, at an expense



GRAY CHAPEL AND ADMINISTRATION BUILDING.

of \$50,000, and greatly enlarged and beautified in 1890 for a like amount. The building as it now stands is two hundred feet long and one hundred feet wide and four stories high, and capable of accommodating two hundred and fifty young women. Merrick Hall was completed in 1873, at an expense of \$47,000. It is a commodious building three stories high, and is wholly devoted to science. The gymnasium is a small, but

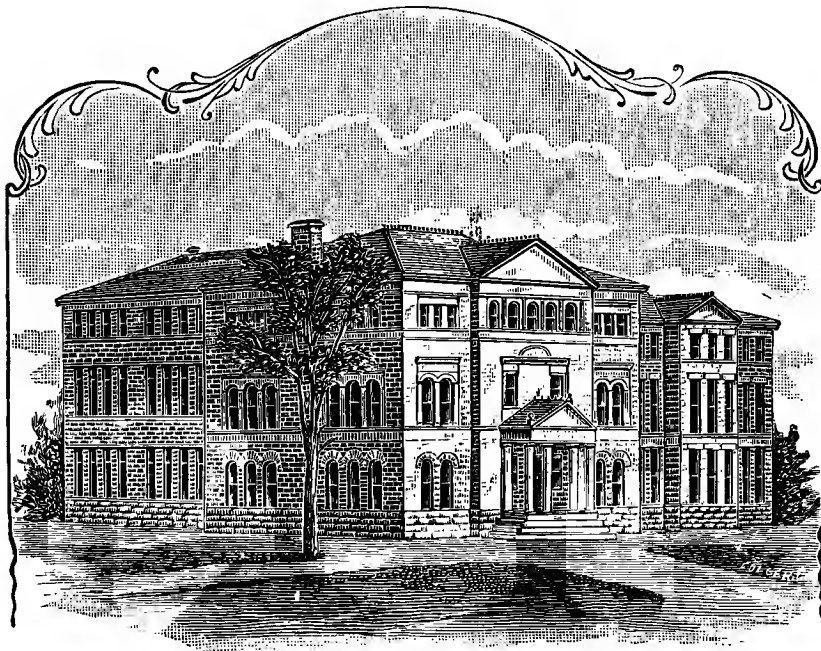
modern structure, with the latest devices for gymnastic exercises.

University Hall and Gray Chapel was completed in 1893. It is a massive stone building of Romanesque style, and cost \$176,000. It is one of the most complete college buildings to be found in America. Gray Chapel, named to commemorate the life of Rev. David Gray, the pioneer preacher, and noble father of D. S. Gray, Esq., of Columbus, is a commodious and elegant auditorium that will seat twenty-five hundred people. It is here the students meet daily for religious worship and instruction, and in lecture courses and concerts hear some of the most distinguished men of the Nation. From this rallying center of the university life goes forth an intellectual, social, and spiritual power which touches literally every continent on the globe.

The university has what is regarded, by those competent to speak, the model college library building of America. The Slocum Library, opened to students in 1897, is a beautiful stone structure of classic design, and perfectly fireproof throughout. The building has a capacity for two hundred and fifty thousand volumes. The large reading-room, 60 by 100 feet, is admirably lighted and ventilated. The interior of the building is well equipped and adapted to the end in view. This building stands on the site of Thomson Hall, which was taken down for the purpose. The students find here the best facilities for gathering information on the great variety of subjects treasured up in the many thousand volumes found within these classic walls.

The Museum embraces five different cabinets. In

1859 the university purchased from William Prescott, of Concord, New Hampshire, his large cabinet of biology, valued at \$10,000. Numerous additions have since been made to the cabinet by Dr. R. P. Mann, of Milford Center; William Wood, of Cincinnati; and W. R. Walker, of Columbus, and others. The Geological and Archæological collections contain more than one hundred thousand rare and valuable speci-



SLOCUM LIBRARY.

mens. It is now one of the richest museums and cabinets of natural history in the West.

The Ohio Wesleyan University began its educational work without any permanent funds for the support of teachers. This popular institution was not established by the benefactions of a few persons. A portion of the grounds and buildings were donated; but the university started with a debt, and for years was obliged to struggle to meet the current

expenses. It was not until 1849 that the indebtedness for purchase money was paid. The college has grown up by slow degrees, depending largely upon the small offerings of those who, for the love of Christ and his cause, have made sacrifices to establish a college where even the poorest young men and women might enjoy the best educational advantages, and have their latent desires for Christian usefulness fanned into a holy enthusiasm.

In 1843, Revs. Frederick Merrick and Uriah Heath were appointed agents to raise funds from donations to the university, or by sale of scholarships. In the course of two years they had secured subscriptions, notes, lands, and cash, whose value aggregates \$65,000. In 1849, six years after the university was founded, the total net assets were estimated at \$70,000, and of this amount the endowment money and subscriptions were only \$54,000. At this time a more effective policy for raising funds, through sale of scholarships, was proposed. These scholarships were of several varieties, securing free tuition for one student at a time for three, four, six, and eight years, and costing severally, fifteen, twenty, twenty-five, and thirty dollars.

By the year 1854 there were nearly four thousand scholarships sold, calling for more than twenty-five thousand years of tuition. A sufficient sum was thus secured to raise the endowment to \$100,000, with an annual income of \$8,500. The introduction of the scholarship system advertised the school and increased the attendance. Hundreds of young men of limited means were thus induced to enter college. However,

as the sale of scholarships increased, the revenue from tuition fees was cut off, and the university was dependent upon the income from endowment. The sale of scholarships has recently been discontinued with a view of enlarging the revenue. The endowment was slowly and steadily increased until 1866, the centennial year of American Methodism, when it aggregated more than \$200,000.

Within the past five years the material improvements and endowment of the university have had a very marked growth. In 1897 the grounds of the university, with the buildings upon them, were valued at \$562,000; and the endowment fund aggregated \$492,934. Of this amount \$200,000 is subject to annuity, so that the available income from the endowment fund is too small for the proper support of this growing university. It is encouraging to note that the total value of grounds and endowments of the university aggregate \$1,055,000. The university, in fifty years, has reached the million-dollar line. It took some of the older colleges of America two hundred years to attain this standard.

The university should have \$5,000,000 endowment to enable her to meet the providential work of the twentieth century. Wealthy men could not make a better use of their money than by giving it to this university, and they would thus do a great and glorious work for God and humanity.

The rapid growth of the university increased the sense of want for a college for women. The propriety of the co-education of the sexes in the higher schools of learning fifty years ago was regarded with

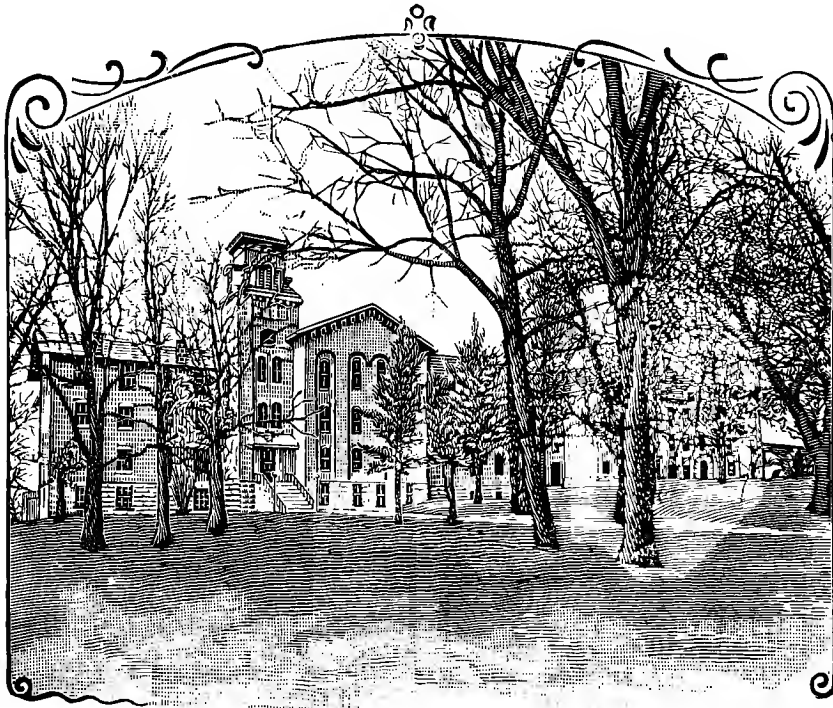
little favor by the Church or college. Rev. Wm. Griswell and wife came to Delaware in 1850, and bought the old academy building on University Avenue, and opened a school for women. The attendance was encouraging. In 1852 the property was bought by citizens interested in the education of women, and the Delaware Female College was organized. A more eligible site was soon needed. Accordingly, in April of the following year, a public subscription for \$7,000 was taken to purchase the homestead of Mr. William Little. This beautiful and romantic site, on which was a large and commodious house, gave ample accommodations to the college. The school was incorporated under the name of the *Ohio Wesleyan Female College*, and the property was accepted by the North Ohio, and afterwards by the other Conferences in Ohio, as joint patrons with equal rights and privileges.

The continued growth of the school led to the erection of a central block and wings, now known as "Monnett Hall," named in honor of Miss Mary Monnett, who, in 1857, donated ten thousand dollars towards the building fund. The school from the beginning became self-supporting. Classical and scientific courses of study were offered, and degrees conferred. The graduates in the college numbered, in 1875, more than four hundred.

The friends of co-education had long hoped that this institution would be united with the university, and for this they steadily worked. The pressure of public sentiment in this direction had advanced for a quarter of a century, when, in 1877, it was decided to unite the two schools. The union at once brought

to the university \$100,000 worth of property, and added nearly two hundred students to her enrollment. Experience has confirmed the wisdom of this action. It has added to the influence of the university, and kept her abreast of the growing sentiment in favor of the co-education of the sexes.

The movement in favor of the higher education



MONNETT HALL.

of women, and especially of co-education, is gaining almost universal acceptance. Two-thirds of the colleges in the United States admit women, and the results show that it has been eminently beneficial to society. Co-education in this university is based upon perfectly equal terms, and occasions no unanticipated anxiety or difficulty. The young women do their work in the recitation-room and at examinations with as much ease and credit as the young men, and their

health improves rather than deteriorates as they pass from the lower to the higher classes.

The university has been fortunate in the selection of her presidents. We briefly sketch the career of each of the four prominent men who have filled this office. The first president was:

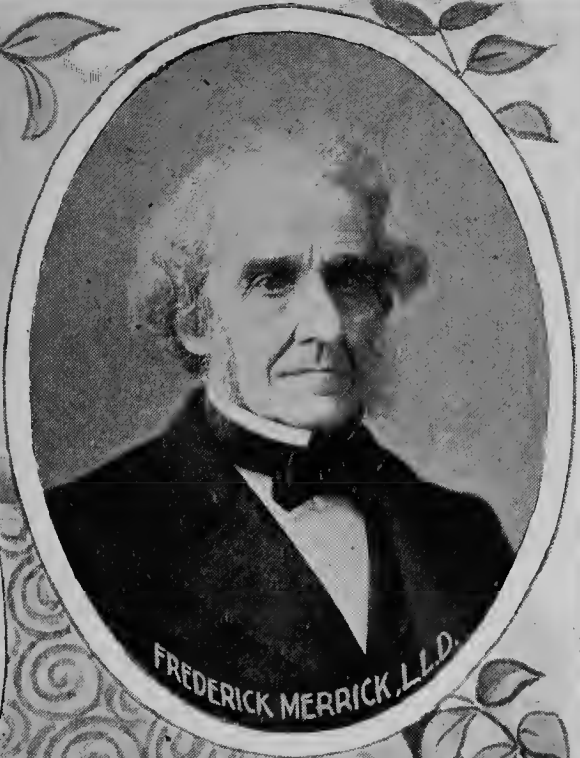
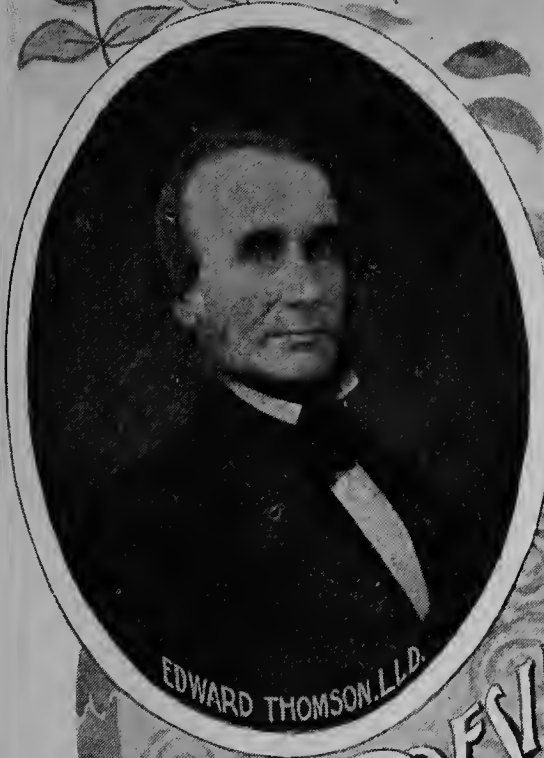
The Rev. Edward Thomson, D. D., LL. D., born in 1810, died 1870. He possessed remarkable ability as an educator, writer, and preacher. He received a classical training, and likewise graduated in medicine. He spent six years in the itinerant ministry; six years as principal of *Norwalk Seminary*, two years as editor of the *Ladies' Repository*; fourteen years as president of the Ohio Wesleyan University; four years as editor of the *Christian Advocate*, and was six years a bishop of the Methodist Episcopal Church. At one time he was offered the presidency of the University of Michigan, but preferred to remain in the service of the Church he loved. He had a delicate frame, classical features, modest bearing, and an erect, manly carriage. His high scholarship, broad sympathy, eloquence, and devotion were everywhere recognized. His published lectures are faultless in style, and models of strong, clear thought and beauty of expression. He assumed the active duties as president and professor of Philosophy in the university in 1846. "For fourteen years," says Professor Williams, "he filled and graced this office. No college president in the Church has shown larger administrative abilities or won a more enviable place in the affections and admiration of college and Church alike. The depth, beauty, and fervor of his Sunday lectures gave him a wonderful

power, and left a lasting impression of his thought and spirit on his rapt listeners.”

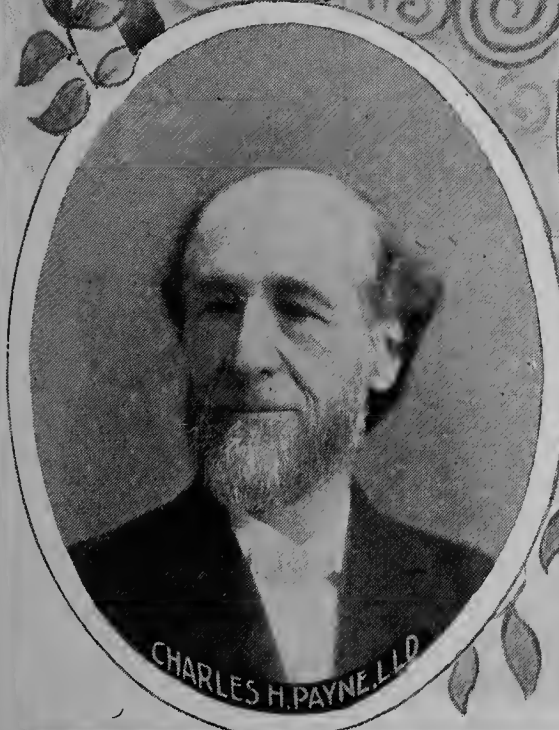
Rev. Frederick Merrick, D. D., LL. D., was born in 1810, and was educated in the Wesleyan University, Middletown, Connecticut. He was elected professor of Natural Science in the university in 1845. He was chosen president, to succeed Bishop Thomson, in 1860. He held the office thirteen years, but owing to failing health resigned, and was appointed lecturer of Natural and Revealed Religion. His profound scholarship and purity of character have given him an unusual influence with the many friends and students of the university.

Rev. Charles H. Payne, D. D., LL. D., was born in 1830, and graduated in 1856 at Wesleyan University. He occupied several important positions in the Church until 1876, when he assumed the active duties of president of the Ohio Wesleyan University. He is a vigorous thinker, a magnetic speaker, and a good writer. During his administration there was a marked increase in the attendance of students. In 1888 he was elected by the General Conference to the secretaryship of the Educational Society of the Church, where his commanding abilities find an ample field for usefulness.

Rev. James W. Bashford, Ph. D., D. D., was born in 1849. He received a classical training in the University of Wisconsin, and afterward took post-graduate courses of study in theology, oratory, and philosophy, in Boston University. He extended his knowledge and experience by taking two extended trips abroad. He had ten years' experience in the pastorate before



PRESIDENTS



accepting the presidency of the Ohio Wesleyan University in 1889, which position he now fills with great acceptability.

The university has always been a nursery of true scholarship. The course of study for the first year was confined mainly to languages and mathematics. The following year a chair of Natural Science was established, and President Thomson occupied the chair of Philosophy. Even this limited Faculty was able to give some instruction in all the subjects which go to make a complete and symmetric culture. The educational idea of the university is progressive. The means of knowledge has greatly enlarged within half a century. The new fields of science, history, philosophy, and languages, opening up to the student new lines of investigation, have claimed the interest and encouragement of the university. The courses of study, from time to time, have been adjusted to meet the growth of the sciences and the new life of an ever-widening scholarship. These courses are scientifically graded, extending through a period of four years, and touch nearly every department of human knowledge.

The university now presents extended courses of study in collegiate lines. Besides these there are special courses in music, fine arts, elocution and oratory, and methods of business. Philosophy is an integral part of the college course, and the Natural Sciences department offers enlarged facilities. The system of studies is being developed along the lines of modern thought and activity. The university is

keeping abreast of the demands of the day in her college work, and will move forward with a progressive activity, and enlarge the scope as fast as her resources will justify.

The university adopts the most effective methods of instruction to economize the student's time and powers. The students are trained to direct their faculties by self-conscious effort, and thus acquire habits of philosophical investigation. They are to discover principles that will be the key to all investigations as future occupation or inclination may lead them. The ideas and principles are taught likewise with reference to giving direction and purpose to character.

Personal contact of professors and students is an important factor in teaching. This is effectively done by dividing the classes, as they do at the best universities in England and Scotland, into sections numbering about thirty or forty students in each class.

The teaching force has necessarily been increased to meet the increase of students and the multiplication of classes. Fifty years ago the university began with four professors, and there are now more than forty professors and instructors. Several able professors have been added to the Faculty. It is the teachers that make a college. If the professors are men of force of character and scholarship, and carry into their recitation-rooms high enthusiasm, they will thrill the class with a subtle and suggestive power which will incite thought and awaken and vivify character.

The university has sought to place the students under instructors of the highest ability and character-

ized by the spirit of investigation. Their uplifting and animating influences have been felt by the students. They have been distinguished for their zeal and efficiency as teachers. Their lofty faith in Christianity and their earnest effort in looking after the mental and spiritual welfare of the students have borne perennial fruit.

The enrollment of the students for the first year was one hundred and ten, from which number the attendance gradually increased to two hundred and fifty-seven in 1848. The large sale of cheap scholarships widened the circle of the patronage of the university, and the following year the enrollment ran up to five hundred and six. At the close of the first decade there was an attendance of seven hundred and fifty-three students. The attendance continued about the same until the last decade, when there was quite an advance. She now has more students in her college classes than any other college in Ohio, or in all Methodism. The 1,271 students enrolled in 1897 represented eighty-four of the eighty-eight counties in Ohio, more than thirty States in the Union, and ten foreign countries.

The moral government of the university is liberal, yet firm. The students in the university are distinguished for their good conduct and morals. The sovereign force is the high standard of moral character and general honor. The students enter the university with good recommendations, and are received as ladies and gentlemen. They are trusted to conduct themselves as such; but if they fail to fulfill their

obligation, they forfeit their right to remain. This freedom rarely proves perilous. The students have always been vigorously restrained from attending theaters, saloons, and public houses. The president and professors seek to deal individually with any careless and reckless students, and lead them to a higher life.

The students endeavor to maintain among themselves good order and decorum. The feeling of contempt for vice and extravagance grows as the student remains in college. Delaware is a center of elevating influences which are soon felt by the student. The university life is molded by a noble spirit into a homogeneous community, into which the student may come and have the current of his own thought and life guided onward and upward. In this atmosphere of social refinement and moral and religious earnestness the moral character is not only invigorated, but the student is stimulated to diligent application in study.

The university is a center of evangelical power. No year in her history has passed without a gracious revival. These meetings have large audiences of attentive and thoughtful students.

Through all the channels of culture and discipline there goes a strong moral and religious current. Aside from this, the Bible is chiefly expounded in the daily chapel service, and is studied in Hebrew, in Greek, and in English in the class-rooms. This work is supplemented by Bible classes on Sunday, in which the student is led to appropriate the truth and life the Book contains. The result is a greater intellectual

grasp of the Bible and a fortified and intelligent faith, which becomes the foundation for an increased humility, reverence, and devotion.

The traditions as well as the moral and intellectual atmosphere of the university is exemplified in the Alumni and students.

The majority of her students fill positions of trust, and exert a wholesome influence in the Church, the State, and society. Her power and credit to-day rests upon the character and public efficiency of her Alumni and students. They are found in all vocations of life, and as a class become efficient helpers in the Church, Sunday-school, and social reform movements. These students are the living monuments of her strength and grandeur.

The university has an individuality of which she may well be proud. The spirit and vigor of the president, professors, and students are the elements which enter into college life, and help determine its type. Certain historic conditions and social environments have contributed to develop the type of the college, which in turn molds the individual. This type or individuality of a college is the result of growth, and is an important factor in education; and in a large measure shapes ideals, and gives quality to the character of the students.

The living force and character of the Ohio Wesleyan University is easier felt than expressed. One of the characteristic ideals is *earnestness of purpose*. The trustees show it in their readiness to provide the amplest facilities for the broadest culture. The pres-

ident and professors are earnest in their work as teachers and investigators. The students do not come because they are sent, but with ardent souls and a high determined purpose.

Another characteristic ideal is a *symmetrically developed manhood and womanhood*. She believes that education fundamentally wrong that does not develop the spiritual nature along with the physical and intellectual life. She acts upon the principle that spirituality does not hinder, but promotes true scholarship, and gives purpose and impulse to duty, and makes the student's work hopeful and attractive.

One of the foremost ideals is that of *consecrating the individual talents to the highest service*. Education is a means to this end. Life with any narrower purpose is a failure. The aim is both scientific and practical. The students are stimulated to unite with stability of character, intelligence and refinement, practical activity, and general usefulness. They are made to feel that the university exists to help each one to come into such relations to the concrete life of humanity that each will be sensitive and responsive to the great interest of the human race.

These ideals are summed up in the expressive motto of the university as given by President Bashford: "*Every one at his best, and the world for Christ.*" With such high ideals kept before the student, it is not to be wondered that the Alumni and former students have had such brilliant records in all vocations of life, and on every continent on the globe. It is an omen of good that the whole university is instinct

with life, energy, and aspiration for the highest service.

The possibilities of the university are the very best. Her high grade of scholarship, and the army of noble young men and women that have gone forth to grace the home and bless the human race, challenge comparison with any other college of equal resources in the land.

The eminent scholars, statesmen, and others who are familiar with the inward life of the university, have said that the Ohio Wesleyan University represents the highest form of Christian education, and is an exponent of the best forces of Christian thought and activity. Perhaps no institution of learning has richer possibilities of growth.

It was through the prayers and sacrifices of the pioneer fathers that the university was planted. The university was born and baptized with the hope and purpose that she should become a powerful agency for promoting the cause of Christ in the world. In view of this, it would be treachery to the Church and sacrilege before God if the Christian people do not continue to make her an aggressive power for Christ and the Church. With a vision of the wonderful possibilities of the twentieth century before the Ohio Methodists, let them devoutly pray that the Ohio Wesleyan University, the child of Providence and the hope and pride of her friends, may continue to shed her light and beneficence with increasing luster through coming years.

The following table exhibits the endowment and

numerical strength of Methodist colleges in Ohio for 1897:

COLLEGES.	Value of Grounds and Buildings,	Endowment,	Debts,	Teachers,	Students,
Baldwin University, .	\$131,564	\$109,944	\$44,083	19	326
German Wallace College,	71,473	71,480		7	163
Mt. Union College,	200,000	75,000	1,300	19	462
Scio College,	35,000			17	477
Ohio Wesleyan University,	562,000	492,934	43,000	98	1271
Total,	\$1,000,019	\$749,358	\$88,383	160	2689

The work of the Church is to evangelize the world. Christian education is closely allied to this great work. The founding of Kingswood School in England, and the establishing of Cokesbury College in America, in the early history of the Church, attests the fact that Methodism believes education to be of prime importance to her growth and success. The zeal and sacrifice of the Methodist Church, from her earliest history to the present day, for building up her educational institutions, shows how vital they are regarded in extending the work of the Master.

Methodism is in many ways adapted to leadership in the field of university education. President W F Warren says:

“This adaptation is seen in a multitude of particulars, no one of which can at this time be adequately treated, and but few of which can even be named. I will barely enumerate: First, Methodist anthropol-

ogy. A second characteristic, qualifying Ecumenical Methodism for educational leadership is seen in its exceptionally cosmopolitan spirit and aim.

A third thing, adapting Ecumenical Methodism to the proposed world-leadership, is its intelligent grasp of vital sociological principles. A fourth adaptation for this providential call is seen in the number, the pecuniary resources, and the geographical distribution of Ecumenical Methodism.

I hasten to mention, as a fifth and final qualification for world-leadership, our appreciation of the Divine element in all true and lofty education.

Man's true life being from God, and in God, and unto God, all culture processes which recognize and utilize this fact lay hold of aims and motives and forces whose constant evolutionary efficacy and whose successive outcomes transcend all finite calculation."

The magnitude and efficiency of the Methodist forces make it imperative to put Christian education at the forefront and thought of the people. The Church must continue to put forth heroic efforts for her colleges in order that her youth may receive Christian culture for leadership in all great intellectual and religious movements of the twentieth century.

Chapter IX.

Literature and Publishing House.

“**A** WAKENED mind demands reading, especially Methodist mind. Whence comes the impulse? Wesley was a prodigy as a book producer. He published one hundred and nineteen volumes, including grammars of English, French, Latin, Greek, and Hebrew. He published fifty-two works of poetry, and five on music and collections of tunes. With such an origin, it is not strange that the Methodist Episcopal Church should publish from its Book Concern more than one-half of all the denominational religious literature issued in this country in the past hundred years. Put the religious literature of our Church in one scale, and all the literature of the Baptist, Presbyterian, and Congregational Churches in the other scale, and then add the enormous publications of the American Bible Society in the same scale, and the many kick the beam. The one outweighs them all.”—*Bishop Henry W. Warren.*

“**S**OME of the reasons why our people should take one or more of the *Advocates* has to do with the benevolent work of the Church. I heard the late Dr. Durbin once say that after years of study given to the missionary enterprise, he had found out that the circulation of the *Advocates* was one of the chief factors in that great benevolence. The people who read find out what is going on; they are prepared to understand the appeals that are made; they give intelligently. All other things being equal, the best collections come from those charges which take the largest number of Church papers.”—*Bishop Thomas Bowman.*

CHAPTER IX.

THE Church of Wesley has never forgotten its origin. Born and nurtured in a college, it has from the first given attention to education. The earliest leaders of the Methodists were soldiers well versed in literature and philosophy, and, in establishing societies of their own, they took steps to train their members in the common and higher branches of learning. In England, Mr. Wesley founded several institutions for the education of children and youth; and after Methodism was transplanted in America, Bishops Coke and Asbury founded a school at Abingdon, in Maryland.

The first itinerants in this country, though men not trained in colleges or theological schools, were masters of the Arminian system of theology, and they knew how to preach it. Yet some of them were scholars equal to the best. Bishop Asbury carried with him on his journeys his Greek Testament and Hebrew Bible; John Dickins, the founder of the Methodist Book Concern in Philadelphia, had been a pupil at Eton; James B. Finley was familiar with the Latin classics, and could repeat whole pages of Virgil and Horace; Francis Poythress was at the head of an academy of high grade, and John P. Durbin and Henry B. Bascom, who began their ministry in the backwoods of Ohio, rose to become, the one the president of a college, and the other the president of a university, and to command the respect of the

finest thinkers of America for their published writings. So of many others.

While our itinerant preachers, thrust into the work by the call of the Divine Spirit and the order of the Church, had few opportunities and less time for a collegiate or even a high-school training, they were fair English scholars. They studied their theology in the sermons and doctrinal tracts of John Wesley and the hymns of his brother Charles; they carried with them in their saddlebags their pocket Bible, the Discipline, and the Hymn-book; and if perchance these volumes constituted their entire library, from them they obtained their spiritual weapons of warfare which, through God, were mighty to the pulling down of strongholds.

Knowledge and piety are necessary adjuncts; and though unlettered men have often been instruments in the hands of God of converting souls, no Church has ever been permanently edified by an ignorant priesthood. Ignorance is not the mother of devotion, nor are revivals of religion confined to the uneducated. It is the glory of Christianity that it is so simple that a child can understand it, and yet so profound that a philosopher can not fathom its depths. It compasses the entire race of mankind, and adapts itself equally to the palace and the hovel, to the loftiest and the humblest. But its teachers should have a correct judgment in Divine things, a proper conception of salvation by faith, and a clear understanding of the meaning of God's Word, else they can not rightly instruct those who sit under their ministry. From the first our Methodist preachers have

made diligent inquiry at their Conferences concerning those who felt themselves called by the Holy Spirit, and sought admission into their ranks, as to their gifts as well as to their graces; and for many years courses of study have been laid down which all licentiates must complete before they are admitted to ordination. Thus, though the Church requires certain qualifications in those who would enter into its ministry, it is not open to the imputation of having a man-made priesthood.

Throughout all the ages the complaint of God against his ancient Church has proved true: "My people are destroyed for lack of knowledge." The influence of clergy and laity has been mutual, and we may convert the Scripture proverb, "Like people, like priest," and it will be equally true, "Like priest, like people." Where the leaders of the Church walk, the members of the Church follow. This is the order of Divine providence. The apostles counseled the elders to be "ensamples to the flock," not only in things spiritual, but in other matters; and no man in modern times has better obeyed this injunction than did Mr. Wesley. For the purpose of more fully instructing his societies in the things of God, he subsidized the press. He was the first to publish small religious works at a price which put them within the reach of all. Most of his own writings were thus issued. Many were in the form of penny tracts, so that the poorest could purchase them. In 1771 to 1774 he published an edition of his own works in weekly parts of seventy-two pages, stitched in paper covers, and sold at sixpence each. They were afterward issued

in thirty-two small volumes. The example thus set by Mr. Wesley was followed a few years ago with great success by the "Society for the Diffusion of Useful Knowledge," which distributed their own publications in serial parts, ranging in price from a penny upward. It is this price which gives name to the "Penny Cyclopaedia," one of the best cyclopedias of general information ever issued.

Mr. Wesley's first ventures were not financially successful. Speaking of his own edition of his works just referred to, he says: "I have labored as much as many writers; and all my labor has gained me in seventy years a debt of five or six hundred pounds." In later years, however, he found that his cheap publications brought him in a large income. He created an appetite for reading among his people, and as his societies grew, the demand for his books became enormous.

But not only were Mr. Wesley's own writings printed in this cheap form, but he undertook the publication of other standard works in other departments of literature. He compiled a History of England and an Ecclesiastical History, each in four volumes; a Natural Philosophy, in five volumes; a work on medical practice ("Primitive Physic") which received the commendation of several eminent surgeons; and a series entitled "A Christian Library. Consisting of Extracts from and Abridgements of the Choicest Pieces of Practical Divinity Which Have Been Published in the English Tongue," in fifty volumes. These were all sold at a comparatively low price. In a list, printed about 1780, of two hundred and sixty separate publi-

cations, including single sermons, tracts, narratives, and sketches, he does not include more than thirty which are charged above one shilling; and some of them are as low as a half-penny.

The plan devised by Mr. Wesley, of issuing cheap pamphlets on religious subjects, is the real origin of the great British and American Tract Societies. He was the first to engage in this enterprise; and in pursuance of his plan he undertook the publication of a monthly magazine, the first number of which was published in January, 1778. It was entitled *The Arminian Magazine*, as being the exponent of the system of theology embraced by him, and it has been continued without interruption ever since. It is now known as *The Wesleyan-Methodist Magazine*. In order to secure the proper distribution of Methodist literature, and indoctrinate the people in Methodist sentiments, he charged his preachers to "take care that every society is supplied with books." To Richard Rodda, one of his early helpers, he wrote: "You are found to be remarkably diligent in spreading the books. Let no one rob you of this glory. If you spread the *Magazine*, it will do good; the letters therein are the marrow of the gospel."

After the organization of the Methodist Episcopal Church in America, Bishops Coke and Asbury foresaw the value of a literature exclusively Methodistic in its character, and commenced the publication of an *Arminian Magazine*, so named, which was mainly a reprint of the one established in England, with some original matter of their own. All of the Churches then existing in this country were unfriendly to Method-

ism; but the rapid progress of the latter compelled it to publish not only apologetic tracts, but works in confutation of erroneous doctrine. At the Conference held in May, 1789, at Philadelphia, two book-stewards, as they were then styled—to-wit: John Dickins and Philip Cox—were appointed to superintend the publication of Methodist books. Mr. Dickins was to attend to the business of the office in Philadelphia, and Mr. Cox was to travel at large among the societies, and distribute the books that might be printed. In this work the latter continued for three years or more, until his death, and in the meanwhile circulated many hundreds of volumes. This was the beginning of our Book Concern, to which no capital had been subscribed or paid by the preachers, and to which Mr. Dickins loaned six hundred dollars of his own money. The first book which he issued was Mr. Wesley's edition of "The Imitation of Christ," by Thomas à Kempis, a work widely known and highly esteemed among all denominations of Christians. This was followed by the "Methodist Discipline," Baxter's "Saints' Everlasting Rest," "Preachers' Experience," "Minutes of Conferences," "Doctrinal Tracts," "Hymn-book," and others, so that when the earliest catalogue was published, in 1793, it contained the titles of twenty-six separate works. In 1893, one century later, the catalogue contained fully twenty-five hundred titles, exclusive of the Sunday-school publications, which number probably as many more. And in this array of more than five thousand books nearly every department of human thought is represented, except

the technical sciences and some of the learned professions.

Of the many and varied books published by the Methodist Book Concern, some have been of only temporary interest; but there are others of permanent value. Our history will always command attention; and there is nothing in secular literature more charming than the simple story of our early itinerants and their labors. All history is of value; but Church history, more than anything else, is the record of the world's civilization and progress. Biography constitutes no small part of history; and in works of this kind our Church excels. We have perhaps three hundred separate lives of men and women. Many of them have been unknown to fame, but "their works do follow them," and in widening circles their influence has extended to the ends of the earth. Multitudes arise up, and bless the name of Elizabeth Wallbridge, "The Dairyman's Daughter." And she stands not alone.

To works on theology the Church has paid special attention; but no less to those on experimental piety and devotion. As a mental stimulus there is nothing superior; and in the higher domain of thought, the clear region of pure dialectics, the reader will here find exercise for all his faculties. The world's great intellectual controversies have been theological, and the Church has learned through them to be "first pure, then peaceable." Some of the best literature in the English language is in the form of sermons, and in them may be found as many strains of eloquence,

as genuine oratory, as racy wit, as striking sentiments, and as rich a style as in the finest efforts of the study, the forum, or the bar. In addition, they have the merit of appealing to the consciences and hearts of the people in respect of their spiritual and eternal interests. Nor are they lacking in a practical application to things of the present life. Methodist preaching is intended to save men not only for the next world, but for this.

In poetry, except in its hymnology, which is rich beyond parallel, the Church has very little to show; and in fiction, outside of its Sunday-school libraries, scarcely none at all. The principal purpose of this species of literature is to impart pleasure, not to supply information. Still, fiction is often made the vehicle of valuable truth. More than any one book, Mrs. Stowe's "Uncle Tom's Cabin" stirred the hearts of the American people upon the subject of slavery. Even John Wesley edited and published for his societies a two-volumed novel which he thought conveyed useful lessons.

But the species of literature which is most in demand, and which is now the most widely read, is that which issues from the periodical press. The modern newspaper is the organ of parties, professions, and trades. Nearly every kind of business and enterprise has its representative; and these journals are often read to the exclusion of everything else. It is no uncommon thing to see ordinary laboring men and mechanics reading these papers during their respite from work at meal-times, or when riding on the cars. The fact is, we are a reading people; but men engaged

in the rush of business find little time to spare for anything beyond this class of reading matter.

When the Hon. Richard Rust established a public library in the city of Philadelphia, and gave to it his large collection of books, he expressly excluded from it all newspapers—those “organs of disjointed thought,” as he aptly named them; for he knew that no man who devotes his leisure time to them will be well disposed to carry on a close and consecutive train of thinking. Woe to him whose intellectual life is nourished solely by the daily newspapers! Yet one must read them if he seeks for general news, and desires to know the current history of events; but if, besides, he is avid of a higher culture, an enlarged view of men and things, a finer appreciation of the arts, both æsthetic and industrial, and a greater ability to grasp the leading questions of morals and of government, he must needs tread the broader paths of literature.

In the monthly magazines and reviews there is a better class of articles, and many of them are equal in style and value to anything printed in books. On topics of permanent interest there is also a greater variety. The same thing may be said of the larger secular weeklies, some of which print a magazine supplement. But these articles are hints at knowledge, rather than knowledge itself—an index, not a cyclopædia.

All of the leading Churches of America have denominational papers, and all of them have been established in the present century. For eighteen hundred years the Christian religion had its heralds in the pul-

pits, and its teachers in the cloisters and the schools, with such helps as occasional books and pamphlets could give it, as its only propagandists. The idea of tracts and weekly papers in its service is a modern one; but when society was ripe to avail itself of it, the idea was adopted. After the failure of the *Arminian Magazine* in this country—only two volumes were published—there were sporadic efforts to circulate other monthly magazines of a similar character among our people; but no successful attempt was made until 1818, when the *Methodist Magazine* was undertaken by the New York Book Concern. This has been published consecutively ever since, though subsequently changed into the *Methodist Quarterly Review*, and later into the *Methodist Review*, which is now issued bi-monthly. After a few years of experimenting with this magazine, it was deemed important that a weekly paper should be issued, so as to reach a greater number of readers, and to be of a more varied character. Accordingly the Church established in the city of New York its first *Christian Advocate*, in the year 1826. The *Zion's Herald* had already been begun in the city of Boston, but was for a time merged into the new enterprise.

As the population became more settled, and the number of Church members continued to increase in the South and West, there was a demand for more denominational papers in those sections of the country; and accordingly the *Western Christian Advocate* at Cincinnati was commenced in 1834; and in 1836 arrangements were made to publish papers in Richmond, Charleston, and Nashville. Within fifty years

from that time, the weekly papers of Methodism in the North, not including those published for the Sunday-schools, have increased to about thirty, and in the South to fifteen. A few of these are not official; that is, they are either private ventures, or are under the control and patronage of some of the Conferences. The total weekly issue of these papers amounts to about three hundred and fifty thousand copies, and counting four readers for each subscriber, the reading population of our Church is one million four hundred thousand persons. This is perhaps below rather than above the exact number, but it still leaves three millions of our Methodist people without any Church paper.

Our papers are worthy of a larger circulation, because they are, first, *religious*. To promote the spiritual growth of their readers is the principal reason for their existence. Next, they are *doctrinal*. To instruct the members in the doctrines held by their Church is not a small thing, though it was once more important than it is now, as our Bible helps are at present more abundant, and diffused through the agency of the Sunday-schools. Besides, nearly all the evangelical Churches are at agreement in matters of faith. Third, our papers are *loyal*, not only to our theological standards, but to our polity and institutions. But loyalty is consistent with freedom; and all the changes in our ecclesiastical economy and modes of action have first been discussed in the papers. The great question of lay representation was thus settled before its final ratification by the General Conference. Lastly, our

Church papers are the *messengers of news*. Whatever is said or done in Church circles or in the world is here told; and the reader has a more intelligent appreciation of the work accomplished by Christian evangelists for the salvation of men. St. Paul was greatly encouraged when he heard of the faith of the Ephesians, the Colossians, the Romans, and the Thesalonians; and such news may provoke others to renewed diligence in love and good works. Revival flames are often kindled by telling of revivals. In business speculations, when a man lays out money, he always wants to follow it up to know what returns it makes. Is it any less wise, when he becomes a partner in the Church, to desire to know how the partnership is succeeding? We are members one of another; what interests one, interests all. The weekly Church paper is like a letter from every other member of the firm.

Up to the year 1820 all our Methodist books were printed in the East; at first in Philadelphia, and after the beginning of this century in New York. But the growing importance of the West, the rapid increase of its population, and the lack of means for easy transportation, led the General Conference of that year to establish a branch of the Methodist Book Concern in Cincinnati. Martin Ruter was appointed its first agent. All books needed by him for the supply of the Western market were packed in New York, and sent by wagons, or on shipboard, to Philadelphia, thence by wagons to Pittsburg, and from that point floated down the Ohio in steamboats or barges. These books were sold only to the preachers at wholesale rates. There was no retail trade, except as the

preachers became the distributors of the books to the people.

Mr. Ruter occupied a small building on the southeast corner of Fifth and Elm Streets. The front room he used as his office, packing department, and storehouse. He conducted the entire business himself, carrying on the correspondence, keeping accounts, filling orders, and superintending the drayage. While engaged in this work, he prepared a spelling-book, which had a large circulation among the schools in the West and South, and the outlines of a Hebrew grammar. He also reprinted for the use of the Church, as stereotype plates were not then employed, "A Vindication of Methodist Episcopacy," by Nathan Bangs, for which there was a greater demand than he could supply by obtaining copies from New York. It is a small duodecimo volume of 166 pages, and the printing was done in Cincinnati in 1821 by Looker, Palmer and Reynolds, printers. Dr. Bangs afterward enlarged this book, and re-issued it under the title of "An Original Church of Christ." Both these volumes are now out of print. This was the precursor of a long array of publications in the West, and was followed during Dr. Ruter's term (1820-1828) by the "Minutes of Conferences," Sherlock on "Divine Providence," and perhaps others.

In 1828, Charles Holliday was elected agent, and rented a small house on George Street, between Elm and Race. This he occupied only a short time, when he removed his office to Walnut Street, between Third and Fourth. Here the Book Concern remained until after 1832, in which year John F. Wright was elected

assistant agent. The gains of the house had greatly increased during the preceding quadrennium, and, in view of a still greater prospective increase, two agents were deemed necessary to conduct the business. Nor was the expectation an idle one. In 1834 the *Western Christian Advocate* was commenced. There was then the need of larger accommodations, and the business was removed to Main Street, above Sixth. In 1839 the *Christliche Apologete* (Christian Apologist), a German paper, was established; and in 1841 *The Ladies' Repository* was undertaken. A book-bindery in connection with the printing-office was introduced; and the agents were now prepared not only to sell, but to manufacture, books themselves. The earliest books bound in the Concern were probably the Methodist Hymn-books, printed on a handpress from duplicate plates sent from New York.

The first books wholly manufactured in the Concern were "Strictures on Campbellism," by William Phillips, issued in 1837, and "History of the Wyandott Mission," by James B. Finley, in 1840. Since that time there has been an increasing activity in its general publishing interests.

In 1839 the Book Concern in Cincinnati obtained an act of incorporation from the State of Ohio; and about the same time the agents purchased lots on the corner of Main and Eighth Streets, including the old mansion built and formerly occupied by General Arthur St. Clair, one of the first brick houses erected in the city, and elegantly finished. The bricks in the wall were laid after the Flemish bond. Here the agents put up a substantial four-story brick building

in front for their business and bindery, and a printing-office on an alley in the rear. The St. Clair mansion was at first rented out, but was afterward, with a few alterations, utilized for editorial rooms and as a residence for the janitor. In these premises, on which new buildings were erected as needed, and two stories added to the front building, all the business of the house was carried on until 1870. In that year the agents, Luke Hitchcock and John M. Walden, purchased lots on Home Street, running through to Plum on the West, and bought a business house, four stories high, with a basement, not yet completed, on Fourth Street, adjoining and extending back to their lots on Home Street. On this latter street they erected a large five-story building, afterwards enlarged to six stories, for their printing department and bindery, and finished the front building for their bookstore, counting-room, editorial and Church society offices, chapel, and bishop's room.

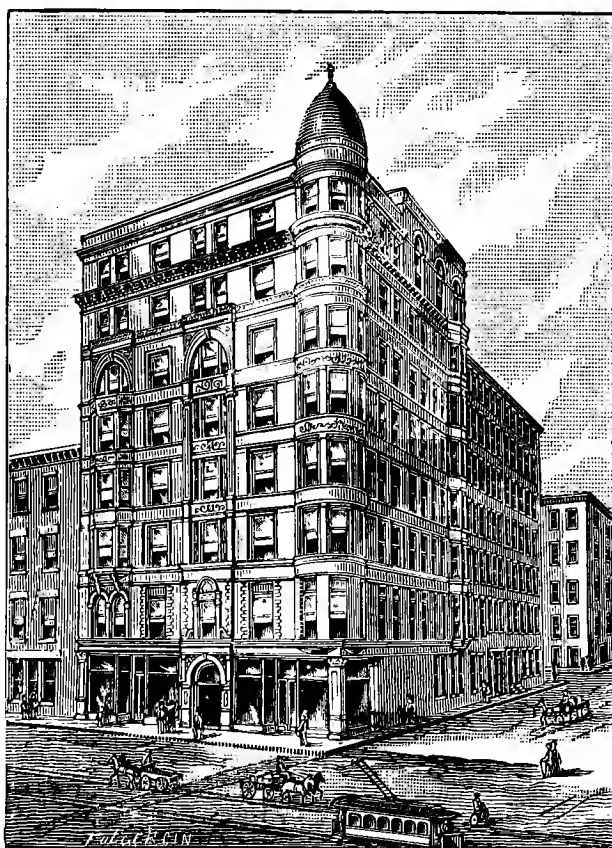
In process of time even these accommodations, superior as they were, became insufficient for the increased business; and a lot was purchased on the corner of Fourth and Home Streets, adjoining the lots already owned by the agents on both these streets. In 1893, a two-story structure on this lot was torn down, and in its place a stately and convenient building, eight stories in height above the pavement, has been erected. It is practically fireproof, and into it all the business of the house was removed. The book-sales department occupies the first floor; the Bible and stock-rooms are on the second floor; the counting-room and agents' offices on the fifth; edi-

torial rooms on the sixth; Freedmen's Aid and Southern Education Society on the seventh; and chapel, committee-rooms, and bishop's office on the eighth. The other floors are rented out for offices. When the old building was thus vacated, it was replaced with a new one, constructed in the same style as the one now occupied, so that the entire block is one of the finest and best appointed in the city of Cincinnati. There is thus room for any prospective increase of the business for years to come.

The prime object of the Book Concern has been from the first to "spread Scripture holiness over these lands." How well it has succeeded in doing so can scarcely be estimated; but in Cincinnati alone the book sales for 1896 amounted to \$205,302, and in 1897 to \$302,310; while the periodical sales for these years were, respectively, \$329,853 and \$321,019. During the century of its existence it has distributed many thousands of books, periodicals, and tracts, none of them of a misleading or questionable character. Some of its publications are equal in freshness and vigor to the best in secular literature; most of them superior in their teaching of heart-purity and a sound morality, and unsurpassed as guides in correct interpretation of Scripture, and, like it, all of them "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

But the diffusion of knowledge as well as the promotion of piety has always been felt by the Church to be a matter of importance. In the year 1843 the Cincinnati Book Committee submitted a plan for a "Social and Domestic Library" to the several Annual

Conferences, intended for the ultimate action of the General Conference. Already they had seen the value of such an undertaking. John Murray had issued in serial volumes a "Family Library" in London; Constable was publishing his "Miscellany" in Edinburgh,



WESTERN METHODIST BOOK CONCERN.

and the Harpers were reprinting many of these works in their "Family Library" in this country. Their cheap price and handy size procured for them a large circulation. They were introduced into many homes and into Sunday-school libraries, and were devoured with eager interest by even the younger class of readers. The plan proposed by the Book Committee did not meet with favor,—or at least no action was taken

upon it. The General Conference of 1844 had under consideration other matters of weighty importance, and the question of the Church and slavery occupied nearly all the time of the session. But what the General Conference did not sanction by adopting the plan, the agents have gradually carried into effect. Perhaps the scheme, if at that time it had been entered in, would have proved a failure; yet during all these years an approach has been made towards its consummation. The books which have been published during the last quarter of a century, or over, have justified the policy which was suggested a quarter of a century earlier. For, while at first only books of a strictly theological or devotional character were printed in the Book Concern, we have now works of a more miscellaneous sort, adapted to the wants of the family circle, young people's societies, and the Sunday-school,—such as were contemplated in the proposed Social and Domestic Library.

In this distribution of a sanctified literature the Western Book Concern has had an ample share. In history and biography, in theology and doctrinal treatises, in commentaries on the Bible, and in guides to the higher life, Ohio Methodists have excelled. So far our writers can be considered only as the pioneers of a riper age, embellished with all spiritual and intellectual endowments. "Tell ye your children of it; and let your children tell their children, and their children another generation."

Chapter X.

The Outlook.

“**G**REAT need the rich and the refined and the learned, but not at the price of abandoning the poor and the uneducated. We want a ministry equal to the best in the universal Church in erudition and pulpit talent and intellect; and we want a ministry that can go into the hamlet, hut, and the lowest cellar without overawing their tenants with its respectability. How can these two be obtained and continued? How can each class and each man be induced to move contentedly, spontaneously, and eagerly in his own sphere, unimpeded by jealousy against caste? Romanism can do it. Why not Methodism?”—*Whedon*.

“**G**REAT is the power of a life which knows that its highest experiences are its truest experiences, that it is most itself when it is at its best. What a piece of the man was for that shining instant, it is the duty of the whole man to be always.”—*Phillips Brooks*.

“**G**REAT will trust God. The blank interstices
Men take for ruins, he will build into
With pillared marbles rare, or knit across
With generous arches, till the fane's complete.”
—*Elizabeth Barrett Browning*.

CHAPTER X.

OHIO, one of the richest and fairest regions of the earth's surface, has witnessed a century of material and moral progress that is unparalleled in the history of the world. We have reviewed briefly but gratefully some of the historic achievements of the Methodist Episcopal Church upon Ohio soil. No one agency within the State has exerted a more powerful moral and spiritual influence, and contributed more to the cause of education, human freedom, and moral reforms, than this Church. She rounds out her first century with devout thankfulness for the record of past achievements and present prosperity.

The triumphs and progress of the past, however, must not lead the Church to forget the demands of the present. It is important to know the trend of history and the special problems of the age, and how to solve them. As we have studied the progress of Christianity in general and the growth of the Methodist Church in particular, not only within the State, but throughout the world, we have been impressed with the fact that the Church is moving forward with hope and enthusiasm, and keeping pace proportionately with the growth of the country itself. In the midst of the present signs of the greater growth and spirituality of the Church we can not take a despondent view. The slow, irregular, and spasmodic development of the Church in a few localities is no indication of the trend of the general progress.

There never was a time when there was so much zeal, devotion, and benevolence in the Church as there is to-day. The preachers, as a class, are earnest in presenting the gospel and living up to it. They are radiant with hope and aflame with zeal. The membership is not only on the increase, but the congregations are in earnest in the propagation of the gospel; and, as a rule, the people fill the churches. The voluntary contributions to the support of the Church and its benevolences, as well as for civil and local purposes, show that religious enterprises are conducted on a scale heretofore unknown.

Nothing like perfection, however, has been reached. In spite of the fact that the moral and spiritual conditions of the Church are healthier and better, yet the present conditions of society show that the Church is confronted with hindering influences and serious social problems. The outcome of these contending forces of evil and good is not without promise of success for all that is noblest and purest in our holy religion. It may be helpful to notice a few danger signals that lie along the pathway of progress of the Church, and then pass to consider some of the essential Christian forces which should operate for the overthrow of evil.

One of the dangers arises from the temptation to represent the Church by numbers rather than by the character of those who compose it. The numerical growth and preponderance of the Church signifies but little if we lose sight of the higher and deeper spiritual forces which the Church represents. Moral and religious growth can not be put on a mathematical

basis. Figures are outside the domain of spirituality. People sometimes unite with the Church for social or commercial advantages, but possess very little interest in her real spirit or aim. The spirit of Christianity is developed by means of Church organizations, and has "its exact phenomena, its numerical representations, its distinctly-cut channels, its streams of varying depths and velocity, registering water-marks all along their pathways." It is, however, impossible to measure all the forces that move and dominate the Church. Certain it is that care should be exercised that the Church is composed only of men and women who have been born again.

The Church, in her efforts to keep in touch with the world and increase her membership, may be tempted to make the entrance to her communion so easy as to obliterate the distinctions between the professor and non-professor. Such a Church will soon awaken to the fact that she can not shuffle off the influence and power of worldly members, and sooner or later must succumb to them, and so lose her evangelical prestige and power. The spirit of the Church is vastly more important than her form or numbers. The future improvement within the Church should be in the direction of the character of the membership.

Another signal of danger is the neglect of home life. The time has come for the Church to emphasize anew the power and blessedness of a refined Christian home. The home life of the people sustains a very important relation to the Church. If the father and mother are absent from home evenings, and neglect family ties

and fellowships, the children soon grow restless under the parental restraints, and, when age and opportunity permit, will seek society and pleasure outside the home.

In this stirring, throbbing age too little time is allotted in the home for developing strong, abiding affections between parents and children, and fostering a moral and religious life. The army of young people who walk the streets at night without any fixed aim, but to seek pleasure, will sooner or later become entrapped in Satan's wiles. The drift of young life is away from the Churches. It will continue to be so until parents think more of cultivating an intimate fellowship with their children than they do of club life, secret societies, and all gatherings that require their absence from home at night.

The evil does not stop here, but sometimes appears later in life in the form of a disregard for domestic life and a consequent lower tone of morals. The increase of club life and bachelorhood is at the root of much of the impurity of to-day. Intelligent and refined womanhood, strong, aspiring manhood, do not spring from a people who disregard the sanctity of home life. The most sacred place this side of heaven is the Christian home, where parents and children enjoy mutual love and confidence. The permanent and abiding force of the Church must emanate from such a pure source. The Church of the future that would exert a great influence in the world, must exalt the home life, where Christian instruction and paternal love go hand in hand in developing character that will reveal its power in the Church-life.

The progress of the Church is likewise menaced by the spirit of worldliness. Ohio has passed through the pioneer period, which witnessed great self-sacrifice, simple and economical habits, and sturdy manhood. A mighty stream of emigration from a large and highly developed section of the Eastern States flowed into the West, and leveled forests, cultivated rich lands, and covered them with prosperous homes. These natural advantages made possible the second period of large manufactories, increased values, and large wealth.

We are now in the third period, when we are tempted by our vast accumulations and material greatness to live a life of ease and luxury, with a consequent reduction of character. The material improvements tend to attract, dazzle, and charm the eye. The tendency is for the visible to take such a hold of men that they lose sight of the invisible; and then they are ready to say, "Is this not great Babylon that we have built?"

The Methodist Church has from the beginning of Ohio's history sought to make the mental and moral development of the people keep pace with the march of progress on material lines. The religious forces working in connection with man's voluntary endowments have produced our Christian civilization. The spirit of Christianity has been the dominating power in the control of the collective social body. All healthful development in the future must recognize this elementary constituent of social progress. If the spirit of worldliness floods the Church, it will cripple her power. The history of the world shows that a Church

as well as a nation invites failure and destruction whenever there is a disproportionate material development.

The only safeguard to our Christian civilization is to consecrate our wealth to God and ourselves to his service in the spirit of helpfulness to others. There is no other way to turn the current of thought and life from self-gratification to the development of a Christian civilization whose moral splendor shall outshine the brightest visions of the old prophets.

Again, the open dramshop, with its degraded manhood and wretched sophistries, is the colossal iniquity of the century and the greatest hindrance to the progress of the Church. The General Conference of 1896 declared that "the Christian's only proper attitude toward the liquor-traffic is that of relentless hostility." The saloons in Ohio for June, 1897, numbered nine thousand one hundred and eighteen; and the entire number of Church organizations of all denominations was nine thousand three hundred and forty-five. There are within the State nearly as many saloons as churches. The Methodist Church, with more than twenty-three hundred Church organizations and nearly three hundred thousand members within the State, is a mighty army in the field of conquest.

Dr. J. C. Jackson, Sr., has carefully estimated that the liquor-traffic in Ohio is responsible for forty-five per cent of idiocy, seventy per cent of insanity, eighty-two per cent of crime, and seventy-five per cent of pauperism.

The sum total of these four items of the saloon in account with Ohio is as follows:

3,705 idiots,	cost per year,	\$562,196 70
5,186 insane, .	cost per year,	890,176 90
12,596 convicts,	cost per year,	511,458 22
55,928 paupers,	cost per year,	1,035,000 00
<hr/>		<hr/>
77,415 rum victims,	cost per year,	\$2,998,831 82

This takes no account of the more than 3,000 drunkards who annually die in Ohio. It does not reckon in Ohio's share of the cost of the trial of the 53,436 whisky homicides, noted by the *Chicago Tribune*, from 1886 to 1896, nor of the 32,925 counted by Judge Parker of the Federal Court of Arkansas and the Indian Territory within six years, nor of Mrs. Helen Gougar's list of 3,004 wife murders by drunken husbands in one year. The Dow tax pays into Ohio treasuries about \$3,500,000 per year. It will be seen that this is but a little more than what the traffic costs the State for the mere support of its rum-manufactured idiots, insane, criminals, and paupers. It leaves almost nothing to offset the extra expense of trials, loss of labor, cost of liquor, and the like, which a late conservative estimate of the highest authority places at \$70,000,000 expense inflicted on the State annually.

In view of these startling facts the Church must redouble her efforts for the suppression of the saloon and the establishment of civic righteousness.

We should not limit our view to the obvious activity of evil agencies on the one side, without considering the active agencies for good on the other.

One of the triumphant forces at work in the field is the Divine truth. The Church is the nursery of truth. It is here that it is fostered, expanded, and diffused, because it is the strongest force against sin and vice. It is the one authoritative teaching of God; and the Church has the privilege of making it known to a sinful world. The work of reconciliation has been committed to the Church. Its authority over the mind and conscience of men must not be weakened or impugned. "The Word of God is sharper than any two-edged sword," and exerts more power in the world to-day than at any time in its history! It is the one instrumentality to persuade men to a voluntary acceptance of Christ. The Divine Word of Truth will supplant error, and prove its own inspiration through its power to take hold of men's minds and hearts. The voice of God speaks to every one who comes under its power, and enables him to say, "The statutes of the Lord are right, rejoicing the heart."

The Church invites humiliation and defeat whenever her faith in God's truth is weakened. The greatest leaders in the moral and religious world and the most active and successful Churches have been distinguished by their faith. The great need of the hour is "to preach the Word," and to let every sermon be a Divine message to sinful men. Some one asked Mr. Gladstone what was the great question of the day. He replied, "There is only one question; and that is sin and salvation." The Divine truths concerning repentance, regeneration, and our crucified and risen

Lord, are the greatest power for the uplifting of our fallen race to God.

The most vital part of the gospel is to make men righteous. The fruits of the gospel are in the conduct and character of the believers. This is the crowning proof of Christianity. People do not need so much dogmatic theology as ethical precepts and principles. They should be taught what is right and wrong in all relations of life. Correct believing and unrighteous living is not the moral code that will rescue the world from sin. The vital and essential doctrines of the gospel were made to harmonize with the ethical teachings.

The minister who preaches the Word so as to probe the hearts of hearers and bring life and actions to the bar of conscience, will not have to resort to entertainments and outside issues to secure an audience. We believe the gospel touches every important question of the day. The preacher, however, is not called upon to explode the objections of the corrupt enemies of the truth, and discuss questions irrelevant to a positive gospel message. He is to preach the reality of revealed religion and its power to transform character and correct conduct. Such a preacher will have hearers and be a center of power.

Next in importance to the Divine message is a wise and consecrated ministry. The transcendent dignity of the Christian pulpit must be upheld by devout and educated messengers of God. We presume that consecration is paramount; but education is only second in power. "It was the Prussian schoolmaster," said Von Moltke, "who conquered at Sadowa." The

land of scholars is the land of power. An intelligent ministry is an effective ministry. Men will always listen to a preacher with a clear, vigorous, and acute mind. Nothing short of a liberal education will fit a man for the most effective discharge of the duties of the Christian ministry. That man has an erroneous conception of his duty who will enter the ministry with but little preparation, and assume the most sacred responsibility of ministering to immortal souls.

Well did the far-seeing and now sainted Simpson say, "What the Methodist Church needs now is not more ministers, but better trained ministers;" to which may be added the saying of Bishop Foster, "A call to the ministry means a call to the most thorough preparation for the ministry."

The leaders of Israel must face the forces of evil and be capable of wisely directing the forces of Almighty God for their destruction. The gross materialism, lurking sensuality, destructive skepticism, political corruption, and the colossal iniquity of the liquor-traffic, demand Christian giants to work their overthrow. Preachers are better equipped for their great task if they have read widely, and trained all their mental powers.

The Church has proceeded upon the supposition that when she founded colleges and universities her future ministers must be educated. Each candidate for the ministry owes it to himself and to the Church to avail himself of these facilities, and become thoroughly furnished unto every good work. The laity are becoming educated. Young people in every village, town, and city are unwilling to tolerate an inferior

standard of ministerial culture. The highest possibilities of the ministry hinge on Christian education.

The Church is an organized form of Divine life. Wherever there is life, there is some form of it. The life of Christ is incarnated in his true followers, through whom he works for the extension of his kingdom. The Church has scarcely begun to utilize the active as well as the latent spiritual forces at her command. The ocean of electricity always existed, but it required intelligent effort to organize and consecrate it to an end. If we can secure the consecration of the latent energies of the Church, we may accomplish wonderful results for God and humanity. The true conception of the Christian Church is not that of a hospital where souls are nourished and prepared for heaven, but that of a grand army marching for the conquest of the world. The Lord works through the binding force of organized Christian effort, and keeps alive the good influences set to work.

Rev. G. P. Mains truly says:

“A paramount need of the hour is for ministers who have a genius for organizing their lay forces for spiritual work. The laymen in great numbers are willing to work; yet many of these, for want of conviction and use, are standing in the Church with idle hands, so many undeveloped spiritual possibilities. Let these possibilities but once be borne into active expression; let them be wisely organized and heroically led for achievement, and the Church will awaken in an hour to the conscious ability needed for the evangelization of every city in America.”

Each local Church should arrange for a concerted

action on the part of the members to visit regularly and systematically every unconverted family in the community, with a view to a neighborly acquaintance, and to influence for good. In some localities a good share of the spiritual force is expended in trying to keep alive the flagging life of the Church. The members resort to social gatherings, entertainments, and festivals, and say to the world, "Come and help save the Church," whereas the Church should be able to say, "Come into the Church and be saved." Such Churches must throw aside the pharisaical attitude towards the world, and be ready to go and do God's will, even if it does require assiduous toil and self-sacrifice.

In Ohio thirty-three per cent of the population belong to some branch of the Christian Church. Two hundred thousand young people, a strong and valiant army, are found in the Christian Endeavor Societies, Epworth Leagues, Baptists' Unions of the State. If all these Christian forces were federated and properly organized to carry forward a campaign against organized iniquity, nothing could resist their power and influence.

Another mission of the Church is to work for *social* as well as personal redemption. The individual is the unit of the family, and the family of society. If we get the individual right, we get the right social conditions. The Church can not overlook the importance of the transcendent value of a single soul. The work of the Church, however, does not stop here, but must extend her power for social redemption. She must study how to rescue the individual and so-

ciety from all organized forms of iniquity. She must be the active agent in business and society, and in political and civic affairs, and so develop the community conscience that it will work for the overthrow of the evil forces, and make for righteousness.

The danger is that in proportion as the Church attains power and strength she will be a conservative force and an ally of the existing order of things. It is historically true that the dominant Church has always erected barriers in the pathway of reform and the establishment of civic righteousness and sobriety.

“It was the Established Church of Jewry that crucified Christ as a disturber of the existing order of things; it was the dominant Church of Christendom that cried out upon Galileo and Columbus as disturbers; it was the dominant Church of England that haled Wesley out of its pale, and forced the Puritans to seek haven in the New World: they were disturbers. The dominant Churches of America supported slavery in practice, even after they were forced to abandon it in theory, and ostracized the Abolitionists as disturbers.”

Lincoln could not understand the defection of ministers; and Phillips had his conscience bewildered, and his moral sense outraged by the indifferent attitude of the Church regarding slavery.

Our Christian institutions have been founded and inspired by Christian principles. Their very existence is threatened by an organized saloon power and political debauchery. The cohorts and legions of evil have entered with soiled hands and feet our Christian institutions, and corrupted them. The demand of the

day is for good, strong men, with nobility of purpose, to wrest them from their hands, and drive back the invading foe, and give these institutions over to righteous action.

The lawlessness of the liquor power is illustrated in the effort to intimidate or bribe the politicians, thereby placing our representative system in peril. The Church must manifest its hostility to this pernicious power, and become increasingly political. Men of high character and integrity must be placed in public positions, who will work for civic righteousness. Good laws will be enacted and enforced when Christian men seek earnestly in their respective parties to have good, honest men nominated and elected. Wickedness will be overthrown, society purified, and Christ's glorious kingdom on earth established, if the Christians are only faithful in their day and generation.

The Methodist Episcopal Church in Ohio has abundant reasons for a hopeful and promising future. In view of her past history and present strength, she should walk steadily forward with a brave and trustful spirit in the footsteps of the Master, and work diligently until the Church stands before the world "bright as the sun, fair as the moon, and terrible as an army with banners."

Chapter XI.

Methodism in Cities.

“**T**O the neglected masses of the people, neither the fashionable atheist, nor the subtle philosopher, nor the humdrum orthodox sermonizer has any message which could be of the least avail. The mass of ordinary men can not live on the dead husks of negation and traditionalism. Ignorant and brutal as the lowest classes had been suffered to become, it was impossible that any form of religion should, in any way, reach them which did not go to seek them; which did not sympathize with them; which did not speak in a language which they could understand; which did not in very truth *believe in the Holy Ghost*; which did not bring them living truths, and a living God, and a living Savior.”—*Canon Farrar*.

“**A** LARGE proportion of the vice and misery abounding in large cities is owing to such facts as these: The people depreciate the dignity of labor, are ignorant of any occupation by which an honest living may be secured, and of the economies essential to home-making. Every avenue of employment offering any inducement is crowded by young women anxious to secure self-support. A large number of the applicants are unable to do anything well. It is not surprising that ‘ten thousand girls a year are lost in the maelstrom of sin in a single city.’ This wrong might be largely remedied if the youth were given industrial training, shown the advantages of skilled labor, and assured of employment. If instruction could be provided for girls in all branches of home service, cooking, sewing, dressmaking, in bookkeeping, stenography, typesetting, etc., and provision could be made for distributing these trained women over the country, where their skill and strength are in demand, incalculable good could be secured to young girls.”—*General Conference Report*.

“**I**F America is ever ruined, the Methodist Church will be to blame; for she is the strongest and most influential Church on the continent of America to-day, and can do more to turn back the tide of ruin than any other Church. Among her communicants, in her pulpits, and at the head of her schools she has some of the finest minds. We used to think the Methodists adapted to only frontier and missionary work. But the frontier of our country to-day seems to center in our large cities, where more missionary work is needed than anywhere else, and where our greatest peril is; and the Methodist Church adapted to the city as well as the country, and every kind of work, can do much to solve the problem—how to save America!—*Joseph Cook*.

CHAPTER XI.

THE growth of city evangelization commands more interest to-day than any phase of Christian work. There is no better place in the world to solve the question than in America. The growth of American cities is something phenomenal. This country will soon be a nation of cities. In the beginning of this century one-thirtieth of the population only were in towns and cities; now there is one-fifth. At the same rate of increase in population, fifty of our largest cities will double their numbers in less than twenty years. Truly, the cities are the storm centers of America. They are not only the centers of evil forces, but centers of religious reformation and theaters of great revivals. The time is ripe for a more thoroughly organized aggressive movement for the evangelization of our cities.

Sixty-two per cent of the population of our large cities are non-communicants. In 1890, Cincinnati had a population of 296,908; and the number of communicants of all the Churches was 115,777, or 39 per cent. For the same year, Cleveland had a population of 261,353 and 94,385 communicants, or 32 per cent of the population.

Methodism has flourished in cities, and continues to be an increasing power among the unsaved masses. Her doctrines and efficient methods are adapted to the non-church-going people. When Methodism be-

gan her work in this country a little more than a century ago, the cities were quite well occupied by other denominations. They had the advantage of wealth, learning, and social prestige, which powerfully assisted in establishing their Churches; yet Methodism has grown to equal any of them in the point of membership.

The Methodist Episcopal Church is not only keeping pace with the growth of population in great cities, but is making more rapid advance than the growth in population. In thirty of the largest cities the population from 1870 to 1890 had gained eighty-four per cent, while the membership of the Church had increased one hundred and two per cent, or nearly one-fourth faster. Its peculiar doctrines, its methods of religious work, and its adaptation to all classes of society has given it general favor.

In 1890, the Protestant communicants in Cincinnati and Cleveland were distributed among six leading denominations as follows:

CITIES.	Bap.	Cong.	Luth.	Meth.	Pres.	Epis.
Cincinnati,	4,063	1,047	1,252	6,849	5,110	2,253
Cleveland,	3,449	3,333	7,162	4,983	5,553	3,257

Note that the Methodist Churches have more communicants in Cincinnati than the Baptist, Congregational, and Lutherans combined; more than the Presbyterians and Congregationalists combined.

The following table shows the membership of the

Methodist Episcopal Church for thirty-seven years in four of the largest cities in Ohio:

CITIES.	1871.	1881.	1891.	1897.
Cincinnati,	3,138	3,630	4,658	5,384
Cleveland,	1,508	2,470	4,794	7,520
Columbus,	1,268	2,454	5,129	6,521
Toledo,	549	782	1,634	2,956

Compare the proportion of membership to the population, and the percentage of increase in population and in membership of the Methodist Episcopal Church from 1870 to 1890.

CITIES.	PROPORTION TO POPULATION.			PER CENT INCREASE.	
	1871.	1881.	1891.	Popu- lation.	Mem- bers.
Cincinnati,	1 to 69	1 to 70	1 to 64	37%	49%
Cleveland,	1 to 62	1 to 65	1 to 55	182%	218%
Columbus,	1 to 25	1 to 21	1 to 18	189%	305%
Toledo,	1 to 58	1 to 64	1 to 52	161%	198%

The Methodist Church is not doing all she should to evangelize the cities; yet these facts are encouraging, and inspire confidence that better work will be done in the future.

It is to be hoped that Methodism will escape the danger of becoming self-centered. The Church is something more than a social club for a select few. A Church imbued with the gospel will be active and earnest to reach all classes. The Methodist Church in Ohio has been reasonably successful in large cities; but we little dream of the possibilities before the

Church, if she will but utilize the means placed within her power. One reason why the Church has not made greater advances in cities is chiefly due, says Rev. A. U. Beall, "to the absence of a central directing mind of supereminent ability, backed by a permanent fund, the income from which should be sufficient to give freedom and energy to his movements." The National City Evangelization Union is certain to accomplish a great work in correcting many of the past efforts of the Church, and calling attention to wiser and better methods of work.

We herewith give in alphabetical order sketches of Methodism in forty cities in Ohio, written by as many different authors, who are familiar with the work in their respective cities. We hope these sketches will awaken a deeper interest in city evangelization, and inspire the membership of the Church with fresh impulses for working out the Divine mission of the Church to reach the unsaved masses in our cities.

METHODISM IN AKRON.

The first camp-meeting ever held in this part of the country was held a few miles southwest of Akron on the lands of Dr. Clarke. The "word preached was attended with power to the hearts of the people."

Gregg says that Akron "was frequently visited by Methodist preachers, who found a welcome home in the house of Mr. Paul Williams. Yet no society was organized until 1824. Rev. James McIntire, on the Huron Circuit, Ohio Conference, succeeded in form-

ing a class, consisting of Mr. Singlee and wife, Mr. Barkdull and wife, and a few others."

Rev. E. C. Gavitt states in his biography that he preached in Akron in 1829, in a warehouse owned by Mr. Green. During this year he established the first Sabbath-school in that city, with two teachers and nine scholars. Akron was at this time within the bounds of the North Ohio Conference.

In about 1832, and under the pastorate of Rev. John Janes, of the North Ohio Conference, the erection of the first Methodist Episcopal Church edifice was commenced, and it was several years in building. It was a plain wooden structure of 40 by 60 feet, and was located directly in front of the present one, and fronting westward. It was not entirely completed when destroyed by fire, March 16, 1841, Rev. John Robinson being the pastor at this time. Not disheartened by the misfortune in the loss of its church edifice, the society, with its scanty means, caused it to rise, phoenix-like, from its ashes, another of like character, which served as the spiritual birthplace of many who have joined the Church triumphant.

During the pastorate of J. D. Norton, in order to meet the increased wants of the society, it was found that the old church must undergo extension and reparation. The necessity for this having been urged upon the trustees by the pastor, the work of reversing its front, and of enlarging and otherwise improving it, was effected at a cost of about \$3,500. In the spring of 1867 ground was broken for the present edifice, and by the late autumn the stone foundation walls were raised to about one-half of their

intended height. The work of building was then permitted to rest for the winter, and was again resumed in the spring of 1868, and prosecuted to the entire inclosing of the building by the return of the autumn following. Another winter's cessation from the work was followed by its resumption in the spring of 1869, and by the completion of the Sunday-school and the remaining first-story apartments in April, 1870.

The present church edifice, erected during the years 1866-1872, was at the time a radical departure from existing practice in church construction; its principal peculiarity being its more prominent recognition of the Sabbath-school and accommodations for it than had been the custom in the past. The plan, since widely known as the "Akron Model," was the outgrowth of the combined efforts of Hon. Lewis Miller and the late Jacob Snyder, architect, both of this city.

It would seem useless at this late day to go into details regarding the plan of this church and school, as the "Akron Model" has been so widely adopted in the succeeding years that it has become well known, not only to Methodists, but to nearly all denominations in the country, as its general idea has been adopted almost universally in prominent buildings erected during recent years. Although the pioneer church built after this model, it is generally conceded that it has never been surpassed in working efficiency. Not only was it the first church built on these original lines, but it was the first Sunday-school operated on the graded plan. Methodism in 1897 was represented by five Churches, with a combined membership of 1,723 and 2,012 Sunday-school scholars.

METHODISM IN ALLIANCE.

A Methodist class was organized in Alliance, Ohio, in 1839, with eleven members. The Rev. M. L. Weekly was the first pastor, and the Rev. Simon Elliot the first presiding elder.

The first church building erected by this society was a modest frame structure, which stood in that part of the city formerly known as Freedom. This building was subsequently owned and occupied by the Friends, who purchased it from the Methodists in the spring of 1865.

The building until recently occupied, located on Main Street, was begun under the leadership of Dr. A. B. Leonard, in 1864. Dr. Leonard helped to dig the foundation, and in person managed the brick-yard where the bricks were burned, out of which the building was erected. Before the building was completed, Dr. Leonard was removed from the charge. He was succeeded by the Rev. Wm. Cox, under whose direction the building was completed and occupied by the society. The value of the building was estimated at \$20,000.

During the latter part of the pastorate of the Rev. G. B. Smith, D. D. (1889-1894), a subscription was taken for the purpose of securing funds sufficient to build a new church. This effort resulted in the securing of \$29,000. A fine lot was secured at the corner of Broadway and Freedom Avenue. This is one of the finest, if not the finest, building-lot in the city, so that the new church shall be "beautiful for situation, the joy of the whole community." When Dr. Smith

was removed by expiration of time, the Rev. E. A. Simons, D. D., was appointed to the pastorate. Under his very wise and efficient management, and by the aid of his taste and good judgment, a most excellent plan for the new building was secured; and the work of erecting the church was begun and under very careful administration carried forward till the close of the Conference year of 1896.

The work has gone forward somewhat slowly on account of the great financial depression, which has made the collection of money almost an impossibility. As the business conditions improve, the work will be pushed to completion; and when this building is completed, the Church in Alliance will have one of the most comfortable and commodious church-homes to be found anywhere.

On Sunday, March 6, 1898, the basement of the new church was occupied for the first time for worship. It was a great day to the Methodist people of the city. The Sabbath-school began the service of the day with an attendance of 573. The congregations were large at each service, those of the morning and evening numbering at least one thousand each. The Rev. D. H. Moore, editor of the *Western Christian Advocate*, of Cincinnati, Ohio, was present. He preached grandly at both services. Under his skillful management, \$6,400 was raised to pay off indebtedness, and to go forward with the work of completing the church. The society is now settled in its new home, and is hopefully looking forward to the time when the completed temple shall be theirs, and shall be owned of God in the salvation of souls. T. W. LANE.

METHODISM IN ATHENS.

According to "History of Hocking Valley," published in 1883, "the Methodist Episcopal Church is the pioneer religious organization of Athens, and, indeed, of the whole Hocking Valley. The Methodists have had a society here from the year 1800, when Rev James Quinn made a missionary tour up the Hocking Valley, and preached in Athens, and during the early as well as later years of their Church history here, have numbered among their preachers some very able, earnest, and useful men." Among the other pioneer preachers who labored to build up Methodism in Athens may be named Jacob Young, Peter Cartwright, Cornelius Springer, Curtis Goddard, Absalom Fox, John Ferree, and Robert O. Spencer.

It will be seen from the above that the Methodist Church in Athens is nine years the senior of her Presbyterian sister; three years older than the State of Ohio; and was five years of age when the county of Athens was erected by legislative enactment into a separate county.

Until 1813 the struggling little society worshiped in private houses, being too small and too poor to furnish for itself better accommodations. In that historic year, however, a little brick church was erected, and was occupied until 1837, when the more commodious edifice on College Street was built. In 1861, this house, proving inadequate to the needs of the growing congregation, was thoroughly remodeled. Since then it has had several improvements made from time to time, one of the most important being the ad-

dition of a comfortable lecture-room in the rear of the main building, built in 1875. Last year the audience-room was remodeled and handsomely furnished at a cost of some \$3,000, and is now one of the most beautiful and comfortable places of worship in Southern Ohio. The massive pulpit furniture of carved oak (than which there is nothing more handsome anywhere) was the gift of Professor W. M. Stine, a memorial tribute to his wife, Mrs. Corinne Super Stine.

In 1828, under the pastorate of Rev. Henry S. Farnandis, the Church enjoyed a great revival, at which such men as J. M. Trimble, the son of Governor Trimble, and afterwards for many years one of the most prominent and useful ministers of Ohio Methodism; Edward R. Ames, who for twenty-seven years was one of the bishops of the Methodist Episcopal Church; and William Herr, late of the Cincinnati Conference, and a tower of strength in the ministry of the Church for more than sixty years, were among the converts. In addition to these distinguished men there have gone out from the Athens Methodist Church, Bishops Earl Cranston and C. C. McCabe, and Dr. D. H. Moore, the able and beloved editor of the *Western Christian Advocate*, with many other equally faithful servants of the Master.

Methodism in Athens was never stronger than it is to-day. With a membership of more than five hundred (including the probationers); a Sunday-school numbering some three hundred; an Epworth League and Junior League, both well officered, the Church is thoroughly organized for the successful accomplishment of its mission.

D. C. THOMAS.

METHODISM IN BARNESVILLE.

Methodism is closely associated with the earliest history of Barnesville, Belmont County, Ohio. In 1806, James Barnes, of St. Clairsville, entered the land on which the village now stands, and formed a partnership with Rev. James Rounds to start a tannery. It was stipulated, as a part of the agreement, that two acres of land should be set apart for a Methodist church and burying-ground, and that Mr. Rounds should have the right to select the spot. The place selected was indeed "beautiful for situation." Bishop Asbury, who was making an episcopal tour through Ohio the next year, visited Barnesville, and when taken to the site selected for the church, remarked: "Brother Rounds, you have chosen wisely; now build your house, and, my word for it, Methodism will take possession of both town and country." His prediction has been verified.

The first sermon preached in Barnesville was by James Rounds, a local preacher, at his own house. After the sermon a society was formed, class-meeting held, and Methodism planted. In 1808, Robert R. Roberts, who afterwards became bishop, was sent to this circuit, and was greatly successful in carrying forward the work. In the year 1810 the society built the first church on the spot selected by Mr. Rounds. It was a rude structure, built of large logs, roughly hewn, clapboard roof, puncheon floor; slab seats minus backs; a large, open fireplace at each rear corner, sufficiently capacious to receive the proverbial "big back-log." The pulpit, with its filigree trim-

mings, was placed between the two fires (rather significant), and, of course, the indispensable "mourners' bench" in front.

About the years 1811 and 1813, Rev. James B. Finley traveled this circuit, and imparted to it a good measure of that spiritual vigor which so characterized that holy man.

But the time came at length when a new house must be built. The rough log had lived its day. For twelve years it had been used for worship, and it must give way to something better. In 1821 it was determined to erect a brick building just east of the log structure. A plan was submitted by Mr. Charles Scurr, which was accepted; and to him was awarded the contract for building. The ground plan was 40 by 50 feet, one story.

In 1822 the house was ready for occupancy; and the congregation, with joyful hearts, because "the wilderness and the solitary place" were indeed being made glad, moved into their new church-home. The first sermon was by Rev. John Graham, and, did space permit, a long list of the families might be named which, strong in the faith of the gospel, laid here the foundation of an enduring spiritual fabric.

In 1853 the Official Board concluded that the interests of the Church would be subserved by making Barnesville a station; and the action necessary to that end was taken. So the Conference of 1854 recognized the change, and Rev. John W. Baker was sent as the first pastor. While many had their misgivings as to the advisability of the change, yet the Lord recognized the work in the conversion of ninety souls that first

year. Rev. John Coil, who several years afterward was mobbed in Pennsylvania for his bitter denunciation of the liquor-traffic, and from which vile assault he never recovered, was sent as Mr. Baker's successor. During his pastorate it dawned on the society that the brick on the hill was too small for the largely-increased congregations, so it was determined to seek a more central location, and build on a larger scale. The best available location proved to be the corner of Chestnut and Church Streets. Accordingly the lot was secured, and the work began. The house was to be a brick, two-story, 48 by 72 feet, with a gallery across the rear end of the upper audience-room.

The first revival service held in the new church resulted in just one hundred souls being converted. And so the Lord owned the work. Dr. I. N. Baird, president of the Pittsburg Female Seminary, conducted the dedicatory services, and another victory was inscribed on the banner of Methodism in Barnesville. While Rev. J. L. Deens was pastor, in 1863, the society was seized with the idea that we were strong enough and generous enough to entertain the Pittsburg Conference. So a cordial invitation was extended to that body, which was accepted. The Conference was held in the spring of 1864.

The greatest revival in the history of the Church visited this people under the pastorate of Rev. S. L. Binkley, a missionary from China. It lasted over two winters, and more than four hundred souls professed conversion. During his labors at Barnesville the East Ohio Conference held its session there, and was royally entertained. Bishop Foster presided, and

his sermon on the Sabbath, from Psalms viii, 3-5, was a marvel in thought and eloquence.

Once more it became apparent that the church was too small for the largely-increased congregations, and it was voted once more to build larger. The site being too small for the new plan which was adopted, the very desirable location on the corner of Church and Broadway was secured, and the work undertaken. Possibly—yes, probably—Dr. C. E. Manchester was sent to this charge with a view to carrying the project to completion. And, verily, he proved to be the right man. The old church and lot having been sold, a large frame tabernacle, 40 by 70 feet, was hastily built; and in this rude structure the Lord visited his people for one whole year. But it did seem like getting back to first principles. The plan of the new church-building was on the most modern scale, and combined as fully all the advantages and conveniences as could be well united in a single structure. The total cost was \$26,000. The tabernacle was abandoned in May, 1890, and the Sabbath-school room occupied. The new temple was at length completed, and Sabbath, September 28, 1890, set as the day for dedication. Bishops Joyce and Thoburn conducted the services, and after a debt of \$7,000 was provided for, the place was solemnly dedicated to the worship of Almighty God. And so still another victory was the heritage of Barnesville Methodists.

Methodism began in Barnesville with the laying-out of the village, in 1806; and the close of the century still finds it pushing onward to still greater work. True, there are the Presbyterian with its 350 members;

the Disciples, 350; the Friends, 100; the African, 150; the Roman Catholic, 150; but the Methodist with 900 members holds on its way towards lifting this community into higher and holier life. May her star never dim!

J. D. TALBOTT.

METHODISM IN BELLEFONTAINE.

The Rev. John Strange, who was widely known as a pioneer preacher in Indiana and Ohio, is said to have preached the first Methodist sermon in this region, about the year 1816, in the old town of Belleville, located south of the present site of the Logan County fair-grounds. He was a frequent guest in the log-cabin of Samuel Carter, which was situated south of the town on the site now occupied by the residence of William P. Carter. The town of Bellefontaine was laid out in 1818 by William Powell, and soon outstripped its rival, and became the center of missionary operation in this county. Such men as the Rev. James B. Finley and the Rev. Russel Bigelow, whose fame as great preachers and heroic missionaries in these primeval wildernesses of Ohio will never be forgotten, were frequent visitors in these parts, and did effective work in laying the foundation of Methodism in this vicinity.

The first church-building, or, as it was then called, meeting-house, was a little brick structure, 20 by 25 feet, located on the lot now occupied by the residence of Robert Lamb. The lot was conveyed by Samuel Newell to the trustees of the Methodist Episcopal Church for fifty-five dollars, the date of the deed being December 18, 1826. The church was then in process of erection, and was completed early in 1827.

In 1839, during the pastorate of the Rev. William Morrow, a new and larger church was built upon the site of the old edifice, costing one thousand one hundred and thirty-nine dollars. He was supported in the enterprise by a zealous body of men, foremost among whom were Lemuel G. Collett, Noah Z. McColloch, Daniel Hopkins, James Starr, Jonathan Seamen, and Isaac S. Gardner. The church was completed and dedicated in 1840, the dedicatory sermon being preached by the Rev. Adam Poe.

Bellefontaine was made a station in 1847, during the pastorate of the Rev. Samuel L. Yourtee, and from that time the work of the Church was blessed with an increasing growth and prosperity. A division occurred in 1853, while the Rev. David Rutledge was pastor, the congregation worshiping in the old church, calling itself First Charge, and the other calling itself Second Charge, and worshiping for a short time in the little brick church which was located back of the present African Methodist Episcopal church, and was recently torn down. The Second Charge soon projected a church edifice, and located it on the southwest corner of Main Street and Sandusky Avenue. The congregation was not a wealthy one, and it was only after hard work and the most rigorous self-denial that they finally brought their handsome church to completion at a cost of seven thousand dollars.

The two charges were consolidated in 1858 at the conclusion of the pastorates of the Rev. Franklin Marriott and the Rev. Oliver Kennedy. The Rev. Thomas Parker was the first pastor of the united congregations. His deeply spiritual and magnetic

eloquence is still remembered by many of his old parishioners. The Church now entered upon a period of great prosperity. The pastoral term was increased to three years in 1864, and for five successive pastorates the full term was served; namely, by the Revs. Wesley G. Waters, L. A. Belt, Isaac Newton, S. L. Roberts, and E. D. Whitlock. Since 1863, with the exception of two years, there has not been a pastorate of less than three years' duration.

In the autumn of 1885, during the Rev. Isaac Newton's second pastorate, occurred what is known as the Great Bitler Revival, which resulted in about two hundred accessions to the Church. The church-building now became inadequate to accommodate the growing congregation. A new church was accordingly erected, and the dedicatory services were held Sunday, June 23, 1889, Bishop John P. Newman preaching the sermon. It was a great occasion, fully sixteen hundred people being present; and under the efficient management of Presiding Elder L. A. Belt, nine thousand dollars was raised in subscriptions to cover the total indebtedness.

The church edifice was at first thought to be entirely too large, but already the large congregations and the growing Sunday-school often crowd its utmost capacity. But growth in numbers, large congregations, financial achievements, and the outward evidences of prosperity do not suffice. We need spiritual power, intelligent zeal, and consecrated Christian activity.

C. R. HAVIGHORST.

METHODISM IN BUCYRUS.

The Methodists were the first religious body to enter into Crawford County, and have been the leading denomination. In 1821, Jacob Hooper was appointed preacher-in-charge, and, his circuit being seven hundred miles around, he reached here but once every eight weeks. Jacob Young was presiding elder. In 1822, Thomas McCleary was preacher-in-charge; and in 1823 the circuit was made smaller, and, James Roe being appointed junior preacher, the people had preaching every two weeks.

It was in this year that two brothers, John O. and William Blowers, began a most active work in Crawford County. They came from Vermont, and were of Puritanic stock, fairly well educated, having good libraries for those days. They were a great help to the community,—they aided in educational work, assisting in building the first schoolhouse in their township; they organized the first Methodist class which was connected with the Bucyrus Church; organized the first Sunday-school in the county, and John was the first superintendent. They were the first to be licensed to preach the gospel in the county; and they did good work for the Master, being powerful in revivals, and helpful in teaching in the schools and in the Sunday-schools, having a restraining influence over the lawless, enforcing the observance of the Sabbath. One incident in John's life shows his regard for the Sabbath. Having sold a mill he had built on the Sandusky, a few miles above Bucyrus, the party buying it ran it on Sunday; and John, not being able

to stop it, bought the mill back, and then it was not run on Sunday. Communities settled by such men felt the effect of their lives for many generations.

During the year 1832 the first church was built, which was also the first in the village. The land was given by Mr. Norton, who was the earliest settler here, he giving us a large lot on Mansfield Street, which we held and occupied, with church and parsonage property, for sixty years. The church was a one-story brick, and was used twenty years.

In 1849, David Gray, Gabriel Williams, and Jesse Durbin were the preachers; and in 1850 the new two-story brick church was begun, which was built on the site of the first one built, and in 1851 was dedicated by Adam Poe.

In 1888, Rev. J. S. Reager was appointed as preacher-in-charge. He made himself felt in Bucyrus with his pushing spirit, and soon a new church was talked of; and by the aid of a strong force of good men and women and an efficient Building Committee, composed of the pastor, Judge J. C. Tobias, M. R. Lewis, M. J. Monnette, and Col. H. M. Deal, plans were prepared, and a lot purchased, and the old church property sold; and on September 10, 1889, Dr. Earl (now Bishop) Cranston laid the corner-stone of one of the best churches in Ohio Methodism. It was completed and dedicated in the fall of 1890, by David H. Moore, editor of the *Western Christian Advocate*.

The people of Bucyrus are progressive, and the Church has in it many public-spirited men, and those prominent in business and public circles. There is a great future before the Methodism of Bucyrus.

Since the building of the new church the membership has doubled, and still, with the resources at hand and the splendid church-building, greater things can be expected.

M. J. KEYES.

METHODISM IN CANTON.

The first preaching in Canton by ministers of the Methodist Episcopal Church was in 1817, by J. A. Waterman, presiding elder, and J. Graham, circuit preacher.

During the year 1833-34 there was erected a frame church. The Sabbath-school was reorganized during 1836. The church was sold in the year 1866, and removed to the southwest corner of South Cleveland Avenue and Seventh Street.

In 1856, Canton became a station. In 1862-3, during the pastorate of S. P. Wolf, the new brick church on the corner of West Tuscarawas and Poplar (now Cleveland Avenue) was built. The church was dedicated on the 13th of March, 1864, by Edward Thomson, D. D., and Thomas Bowman, D. D., both of whom were afterwards made bishops.

A fact worthy of special mention in this connection is, that the church, costing \$45,000, was dedicated entirely free from debt, and on the date of dedication a missionary contribution of over \$6,000 was given as a thank-offering by the congregation.

At the session of the Pittsburg Conference held in Canton, in March, 1876, the Conference was divided, and that part of it lying in Ohio became, with the Ohio part of the Erie Conference, the East Ohio Conference.

Sunday, January 2, 1881, was a clear but intensely

cold day, and the occasion of the second quarterly-meeting of that Conference year. The presiding elder, Dr. B. F. Brooke, being absent, the pastor, Dr. Hiram Miller, officiated in his stead.

He had closed his sermon and just commenced the communion service, when the alarm of fire startled the congregation. It was discovered that the church was on fire between the ceiling and roof. Under the assuring counsels of the pastor a panic was averted, the people leaving in such perfect order that persons outside thought that they were being regularly dismissed, without any knowledge of the fire.

By reason of their inability to secure promptly a sufficient supply of water, owing to the frozen condition of the fire-hydrants, the firemen were unable to check the conflagration, which increased with such rapidity that within a brief time the massive and beautiful structure was destroyed beyond repair.

A committee was at once appointed to correspond with different architects, with a view to either repairing the burned building or erecting a new church. After numerous meetings of the Board, it was decided to tear down the walls of the old church, and build an entirely new structure on its site, Mr. Frank Weary, of Akron, being selected as the architect.

In the meantime it was decided to accept the offer of the Second Methodist congregation, and hold our services in their church until we could find a suitable room to be occupied, pending the erection of our new church. The following March, the congregation began holding services in the Monitor Block, which had previously been rented and fitted up for the purpose.

Here the congregation continued to worship until December 17, 1882, when the Sunday-school room of the new church was completed, and the congregation held its services therein until the completion of the entire edifice.

The auditorium being completed and the pews temporarily located (the work being expedited as much as possible, with a view to accommodating the Annual Conference, which held its session therein, commencing September 26th), the formal dedication of the church took place on the preceding Sunday, September 23, 1883, Bishop C. D. Foss officiating. The furnishing, carpeting, upholstering, heating, etc., were not, however, completed until December 1st following, when it was permanently occupied.

The church property, not including the ground which it occupies, cost \$137,000, and it was dedicated free from debt. A pleasant, well-furnished parsonage adjoins the church on the south.

During the years that have elapsed, three other Methodist Churches have gone out from the mother Church; viz., Simpson, Dueber Avenue, and Lawrence Avenue.

First Church, at this time, has a membership of over twelve hundred, a Sunday-school of eight hundred and fifty, a strong Epworth League, and is well equipped and doing excellent work. One of the strong features of this Church has been for years its large and enthusiastic prayer-meetings. One may expect to find the lecture-room filled to overflowing almost any Thursday evening of the year in ordinarily pleasant weather.

First Church enjoys the distinction of having President McKinley as one of its members, and as a trustee. The present pastor is Rev. C. E. Manchester, D. D., who was an army comrade of President McKinley, having served in the same regiment with him. In 1897 the four Methodist Churches had an aggregate membership of 1,802.

Methodism is an acknowledged power in Canton, being numerically much stronger than any other denomination in the city. C. E. MANCHESTER.

METHODISM IN CAMBRIDGE.

The first Methodist preacher to preach in Cambridge, so far as known, was Peter Cartwright, who in 1807-8 traveled the Muskingum and Kanawha Circuit of the Ohio District, Western Conference. He says, in his autobiography, that it was four hundred miles long; up the Muskingum north of the Ohio River and up the Kanawha south of the Ohio River, and that in making his round he had to cross and recross those rivers four times, and that this year he had hard work to keep soul and body together. Thomas Sarchet, a pioneer settler, leaves this record: "There being no religious worship established here by any denomination, I wrote to the Baltimore Annual Conference of the Methodist Episcopal Church to send us on a preacher. The Rev. James Watts was accordingly sent on. From that time my heart and my house have been open to receive the preachers, and my wife and myself have done all we could to render them comfortable, and to open their way to be useful among the citizens. A class was raised principally of the French,

who were among the earlier immigrants to Guernsey County, many having come from the island of that name. For ten or fifteen years we struggled pretty much alone without being joined by many Americans. Ultimately they began to come in, and Methodism takes hold on the community." As Rev. James Watts came from the Baltimore Conference, which is a Spring Conference, this society was organized some time in the summer of 1808.

He mapped out the Wills Creek Circuit of the Ohio District, Western Conference, John Sale, presiding elder. Revs. James Watts and William Young were returned to the Wills Creek Circuit in 1809-10. This circuit was half as large as the East Ohio Conference. The following were the appointments: Zanesville, Cambridge, Leatherwood, Barnesville, St. Clairsville, Cadiz, Stillwater, New Philadelphia, Sandy Creek, Canton, Sugar Creek, Whitewoman, and Wapatomica. In 1810-11, James B. Finley was sent to the circuit; James Quinn, presiding elder of the Chillicothe District, Western Conference. We shall not speak of James B. Finley; his work and labors and books are written deep down in the history of Western Methodism. In 1811-12, John Strange and Jacob Mills were sent to the circuit. John Strange—Strange by name and nature—was the Boanerges of Western Methodism. He rode his circuit with a hunting-knife in a scabbard at his side, a trusty rifle swung over his shoulder, not caring what might befall him so that he made full work of his ministry and finished his course with joy.

The first preaching-place in Cambridge was at the

house of Thomas Sarchet; then, after the first courthouse was built, upstairs in the grand-jury room. Then in the lower room of the Masonic Lodge, now a part of the brick house on the southeast corner of Seventh Street and Steubenville Avenue.

The first church was built and dedicated in 1833, David Young and Henry Whiteman, preachers on the Cambridge Circuit, Dr. Joseph M. Trimble preaching the dedicatory sermon. This church cost three hundred dollars; lot, fifty dollars.

The second church was built and dedicated in 1854, Revs. Andrew Magee and William Gamble, preachers on Cambridge Circuit, and Rev. James G. Sansom preaching the dedicatory sermon. This church and lot cost six thousand dollars.

The third church was built during the pastorate of Dr. W. H. Locke and Dr. J. R. Mills on Cambridge Station, and was dedicated January, 1886, dedicatory sermon preached by Bishop Edward G. Andrews, assisted by Dr. Joseph M. Trimble and Dr. C. H. Payne. This church cost thirty-two thousand dollars. Dr. S. Burt, present pastor.

Methodism, with a fine church, having a membership of 715 in 1897, makes her a power for good in the community

C. P. B. SARCHET.

METHODISM IN CHILLICOTHE.

Undoubtedly the first Church people in Chillicothe were Presbyterians. The negotiations with General Massie for the first settlement here were carried on by a Presbyterian clergyman, the Rev. Robert W. Finley, for himself and members of his congregation

in Kentucky. They came in April, 1796. But the Methodists followed soon after, and it was not many years before Finley himself, and his sons, were members and preachers in the Methodist Episcopal Church.

We have no certain knowledge of who the early Methodist settlers were until we come to Dr. Edward Tiffin and Everard Harr, both local preachers. Dr. Tiffin first came out in May, 1797, with his brother-in-law, Thomas Worthington. They both returned to Virginia, and the next spring, March, 1798, again set out, Tiffin from Charlestown and Worthington from Shepherdstown, Va., with their wives and a party of relatives and freed slaves, to make Chillicothe their permanent home. Everard Harr emigrated from about Carlisle, Penn., and settled in Chillicothe, also in 1798. These two, Tiffin and Harr, with their wives, were certainly among the earliest well-known Methodists in Chillicothe.

Whether any Methodist traveling preachers, or itinerants, as they were called, visited and preached in Chillicothe prior to 1799 can not now be known, but prior to that time, Dr. Tiffin, for some reasons not stated—but partly, perhaps, because there was no Methodist society in the town—organized one at Anthony Davenport's, on Deer Creek, twelve miles north of Chillicothe, where he had regular appointments for preaching and meeting the class, to which both he and his wife belonged.

Everard Harr, on the organization of the first society of the Methodist Episcopal Church in Chillicothe, was appointed its leader. He is described as “a moderate preacher, but a man of deep piety and of great simplicity of manners.”

A session of the Western Conference was held at Bethel Academy, Jessamine County, Kentucky, on May 1, 1799, at which Henry Smith was appointed preacher for the Miami Circuit, in the territory northwest of the Ohio River. Scioto Circuit does not appear in the Conference Minutes until 1800, when it and Miami are stated as being in the Northwest Territory, and Henry Smith is named as the preacher on Scioto Circuit, he having been so appointed, probably at the session of the Holston Conference, held at Dunworth, in April, 1800. Mr. Smith afterward published a book, styled "Recollections and Reflections of an Old Itinerant," covering several hundred pages, in which, among other things, he gives an account of his proceedings on the Scioto Circuit.

He says: "On Sunday, October 13, 1799, I preached at Anthony Davenport's, on Deer Creek, twelve miles north of Chillicothe, where Dr. Tiffin had organized a society, and had his regular appointments. Monday, the 14th, I rode down the river to Chillicothe, and put up with Dr. Tiffin, with whom I had long been acquainted in Virginia. He had often preached in our neighborhood, and sometimes at my father's. He and his excellent wife received me as a messenger of Christ, and treated me with great kindness. She was one of the most conscientious and heavenly-minded women I ever saw. She was, indeed, a mother in our Israel. About that time a report was put in circulation that the Doctor had given up his religion; he laughed at it, and said: 'It would not do for me to backslide, for my wife would let me have no peace.' The Doctor, however, refused to take any

part in religious exercises in Chillicothe, out of his own family: he had reasons for it.

“Tuesday evening, October 15, 1799, I preached my first sermon in Chillicothe; I think in a school-house. Half the congregation had never before heard a Methodist preacher. I never saw a people more orderly or attentive, except one poor drunkard, who came in drunk, and made some disturbance; but the people paid little attention to him. From that time I preached in the town once in three weeks, when I could get a place to preach, and generally in a school-house. There was a log house called the Presbyterian meeting-house; but I had no access to it. The morals of the people were such as are common in newly-settled countries, and religion was despised, particularly Methodism. We had, however, a few faithful souls, who held fast to their integrity, and adorned their profession.

“Sunday, July 7, 1800, I preached to a large and serious congregation at Davenport’s, on Deer Creek, at eleven o’clock, and rode twelve miles to Chillicothe, and preached again under the trees, it being a pleasant evening. Then and there I organized the first Methodist society in Chillicothe.”

The next authentic information we have, following that of Henry Smith, is found in Bishop Asbury’s Journal. He visited Chillicothe in September, 1803, while Sale and Timmons were the traveling preachers on Scioto Circuit. He notes that on Saturday, September 24th, of that year, he rode from White Brown’s, on Deer Creek, to Chillicothe, fifteen miles, through lands generally rich. He preached on Sunday at the

court-house (used also for a State-house, Ohio having been admitted into the Union as a State in the preceding March). He had "about five hundred hearers, and would have had more had not the rain prevented." On Monday he "came away from Governor Tiffin's, across the fat lands of Paint Creek."

In the Minutes for 1804, the Western Conference is made to embrace four districts, one of them called the Ohio District, including all the circuits in Ohio, and one on the Guyandotte River. William Burke was the presiding elder, and William Pattison and Nathan Barnes preachers on Scioto Circuit. The next session of the Western Conference was to be held at the same place as in 1803—viz., Mt. Gerizim, Ky.—October 2, 1804, when Louther Taylor and Caleb W Cloud were appointed to Scioto Circuit.

About this time the first movement for the building of a meeting-house in Chillicothe for the use of the Methodist Episcopal Church was set on foot. The assistant preacher of the Scioto Circuit, Caleb W Cloud, nominated, and the society in Chillicothe elected, John Shields, Everard Harr, Joseph Gardner, William Rutledge, and Thomas Scott trustees to superintend its erection. The writer knew all of these men, except Harr, who died in 1811, and Shields, who moved away in 1817. At least three of them were local preachers. On November 6, 1804, they met and organized by the election of a president, secretary, and treasurer, appointing a committee to draft a constitution and by-laws for their government, and another to select a site for the proposed meeting-house. They adjourned to meet again on November 10th, "at early

candle-light" (this was the ordinary designation of the time for holding evening or night meetings then, and for many years afterwards. There were no town-clocks, and clocks and watches of any sort were owned by but few. Sunrise, noon, sunset, and "early candle-light" seemed to answer the purpose of the time).

The constitution which they adopted and their earliest recorded Minutes are models, which might well be followed at this day. They first contemplated building on in-lot 89, fronting 99 feet on the south side of Second Street, between Walnut Street and the alley next east, which was priced to them at seventy dollars, but afterward decided to purchase in-lot No. 61, at the northeast corner of the same street and alley, for which they paid ninety dollars, the payment being made on the delivery of the deed in 1805. The contract for building the house was made with John Shields and William Rutledge, and is dated April 27, 1805.

Up to December, 1805, only one hundred and fifty dollars had been collected on the subscriptions, of which ninety dollars had been applied in payment for the lot. No progress had been made in the erection of the building, and on December 16, 1805, Messrs. Shields and Rutledge abandoned their contract. The trustees then resolved to sell the east half of the church-lot, and appointed a committee to make the sale, and to receive proposals from bricklayers, stonemasons, and carpenters for building the meeting-house according to former plans, and to report at the next meeting.

The record-book omits all further proceedings, until March 2, 1807. The Western Conference, at its session in September, 1806, had appointed its next

session to be held at Chillicothe, on September 14, 1807. It is probable that this fact stirred up the lukewarm society at Chillicothe, and caused a meeting of the male members of the town classes to be held at the meeting-house on March 2, 1807, at which steps were taken "toward paying the rent due for the meeting-house," which had been used up to that time, estimated to the last day of that month at twenty-four dollars, which was to be paid over to John Carlisle. At the same meeting they elected five persons as trustees, to superintend the completing of the brick meeting-house. These persons were Samuel Monett, Thomas Scott, John Shields, John Martin, and Joseph S. Collins, and one hundred and fifty-one dollars were immediately subscribed for that purpose. On March 4th, the trustees, so elected, met and organized. They resolved themselves into a committee to procure and collect subscriptions for the purpose of finishing the meeting-house, and directed two of their number to wait on and solicit subscriptions from all the inhabitants of Chillicothe. On March 7th they closed a contract with Bayless Nichols for part of the work, according to his proposals then on file. Here the record of their proceedings stops until February, 1808. In the meantime, during 1807, it is certain that the meeting-house had been gotten ready for the holding of the Conference. It was the first Methodist meeting-house in the Scioto Valley. Bishop Asbury, in his Journal, records the fact that on Friday, September 4, 1807, he came away to Chillicothe, exclaiming: "O the mud and the trees in the path! In our neat, new house I preached on Sabbath morning to about five

hundred hearers.” “There are some pleasing and some unpleasing accounts here; some little trouble in the society; but good prospects all around in the country. On Wednesday, rode to Deer Creek camp-ground, and returned in the evening to Chillicothe. On Monday, September 14th, opened Conference, and continued sitting, day by day, until Friday noon.”

The trustees' records show meetings in February and August, 1808, and March 5 and 10, 1810, at which some changes in the members of the Board were made; but no other business was transacted, except the employment of a sexton.

On September 12, 1810, a meeting was held, from which it would appear that the meeting-house was not yet completed; for it is recorded that “the trustees proceeded to take into consideration the best method of raising a fund to finish the Methodist meeting-house,” and their secretary (Rev. Thomas S. Hinde) was directed to prepare five subscription-papers for that purpose. On September 20th they again met, and a subscription-paper was delivered to each trustee. It does not appear that anything was done toward finishing the house at that time. The next meeting was on February 2, 1811, when it was resolved to proceed without delay to raise a sufficient fund to finish the house. Subscription-papers were drawn up and placed with three of the trustees, who were to report progress at a future meeting. On February 14th, another meeting was held, at which two hundred and fifty-four dollars was reported as having been subscribed.

The work to be done consisted of supplying the house with window-shutters, building a gallery with stairway, and plastering the house, all of which was estimated to cost four hundred and thirty-seven dollars.

On February 23, 1811, further steps were taken to begin and complete the building. During the spring, contracts were made for that purpose. It was doubtless completed, in accordance with the plans, prior to the first session of the Ohio Conference, which was held in Chillicothe, October 12, 1812. (This Conference was formed out of the Western Conference, at the session of the General Conference held in New York City, in May, 1812.)

Dr. Samuel McAdow, in his "Old Time Reminiscences," published in the *Ross County Register*, in January, 1869, describes the house as built of brick, with one end and two side galleries; the pulpit in the east end, the front entrance in the center of the south side, a door also at the west end; a flight of stairs into the gallery at the northwest corner; the floor of brick; the gallery on the north side was appropriated to the colored members.

The writer has somewhere seen a statement in print to the effect that the walls of the house being only sixteen feet in height, the gallery was necessarily near the roof; but notwithstanding this, the Conference, which sat there in 1812, transacted much of its business in the gallery; that public worship was held every day in the body of the Church, and that a half-hour before the opening of the service, the Conference adjourned to the gallery and continued its business

until the service began, when it adjourned until the service was over, so that no time might be lost.

Dr. McAdow further says, that in 1819 the society erected a new edifice in the rear of the old one, which was put under roof in the fall of that year, when the old meeting-house was burned to the ground, and the roof on the new one destroyed; that the society then procured a room in the old woolen factory on the west side of Walnut Street, between Main and Second Streets, known in after years as "Wilson's Factory," situated on the lot now owned by Mrs. John Peregrine. Here they worshiped until a new roof was placed on the Second Street church, and it was otherwise prepared for occupation.

In 1818, Chillicothe was still in Deer Creek Circuit and Scioto District. In the autumn of that year the Rev. William Swayze and the Rev. R. W. Finley were appointed by the Ohio Conference to this circuit. Finley (the father of the Rev. James B. Finley, of Indian missionary fame) had been a Presbyterian minister, as has heretofore been noted. His education was far in advance of the average Methodist minister of that day. He had emigrated from Kentucky in 1796, at the head of the first settlers in Chillicothe.

The winter of 1818-19 was marked in Chillicothe by a most remarkable revival of religion in the Methodist Church, under the preaching of Swayze and Finley, during which hundreds of persons were converted and added to the Church. It was known and talked of for many years as "Swayze's Revival."

We have already noted the fact that in 1819 a new church edifice was erected in the rear of the old one

on the same lot, just in time to take the place of the old one, which was burned to the ground in the fall of that year. The roof of the new edifice was also destroyed, and some delay in its occupation was caused by the necessity of re-roofing and finishing the interior.

At the Conference held in the autumn of 1820, Chillicothe Circuit was established. This was the first time that the name "Chillicothe" was given to a circuit or station.

Adbeel Coleman was appointed preacher in charge. At the next Conference he reported 348 members in the circuit. Now the two Methodist Churches in this city number 785. Here let our history of early Methodism in Chillicothe stop.

The period covered is less than a quarter of a century. It witnessed the rescue from Indian barbarism of as fair a land as ever brightened under the shining of the sun by day, or the softer radiance of the moon and stars by night; the establishment of a Government based on the principles of freedom, and the introduction and spread of the religion of Christ, under various forms of worship and minor differences in belief, but all tending to the one end, the hallowing of God's name and the establishment of his kingdom. Since then the Methodist Church has gone on, increasing in numbers, wealth, public esteem, and power of doing good, losing much of its early fervor, but gaining in steadiness, in learning, and in persistent effort to spread the gospel throughout the world. To God be the glory!

W T. McCLINTICK.

METHODISM IN CINCINNATI.

In the year 1804, John Collins, a local preacher residing on his farm in Clermont County, came to Cincinnati to purchase salt. He happened to enter the store of Thomas Carter, and after making his purchases, inquired whether there were any Methodists in the town. Mr. Carter replied that there were, and that he was one. So overjoyed was Mr. Collins at this unexpected information that he threw his arms around Mr. Carter's neck and wept, thanking God for the good news. He then proposed to preach, and inquired whether there was any place where he could do so. Mr. Carter offered him a room in his own house, and at night he preached to a company of about twelve persons, with manifest power, and to the great delight of his hearers. Mr. Carter's residence was on Main Street near the river, and in one of its upper rooms were gathered all the Methodists that Cincinnati then had.

Upon Mr. Collins's departure the next morning, he promised to use his influence with the preachers traveling the Miami Circuit, adjoining Cincinnati, to take that place in, as one of the points on their work. At the Western Conference of 1803, held at Mount Gerizim, Harrison County, Ky., October 2d, William Burke was made presiding elder of the Ohio District, then extending from the Muskingum and the Little Kanawha Rivers to the Great Miami, and John Sale and Joseph Oglesby were appointed preachers on the circuit named. When Mr. Sale, at the solicitation of Mr. Collins, visited Cincinnati in 1804, he found a

small class already formed, consisting of eight persons, but not regularly enrolled. He preached in a public house kept by George Gordon on Main Street, between Front and Second Streets, and after preaching united the members into the first properly-constituted class, appointing James Gibson leader. The town was thenceforward made a preaching-place, and was visited regularly every two weeks by one of the circuit preachers.

The first love-feast of the Methodists in Cincinnati was held in the court-house in 1805. This, with the other public buildings, all built of logs, was then located on the south side of Fifth Street, near Main. The love-feast was conducted by the presiding elder, and one of the circuit preachers, John Meek. The society continued to grow; and as it became difficult to find a place large enough to hold their meetings, they resolved to build a house of worship for themselves. Accordingly they contracted with James Kirby for the purchase of two lots on the northwest corner of Fifth Street and Broadway, at that time in the outskirts of the city, and in the midst of open fields. Kirby's deed for these lots was dated September 25, 1805, and the grant was made by himself and wife to William Lynes, Robert Richardson, Christopher Smith, James Gibson, and James Kirby, as trustees, for the sole purpose of erecting and maintaining thereon "a house, or place of worship, for the use of the members of the Methodist Episcopal Church, of the United States of America." A like deed from the same persons, covering the same premises, with some additional ground, was made October 17, 1807.

On this lot the Methodists put up a neat and convenient stone building, and in process of time a parsonage and schoolhouse. The parsonage was on the north side of the lot fronting on Broadway, and the school-room, built of wood, stood east of the church, where the pastor's office afterward stood—a frame building containing a single room, in which the official meetings were held.

In 1812, when the earliest records of the Church were made, 209 persons were enrolled on its books. The membership continued to increase, and in 1819 a second church was built, of brick, on the corner of Fourth and Plum Streets. When the stone church became too small to contain the congregations, it was extended by building two substantial brick wings at the rear, on each side of the structure, each about twenty by twenty-five feet in size, running in length east and west. This proved to be only a temporary makeshift, for the Church soon outgrew both these houses of worship. By 1829 the membership had increased to 1,142, of whom more than 100 were colored persons, and the congregations were proportionably larger. It was then determined to remove the old stone building, and to erect in its place a brick church sufficiently large to accommodate all the Methodists of the city. This was the beginning of what is now known as Wesley Chapel. The house was completed in 1831, "for the people had a mind to work." With the main floor and the gallery on three sides, there is room for twelve hundred people; and for many years Wesley Chapel was a popular assembly-room for large religious and educational conventions. In this church the General Conference met in 1836.

Up to the year 1822, when 662 names were reported to Conference, only one preacher had been appointed to Cincinnati; but the work was now grown so large that two preachers were sent,—John F. Wright and Leroy Swormstedt. The number of preaching-places was increased to three,—the stone church (Wesley Chapel), Fourth Street, and the African church on New Street, east of Broadway. Ten years later the work was manned by three preachers; and in 1834 the station was divided into two charges, the Eastern and the Western, and Fulton was set off by itself. Asbury Chapel had also become a place for preaching in the northern portion of the city, and there were two appointments in the Western Charge. Local preachers were regularly employed to fill pulpits in the city and vicinity, and services were held every Sunday in the morning, afternoon, and night. Sunday-schools and class-meetings filled up the remaining hours, and the Sabbath was a day of spiritual refreshment and rest. The children were expected to stay for worship in all the Churches after the Sunday-schools were dismissed.

Wesley Chapel was the central point for the gathering of all the Methodists of Cincinnati. At the love-feasts and general class-meetings members from all the charges assembled together, and the connectional bond was strong. The Church was a unit in all religious work. Plans were printed of the appointments, the arrangements for filling the pulpits having first been made by the preachers themselves, and these plans covered a period of three months each. In all the public congregations, and even in the prayer-

meetings, the men and women were required to sit apart; and there were also separate classes for the sexes, though some of them were mixed. A failure to attend class regularly subjected the offender to discipline; and a continued neglect, except in cases of sickness, resulted in expulsion. In matters of dress there was great strictness, and the attire of both men and women was severely plain.

In 1837 a brick church was built on Ninth Street, between Race and Elm, and in 1839 Asbury Chapel was begun on Webster Street, between Main and Sycamore. Heretofore this charge had occupied a place of worship north of Liberty Street, on what is now known as McMicken Avenue—a plain frame structure which was consumed by fire. Until the new building on Webster Street was ready for occupancy, the congregation meanwhile met in one of the halls of Woodward High School.

Methodism now began to spread more widely, and to multiply the number of appointments in the city. In 1835 the entire membership was 1,575; two years later, it was 1,920. It was during these two years that the work began among the German population. William Nast was the first missionary. Though the opposition to him was strong on the part of his fellow-countrymen, he persevered, and in 1839 the Book Agents commenced the publication of a German religious paper, the *Christliche Apologete*, which has been continued ever since. William Nast was its first editor, and so remained by successive re-elections for over half a century. He has lived to see German Methodism well established, both in his adopted and in his

native land, and to be honored and revered by the entire Church on both sides of the Atlantic.

In 1850 there were fourteen appointments in Cincinnati, with 3,128 members. Of these, three were German Churches, with 484 members. During the previous decade, the Fourth Street church was sold, and in its stead a larger house of worship was built on Central Avenue, and called Morris Chapel. Colonies from the older congregations established Park Street, Christie, Raper (on Elm Street), and York Street churches, and later Bethel, Mount Auburn, Clinton Street, Walnut Hills, and Union Chapel. This last mentioned Church was the first to introduce family or promiscuous sittings. In 1860, the old Ninth Street church was rebuilt, and dedicated as Trinity Methodist Episcopal Church. In this church many of the pews were rented to families, and in the other pews it was not required that the sexes should sit separately. This was now the leading charge, and the smaller Churches followed its example.

In 1870, Morris Chapel was replaced by St. Paul Church, built on the corner of Seventh and Smith Streets. It is constructed of blue limestone, and is one of the finest specimens of the modified Gothic architecture in the city.

Methodism has not continuously advanced, nor even held its own. There have been years of declension as well as of increase. In a season of great spiritual dearth, it was felt by many that something must be done for those whom the existing Churches did not reach. In 1853 the Ladies' Home Missionary Society was organized, and procured the appointment

of a pastor from the Cincinnati Conference. The principal points for preaching and other services were Mears Chapel, on Plum Street, near Second, and on Carr Street. During the eighteen years of its existence, the society accomplished a good work. Souls were saved and brought into the Church, and the gospel was proclaimed to many who otherwise would never have heard it. When the society was disbanded, part of the work which it had fostered was continued by two or three of the down-town Churches, and some mission Sunday-schools were planted in the outskirts. But no further systemized effort was made to evangelize the city, until the formation of the Cincinnati Church Extension Society, which was chartered in 1888. During its first years its efforts were directed toward the extinguishment of debts on some of the weaker Churches, rather than to the planting of new ones. Latterly it has been operating five missions, in which church services, Sunday-schools, Epworth Leagues, Kindergarten and Industrial Schools, are conducted. In its forward movement it employed a city missionary until last year, and secured the use of a "gospel wagon," with coach horses, harness, and livery, from which to preach. It has been a common thing for it to be surrounded by audiences of from three hundred to a thousand on the streets, attracted by the music and the voice of the speaker. At present the Society employs no missionary, but the gospel-meetings are regularly held at different points.

Kindred with this Society is the order of deaconesses, who are also employed in charitable and Christian effort. They have their home in the building for-

merly occupied as the Wesleyan College for young ladies on Wesley Avenue, with which is connected the Christ's Hospital on Mount Auburn. The Home is named in honor of Elizabeth Gamble, wife of James Gamble, who first founded it. Both these benevolent institutions are supported by voluntary contributions. The German Methodists have also a Deaconess Home and a hospital on the corner of Oak Street and Reading Road, in Avondale.

The first chartered institution for the education of girls, with authority to confer degrees, was established in Cincinnati in 1842. Perlee B. Wilber was the first president, and his wife preceptress. It was named the "Methodist Female Collegiate Institute," and subsequently the "Cincinnati Wesleyan Female College." Only girls were admitted to its classes, and for fifty years it held an honorable position among our literary institutions. The lack of an endowment, and a growing sentiment among our citizens in favor of the joint education of the sexes, the opening of our high schools and colleges to young men and women alike, and the consequent withdrawal of patronage from its halls, compelled it finally to close its doors, in 1893. The school edifice, erected on the former site of the old Methodist burying-ground, between Court and Clark Streets, is now occupied as the Deaconess Home.

Another institution of the Church in Cincinnati is the Methodist Social Union. It originally consisted of representative men from all the charges in the city, and its object was to cultivate fraternal intercourse between the Churches, to discuss and determine ques-

tions of common interest, to promote the general welfare of the members in their spiritual and financial concerns, and to assist in establishing new missions in neglected fields. The Society is now open to any member of the Church. Both ladies and gentlemen are eligible. Once a year, or oftener if deemed best, a social banquet is held, to which all are invited, the admission fee being usually one dollar. The influence of this Social Union is already felt in a more intelligent appreciation of our Church needs, and a readier disposition to meet them. S. W. WILLIAMS.

METHODISM IN CLEVELAND.

One hundred years ago, in this lake region, the gospel was heard, occasionally in groves and in settlers' cabins. Each branch of Protestantism is older in the suburbs than in the city proper. The pioneers of 1796-1818 finding Cleveland harbor at the foot of huge sand-hills, blown by lake winds, pushed for their first settlement further back, where fruit would grow, and for milling privileges; hence Brooklyn and Newburg came into prominence. These and several other remote centers are all now included in Greater Cleveland.

History develops that a gentleman residing in an eastern city, and owning real estate in Cleveland, desirous of seeing our denomination established at the same time, sent to a person living in the place a deed of the lot corner of Ontario and Rockwell Streets for a Methodist meeting-house; but no one being found to pay the recorder's fee, the deed was returned to the donor.

All of Cleveland lying east of the Cuyahoga River from 1798 to 1836 belonged successively to Baltimore, Ohio, and Pittsburg Conferences. The present West Side wards, known then as Brooklyn, a part of which later was called Ohio City, from 1824 to 1836 were allotted to Michigan Conference, and from 1836 to 1840 to Erie Conference.

Jacob Ward came to Brunswick, Medina County, from Pittsfield, Massachusetts, in 1816. He was a local preacher of means, doing excellent work at home and throughout the surrounding country. He organized a class of thirteen persons at Brunswick, in April, 1817. In 1818, James B. Finley being presiding elder of Ohio District, either Jacob Ward or a circuit-rider drew up to a log farmhouse built on a quarter section in Brooklyn, saying that he was looking up the lost sheep. He gathered a class of eight members; four of them named "Fish," the other half "Brainard."

This, then, is Cleveland's first Methodist society, dating back to 1818, out of which have come the present Brooklyn Memorial Church and the new beautiful Pearl Street Church, South Brooklyn. It is quite certain that the gospel was heard in 1818 in Newburg, at a camp-meeting held there; but of this no records remain. In August of that year Cuyahoga Circuit was formed. In 1819 the Rev. William Swayze succeeded to Ohio District. Thorough research proves that in 1821 a class was formed at Euclid Creek, numbering at least ten persons. In 1823, Cleveland was a remote and insignificant point upon Hudson Circuit, in Portland District; embracing in one round six hundred miles of travel, and forty-two

appointments grandly undertaken by Ira Eddy. In 1822, Grace Johnson, wife of a lake captain, sowed the seed of Methodism in this reluctant soil.

The beginning of organized work in this city was at the house of the Rev. Job Sizer, a local preacher, and his sister Abigail, who came here in 1826 from Buffalo, New York. In 1827, in this hospitable home, the Rev. John Crawford, circuit preacher, formed the earliest Methodist class of Cleveland, composed of seven persons—the host and hostess, Grace Johnson, Lucy Knowlton, Elizabeth Southworth, Andrew Tomlinson, appointed leader, and his sister, Eliza Worley. To these must be added Elijah Peet and wife—resident in Newburg—who joined a little later. These original nine set up our standard here, rallying forces and leading the infant Church to aggressive work. Immortal names are they, enshrined in our hearts as the founders of the First Methodist Episcopal Church in Cleveland.

John Crawford organized another class in 1827, enrolling fourteen persons at “Hubbard’s,” on Kinsman Street, that being a central point for members residing at either extreme of the settlement. Those at Doan’s Corners traveled thither up the present East Madison Avenue, over an Indian footpath. “Hubbard’s” is the initiative of our Kinsman Street Church of to-day. A class was permanently formed at Doan’s Corners in 1831 by the Rev. Milton Colt, who organized also the first Methodist Sunday-school in the village of Cleveland, in a building known as the Infant school-room on the west side of Academy Lane, half-way from St. Clair to Lake Street. In January, 1832,

through the agency of Lyman Ferris, removed here from Vermont, a class of seven persons was formed by the Rev. Dennis Goddard, circuit preacher at Newburg. This "little one" became the present Miles Park Church.

As this chronicle mentions Churches in the order of their founding, we glance now west of the Cuyahoga River. "Old Hanover Street" first saw the light in 1833, at a private house—Mother Burton's, on Pearl Street. Two families and Miss Bessie Sessions voluntarily formed a nucleus, the first sermon being preached by the Rev. Daniel M. Conant in Mr. Warming-ton's house on Detroit Street. For the three succeeding years, 1834-37, the Methodist Episcopal Church of Ohio City was a part of Brunswick Circuit. Until 1837 services were held, alternating with the Universalists, in a small brick schoolhouse on Vermont Street, used for a long time as the Eighth Ward voting-place, and still standing.

Let us for a moment trace the fortunes of the earliest class of 1827. The Western Reserve, pioneered by New Englanders, seemed unadapted to the rapid spread of the doctrines of our Church. Puritanical by inheritance, the early settlers held rigidly to Calvinism, or its reacting effect—infidelity; hence the struggle for the entrance of free grace and free salvation on the part of our courageous local preachers, presiding elders, and circuit riders. Our little band worshiped from 1827 in cabins, lofts, in Masonic Hall, the attic floor of a large building on Bank Street, and in the "Academy," St. Clair Street. Under the leadership of the Rev. Francis A. Dighton, in 1836, the trus-

tees secured a lot on the corner of St. Clair and Wood Streets, quite in the suburbs of the city, in the midst of oak and hazel bushes, flanked by a vast quagmire on the east. Very slow progress was made in church building. At the close of 1836 the enterprise was begun, and basement walls carried to the surface. The society was incorporated in 1839, under title of the First Methodist Episcopal Church. Meantime a dissension and anti-slavery secession depleted the membership. Real estate collapsed in the crash of 1837. Spirits less brave than inspired this noble remnant might have been disheartened. In 1840, under the Rev Arthur M. Brown, the trustees reorganized. These Spartans resolved to complete the audience-room of the building. In this connection they projected a small frame dwelling on Wood Street as a parsonage. This forward step brought a debt of six thousand dollars. Not until April, 1841, was the upper part finished and dedicated. An early service in it was a memorial for President William Henry Harrison.

August 3, 1842, the first Methodist Conference ever held in this part of the State convened in the new St. Clair Street Church. Bishop Morris presided, and ninety members responded to roll-call.

Never struggled a denomination more fiercely with adversity. During this year a supreme moment was reached in our history. The Rev. L. D. Mix, newly-appointed pastor, went throughout the Western Reserve and to New York, raising funds to help pay the debt. In 1857 another crisis came; but the Rev. Moses Hill, D. D., in a most successful pastorate, renovated the building (corner St. Clair and Wood Streets), and

after the great revival canceled the seven-thousand-dollar mortgage. The foundation of the main building, corner Euclid Avenue and Erie Street, was laid October 14, 1871. The chapel, on Erie Street, was completed in 1868. The people occupied the chapel as a house of worship until the dedication of the beautiful temple, with its spacious auditorium, perfect galleries, and choir-loft, great organ, superb fresco, cathedral memorial windows, and comfortable seating. Bishop Randolph S. Foster officiated on December 13, 1874. The mistake has not been made of retiring the mother of us all. In this centennial year of Ohio Methodism she is alert and vigorous; a successful down-town Church, with grown children, infant missions, deaconess work, and a controlling interest in the Detroit Street Industrial Home for Children evolved from the famous First Church Ragged School.

The earliest pastor at Doan's Corners was the Rev. Milton Colt. The primitive class formed there in 1831, numbering nineteen members, met in the old stone schoolhouse on Doan Street. Its first church-building was in 1837, located on the same street. In 1866, the brick church was begun; completed in 1870; torn down in 1885. The mustard-seed of beginning at these "Corners" has developed into the blossom and fruitage of the present Euclid Avenue Methodist Episcopal Church, located in the heart of the East End; an elegant stone edifice, in every way modern; dedicated in 1887 by Chancellor Sims, of Syracuse University. A commodious Sabbath-school annex was consecrated February 20, 1898. Let us look after the affectionate planting on Pearl Street of the West Side, or Ohio

City society. December 15, 1834, a lot was purchased, corner of Hanover and Church Streets; June 30, 1836, a brick edifice was begun. In November, the walls were reared for the roof. A terrible storm blew them down. Despair seized upon the little band, including Ambrose Anthony and Diodate Clark. The City Council offered them a room in Columbus Block, which was accepted. The Columbus Block burned. The struggling Church was sent back to the school-house. In November, 1838, it occupied the basement on Hanover Street.

We have now progressed sufficiently in this history to state distinctly which are the original or mother Churches of Methodism in Cleveland. They are six, and were named in the order of their founding. Brooklyn Memorial, Kinsman Street, Euclid Avenue, Miles Park, and Hanover Street. In 1840, by a revision of boundaries, the North Ohio Conference was formed, and that portion lying west of the river boundary was included in it. A moment, now, in that North Ohio Conference section of the city. In 1848, the Hanover Street society moved into its audience-room, remaining there until in December, 1869, when it was merged into the Franklin Avenue Methodist Episcopal Church, dedicated by Bishop Matthew Simpson, January 30, 1870. This is a strong center, taking high rank among city Churches of all denominations. Her children are Garden Avenue, built as Bridge Street in 1855, as Taylor Street in 1869; in her present form, 1898. The youngest child of Franklin Avenue is Trinity, dedicated in December, 1894.

Another powerful agency under the Rev. A. E.

Winter for the evangelization of an extended and populous network of highways and byways is Lorain Street, formerly Clark Mission. This was formed under the direction of the City Methodist Missionary Society of 1867. Through the liberality of Mrs. Dio-date Clark, the ability of John Parkins, and the labors of the Rev. Hugh L. Parrish, the effort matured in 1868.

Mention is here made of two important West Side Missions: "Simpson," meeting now in a hall on Minton Street, just off Lorain, and the West End Mission, now negotiating for a lot, which will at once build a chapel on Detroit Street, corner of Winchester Avenue. On the South Side, North Ohio Conference, is Jennings Avenue, formerly Pelton Avenue, established in 1871.

German Methodism is highly valued. The earliest missionary appointed here was the Rev. H. Buhre, in 1845. Progress was slow. The Rev. C. Helwig formed a class in 1847. After years of struggle, we have the First German Church, corner Scovill and Sterling Avenues, rebuilt and dedicated in 1893. Faithful labor on the West Side organized and built in 1852. This property was sold, and an eligible site procured corner of Bridge and Harbor Streets, and St. Paul's Church erected. The Central German Conference convened here in 1894. Immanuel on the East Side, and Bethany on the West, are full of promise.

By a revision of boundaries in 1876, the East Ohio Conference was formed, with jurisdiction over the East Side Churches, so that we now cross the viaduct

from the West Side to resume. Willson Avenue, corner of Luther Street, was begun as a mission in 1857, on St. Clair Street, near Perry, presumably by the Rev. Dillon Prosser, who originated several societies. In the early sixties, by removal, this became Waring Street; by another transition, the Superior Street Tabernacle. Since 1893 it has been located in a delightful residence portion of the city, in a substantial gray stone structure with modern facilities.

Scovill Avenue Church, built and furnished largely through the liberality of Messrs. Horace Wilkins and John N. Glidden, was founded in 1866.

Woodland Avenue, a mission of Scovill Avenue, comfortably housed in 1870, is now in a fine new building, dedicated December 8, 1895.

Erie Street Church was colonized from old St. Clair in 1850. By removal to Corner of Prospect and Huntington Streets, it became Christ Church in 1875. In 1883, combined with Cottage Mission, corner of Willson Avenue and Prospect Street, it was known as Central Church. Out of this has come Epworth Memorial Church, so named because it commemorates the unification of our five young peoples' associations throughout the world into the Epworth League. This consolidation was effected in the old building situated on the site of the present new one, at the Convention of delegates from the various societies for the young on May 14, 1889. The architectural symmetry and exquisite arrangement make this sanctuary celebrated. It is of marble, a gem of art; Norman, bordering on modernized Romanesque, lofty gable with combination interior, groined arches converging in a magnifi-

cent dome. In the auditorium is placed a fine large memorial window in shape of the "Epworth Wheel," with divisions for departments of work, symbolized by appropriate Scripture texts and illustrations. The Rev. B. F. Dimmick, D. D., led the building enterprise; S. R. Badgley, architect. The "Feast of Dedication" in 1893 was unique, lasting eight days; from May 13th to 21st inclusive. Its program was enriched by the utterances of Bishops Fowler, Warren, Ninde, and of Dr. Potts, of Toronto, Ontario. Sacred concerts enlivened the exercises. This Zion has a constantly growing membership, is a source of usefulness and power, finely equipped and adapted to a residence section.

In 1886 the Methodist Episcopal Church and Sunday-school Alliance was organized. To the presidency of this Alliance, Mr. Wilson M. Day was elected ten years in succession. This combination of forces did a great work in saving Broadway and Asbury to the common cause. In 1890, largely through the efforts of the Alliance, all the debts of the Methodist Churches in Cleveland were pooled and paid.

Cleveland Methodism has thirty-three Churches and Missions, and eight thousand and fifty-two communicants. The total value of Church and parsonage property, including the Deaconess Home, is \$822,880. Each outlying hamlet has its own commodious house of worship. These are Fairmount, Glenville, Lakewood, Rocky River, and South Brooklyn.

MARY BIGELOW INGHAM.

METHODISM IN COLUMBUS.

Columbus was laid out in 1812, and became the seat of the State Government in 1816. Between these two dates Methodism began its existence in the Capital City.

A zealous layman, by name of George McCormick, had the honor to secure the first Methodist preaching in Columbus. He was a carpenter, and a co-builder of the first State-house. He induced the Rev. Samuel West to come and preach in the people's homes, and on December 20, 1813, Mr. West organized the first society, consisting of four members, who were soon joined by a fifth, a colored man by the name of Moses Freeman, who afterward became a missionary to Liberia.

This society was first known as "Zion Methodist Episcopal Church." It was on Town Street, where the Public School Library now stands. It was a log structure, costing \$157.53½. For some years it was also used as a schoolhouse.

This building was followed by a brick structure on the same spot in 1826, and that one by a third church in 1853. The name was then changed to "Town Street," which title is perpetuated in its successor of the present time. The third building was sold to the city in 1890, and the society emigrated eastward, to the corner of Town and Eighteenth Streets, where they have a beautiful chapel in a fine residence section.

Wesley Chapel was the first offshoot from Town Street, and was organized under the pastorate of Gran-

ville Moody in the latter Church, in 1846. It began with about two hundred members, and grew to be stronger than its mother in the following years. The building burned in May, 1883. The lot was then sold for the sum of \$62,500, and the society rebuilt on the corner of Broad and Fourth Streets a church which cost \$60,000.

Third Street Church was the second offspring of Town Street, and was dedicated as "Bigelow Chapel," by Bishop Morris, July 15, 1854. It stood on Main Street, between Third and Fourth Streets. This property was traded in 1859 to the Presbyterians for their church on Third Street, near the corner of Main, our people paying them \$5,000 in addition. Here the society had a pleasant home, and built an excellent parsonage adjoining. They had just completed the payment for all when the church burned, on November 15, 1869. They rallied, however, heroically, and rebuilt on the same site, where they remain in a prosperous condition. The name of the Church was changed from "Bigelow Chapel" to "Third Street," in 1875.

Gift Street Church is the outgrowth of Franklinton Mission, which was part of a circuit as far back as 1840. The first preaching was in a private house, and then for years in the old court-house, after it was converted into a schoolhouse. In 1856, "Heath Chapel" was built, and named after Uriah Heath, the presiding elder. It stood near the southeast corner of Broad and Mill Streets, and served a good purpose till followed by its successor, "Gift Street Church," in 1890, on the corner of Gift and Shepherd Streets. The old

society was always few in numbers, and weak financially; the new Church is vigorous and growing.

The first Third Avenue Church was dedicated in January, 1869. Its organization had been preceded by a mission Sunday-school some two years. The first structure was a small frame building, which was twice enlarged as the society grew. The present edifice was built in 1884, at a cost of \$35,000. This Church has been prosperous from the first, and has given off two colonies, besides numbering yet nine hundred members.

Neil Avenue is the successor to Neil Chapel. The latter was built in 1872, on the corner of Michigan Avenue and Columbus Street. The society began with much promise; but the location in the end proved unfortunate, and in 1891 the church was rebuilt on the corner of Neil Avenue and Goodale Street, and was given its present name. The chapel is a pretty structure, and the organization is growing stronger every year.

Broad Street Church was organized as a society at the dedication of its first building, July 18, 1875. Ninety persons, mainly from Wesley Chapel, that day became its members. After ten years of unprecedented prosperity, the society dedicated their second church, a stately green-stone building, July 5, 1885. It cost \$70,000. This is the strongest Methodist Church in Columbus, and one of the strongest in the State. It has a membership of about one thousand, and gives princely sums to benevolences.

North Columbus Church was dedicated in January, 1881. The society was organized largely out of

the membership of Clintonville Church, which it superseded. It remained a part of a circuit till 1889, when it was set off as a station. Its autonomy gave it new life, and since then it has grown rapidly. The present new church was dedicated March 8, 1896, at a cost of \$13,000. It is a beautiful building, and a marvel of capacity, convenience, and durability for that cost. It is a credit to Methodism, and will serve that part of the city for a generation to come.

Mt. Vernon Avenue Church was organized in 1883, and the first building was dedicated in September, 1884. That was a notable year for church-building in Columbus. Wesley Chapel, Broad Street, Third Avenue, and Mt. Vernon Avenue were all begun that year. The last-named continued to worship on in their frame structure till 1894, when they erected their present fine and commodious brick building. The society here is strong numerically and spiritually.

Miller Avenue Church is the outgrowth of a union Sunday-school, which was organized there in 1880. In 1887, the property was deeded to the Methodists, and that fall a pastor was appointed by the Conference, who, with the presiding elder's help, soon gathered a membership of seventy-five. Its little frame building has since been enlarged, and the society has had a reasonable growth, but it needs both a new location and a new church.

Cleveland Avenue Church is the new name borne for several years by the former Shoemaker Chapel. It is a brick structure in the northeast part of the city, and was built by the local Church Extension Society in 1889. The valuable lot was donated by Mrs. Sarah

Shoemaker. The society remained under the direction of Third Avenue Church till 1892.

King Avenue Church began as a mission Sunday-school, held in a hall above a bakery, in 1888. In the summer of 1889 it was organized into a Church, with seventeen members. A pastor was appointed at the Conference following, and their new church was dedicated December 22, 1889. The society now numbers three hundred and fifty, and it will, in a few years, be the second strongest of our Methodist Churches of Columbus.

South High Street Church began as a Sunday-school in about the year 1885, and was organized into a Church in 1892. It has since that time sustained a pastor, gained gradually in strength, and has a fine prospect for the future.

Glenwood Heights Church began as a mission in a schoolhouse in 1892, and was organized into a Church in 1893. They built a frame chapel, which was dedicated in November, 1895. This Church is near West Broad Street, and south of the State Hospital for Insane.

Oakwood Chapel is in the southeast part of the city, and was dedicated in December, 1895. It has good prospects.

A society, known as West Broad Street Church, was organized in September, 1895, and a pastor was appointed at the Conference following. Their membership is near one hundred, worshipping at present in a hall.

Fifth Avenue Church is a little chapel, a mile west of the city, but is numbered with Columbus appoint-

ments. It was organized in 1894, and has about seventy-five members.

Besides the above-named Churches, there are two prosperous German Methodist Churches, and one colored Methodist Church, and a strong African Methodist Church.

In 1860, Methodism had 555 Sunday-school scholars in the city; the number was 1,259 in 1870; 2,197 in 1880, and 4,585 in 1890. The population of the city is now 130,000, and our Methodist membership is about 7,500.

JOHN COLLINS JACKSON.

METHODISM IN DAYTON.

In 1798 the Rev. John Kobler, who was the pioneer preacher of the great Territory of the Northwest, and who had kneeled in the bushes and wrestled with God for this vast stretch of country to be given to Methodism, came to Dayton, a village of six or eight cabins, and perhaps eight or ten families, at the mouth of Mad River, and preached the first Methodist sermon. In 1808, Rev. John Collins was appointed to Deer Creek Circuit, in traversing which he passed through the village and preached twice at the court-house, where a preacher of another denomination assumed proprietorship, and tried to crowd him out. But a brother in the congregation offered an unfinished house, which was seated at small cost, and the third sermon had the charm of none to dispute the right of way. The room was at once thronged with a band of eager worshipers, and the interest was so great as to warrant immediate steps for building a place of worship.

Mr. Cooper, the principal proprietor of the town, donated a lot on Third Street for the site of the church, and made a liberal subscription in money, and also donated another lot to the enterprise. Other subscriptions were promptly secured, and that same year the "Little Red Frame," which was succeeded by a commodious brick—Wesley Chapel—built on the site of its predecessor in 1828. This is familiarly referred to as the "Mother Church." In 1870 the congregation had so grown as to make another and still more commodious building necessary. This necessity was met by the erection of the present handsome stone building on Fourth and Ludlow, Grace Church.

In 1843 the first colony went out from the mother Church, and built Finley Chapel, named in honor of Rev. J. B. Finley, who was at the time presiding elder. It was a frame which would seat two or three hundred, and was located on the corner of Fifth and Jackson. It was greatly blessed of God, and multiplied so rapidly that in a few years the old frame was sold to the German Lutherans, and a commodious brick was built in its stead. Owing to the fact that Mr. Finley favored the independent and somewhat erratic movement of Union Chapel, Cincinnati, a majority were opposed to the new Church inheriting the old name, so the new Church was named "Raper," after the presiding elder who was then serving the district. This has been one of the most prosperous Churches of the Conference.

In 1856, Davisson Chapel was built on Fourth and Broadway, by the energy of Rev. Daniel D. Davisson, who gave the lots for the church and par-

sonage, and also made a liberal donation in cash. Others responded nobly, and the Church was planted. It had varying success until, in the providence of God, that aggressive evangelist, Rev. S. D. Clayton, became the pastor. A great revival, which swept all that portion of the city, ensued, and the outcome was the present beautiful Broadway Church, which was begun in February, 1885, and dedicated in May, 1886. It cost \$10,600, with a parsonage adjoining, which cost \$1,500. It has a membership of 825, and a Sunday-school of 500, and has also a mission Sunday-school of eighty not far from the National Military Home, which promises to develop into a Church.

In 1883 the St. Paul Church went out as a colony from Raper, two smaller charges were dissolved, and the proceeds of the sale of their properties went into the new church, with the majority of the members. St. Paul is one of the most beautiful brick churches of the city, with great congregations and a membership of 650, and 500 in the Sunday-school.

Trinity Church was organized in 1882. The congregation at first occupied a small frame building, but in 1888 they laid the corner-stone of a new brick church, which was completed the same year. The building is a beautiful one, and the location in the midst of a class of artisans, to whom it furnishes facilities for a desirable Church home. There is a membership of 256, and a Sunday-school of 250.

Homestead and Riverdale is the name of the latest charge of the Methodist Episcopal Church. There are two societies. One in the southwestern, and the other in the northwestern part of the city. The society

on Homestead Avenue is worshipping in a small frame. Riverdale is worshipping in a hall, but owns two lots in a desirable locality, and has also a considerable fund towards building. They expect to build a tasteful brick church within the next year or two.

The German Methodist Church was organized in 1840, by the Rev. E. Riemenschneider, of what was then the Ohio Conference. It was first located on Sixth and Jackson, but now has a substantial brick church on Clay and Van Buren Streets, which was built when Dr. Rothweiler was the presiding elder. The property is worth \$20,000, with a parsonage adjoining valued at \$3,200. It has a membership of 170, and a Sunday-school of 125.

The McKinley Methodist Episcopal Church, of the Lexington Conference, on South Hawthorn Street, was organized in 1889 by the Rev. J. H. Paine, with thirteen members, who worshiped in a little frame, 40 by 20 feet. During the past year it has built a very neat frame, which will seat three hundred.

W A. ROBINSON.

METHODISM IN DELAWARE.

The history of church planting in Delaware is a very interesting one. Closely following the organization of the township in 1808, the Presbyterian Church formed, in 1810, the first Christian community. Later, in 1817, the standard of the Protestant Episcopal Church was planted: Into this goodly soil, already broken, Methodism, in 1819, took root, thus making Methodism in Delaware a growth of about eight decades.

Rev. Jacob Hooper, of Hockhocking Circuit, Scioto District, Ohio Conference, was the instrument chosen by Divine Providence for this important undertaking. From data as reliable as can be found, he organized in this year a class of seventeen members. The first church edifice was dedicated in 1824, under the name of William Street Church, by Jacob Young, presiding elder of Scioto District, Ohio Conference. In 1845, a rapidly increasing membership and the requirements of the newly-established Ohio Wesleyan University, made a larger church structure a necessity. This was built on a lot purchased of Mrs. Rutherford Hayes for the sum of \$1,900, and dedicated in 1847 by Bishop Janes. This church was outgrown, and in 1880 a larger structure was projected, and completed in 1888.

But this Church was not only to become the ecclesiastical center of Methodism in Delaware, but the mother of other organizations as well. In 1852, her walls were again crowded to overflowing, and, dividing her surplus, she gave to South Delaware St. Paul's.

In 1860, another overflow from the parent hive, and East Delaware gained Grace Church. North Delaware remained yet "to be supplied," and in 1886 Asbury Church was planted in the North End.

Of the three Delaware Churches cradled in William Street, St. Paul's is the elder and stronger. Organized with a class of about thirty, it now has a membership of five hundred, about one hundred and fifty of whom are students.

In 1870, Rev. Joseph H. Creighton entered on his work as pastor of St. Paul's, and remained three

years. Under his leadership, active measures were taken for establishing a mission Church in the adjacent territory of South Delaware. For about twenty years a little band of self-sacrificing workers labored for the uplifting of this neglected quarter.

The late beloved Dr. Merrick and wife were constant and abounding in good works. At the close of one of the afternoon services, one of the early workers came to Dr. Merrick, and described a prayer-meeting held under a tree by Mrs. Merrick and herself. This was the first landmark of progress. For some years services were held in halls and private houses. At length the conclusion was reached that a church structure was necessary to permanent success. In less than a year after (1891), through the aid, financial and personal, of him who has been styled "the father of the mission work," the building was in readiness for dedication. The people earnestly desired it should be called Merrick Methodist Episcopal Church, in honor of him who had done so much for it; but his life-long modesty brought in a protest, and he, himself, suggested the name, Faith Church. The cost of the building and lot was \$1,800. The first years were spent in developing the seeds of Christian life, and becoming fully established in the principles of godliness. During the past year the Church has been favored with a gracious revival, which has greatly improved and strengthened all departments of mission work. Another year may witness the incorporation of Faith Church into one of the Conferences. At present, it is under the superintendency of the various Methodist Episcopal Churches of the city.

Grace Church, organized in 1860 by the Rev. Henry E. Pilcher, was originally in the bounds of the Central Ohio Conference. In 1860 the action of the General Conference transferred it to the North Ohio. It has largely a country membership, together with the English-speaking Methodists on the east side of the river. It has never been a wealthy Church, and only of recent years a separate parish. It has, however, enjoyed many fervent revivals, and been the source of helpful influence in its vicinity. It has a church edifice worth \$6,000, a new parsonage costing \$1,500, a congregation of three hundred, and a Sunday-school of about two hundred.

Asbury Methodist Episcopal Church, organized in 1886, was first a part of the Central Ohio Conference. In 1896, in a readjustment of boundary lines, it was transferred, by action of General Conference, to the North Ohio. Each Ohio Conference, Cincinnati alone excepted, has now in Delaware a representative Church; viz., Central Ohio, William Street; Ohio, St. Paul's; North Ohio, Asbury. After about ten years of existence, this young Church has a membership of three hundred and eighty, and a Sabbath-school of two hundred and fifty, with all departments of Church work in flourishing condition. Its church structure is one of the most tasteful in the city, and a fine organ, costing \$3,000, adds much to the beauty of the interior and to the edification of worship.

Our colored brethren have been waging a sore but unwearied struggle against the forces of evil in the South End. Trinity Methodist Episcopal Church, under the jurisdiction of our bishops, was organized

in 1883, and has a membership of thirty, and Sabbath-school of about sixty. It is in good condition, and merits encouragement from those who have means and influence.

There is also an African Methodist Church, entirely under African supervision, organized in 1853.

The German Methodist Episcopal Church dates back to 1836. This year, Rev. William Nast, the first German missionary of the Methodist Episcopal Church, traveled through Central Ohio from the river to the Lake, preaching to the few from the Fatherland who had settled in this Western country. On one of these mission tours, Dr. Nast passed through Delaware, and preached to a few countrymen, who heard him gladly. About 1844, Dr. Barth, of Columbus, held a revival-meeting in Delaware, which was the beginning of this little Church. After many struggles, the present brick church was dedicated in 1855, by Bishop Simpson. Since the organization of the German Conferences, it has belonged to the Central German Conference. The membership of the Church has never exceeded one hundred and fifty members, having been repeatedly drained by migrations to the West. However, the Church has done much good among the German population. It has had about thirty pastors and assistants, many of them men of fine qualifications. The Church now contemplates the sale of its present structure, for the purpose of purchasing a new location in East Delaware, where the majority of the German population is to be found.

For this phenomenal denominational growth, giving Methodism a pre-eminence of seven to one, there

are many causes, chief among which is the existence in our midst of a Methodist college, patronized largely by Methodist families and supported by Methodist influence. A city of ten thousand inhabitants, a quarter of whom are Methodists, presents a unique spectacle. To these we may add another quarter already in the Sunday-school, and soon to become standard-bearers in the Church. There is surely no other city in the State which can boast so large a denominational percentage, so rapid an ecclesiastical growth, and so wide a circle of influence.

LINDA DUVALL.

METHODISM IN EAST LIVERPOOL.

In 1823 there were only a few houses where the present city of East Liverpool, containing fifteen thousand people, is now situated, and there was at that time no preaching by any denomination. There was a preaching-place at "Pleasant Heights," just north of the village.

Shortly after this, probably in 1824, Rev. George Brown came here from Wheeling, and stopped with Cleburn Simms, Sr., with whom he had a personal acquaintance, and organized a Methodist class, composed of eight or ten members.

William Phillips built the first Methodist church, paying the most of the cost himself, but soliciting what he could from others. This was done about 1837. This church stood where the present parsonage stands.

For several years previous, preaching was in an unchinked log schoolhouse.

East Liverpool was first a regular preaching-place in 1834, a part of Columbiana Circuit and in Warren

District, which extended from Ashtabula to the Ohio River. In 1852, the first building being considered unsafe, a new church was built on the lots adjoining where the present church now stands, at the corner of Fifth and Jackson Streets.

After a time this second building was also thought by many to be dangerous, and this opinion was confirmed one Saturday evening in 1855, when the whole end blew in over the pulpit. Nevertheless, the building was repaired; but there was much complaint until the present church was built in 1872.

In the winter of 1893-4, there was a gracious revival of religion, in which eight hundred persons professed saving grace; probably two hundred of these were already members of some Church. A number joined other Churches, and 441 united with the Methodist Church on probation, and 66 by letter. It was then made apparent that there was not sufficient church room. Hundreds were turned away from the meetings, though the audience-room was large, being 50 by 80 feet. The experiment of holding services both up and down stairs at the same time was tried. The lecture-room, class-rooms, and vestibule were all crowded, in addition to the large audience-room. Though making all allowance for abatement of interest after the revival, it was evident there would not be sufficient room for the congregation. A few favored the building of another church; but at a meeting of the trustees, September 7, 1894, it was resolved to borrow \$7,000, mortgaging the Church property, and enlarge. As efforts had been made for many years to secure a new pipe-organ, it was determined to do

the whole at once, that it might be better harmonized. Galleries were built around the audience-room, an addition of seventeen feet was made to the rear, giving room for the organ and a large class room, and a new entrance leading to all parts of the church from Fifth Street was given to the public. This was at the time of a general strike in the potteries, when very few of the members had work or business, some having been out of employment over a year. Raising money then was not to be thought of. It was heroic on the part of the trustees to mortgage the property, and make provision for the increasing multitude that desired to hear the gospel. The improvements cost \$3,568 more than had been anticipated; but when they were completed, times and financial conditions had so far improved that \$3,800 were raised—enough to pay the amount needed in excess of the mortgage, and several hundred dollars of other indebtedness.

In 1889, by the guiding hand of John Williams, pastor of the First Church, the Second Methodist Episcopal Church was organized. It is located about one mile east of the First Church, in what is called the East End. This appointment makes its initial report in the Minutes of 1889: W. S. Lockhard, pastor; support, \$300; membership, 64; probationers, 51; paid for building, \$2,500; number of Sunday-school scholars, 80; average attendance, 54. In 1897, S. B. Salmon was pastor; salary, \$700; members, 165; Sunday-school scholars, 135; average attendance, 95.

J. M. HUSTON.

METHODISM IN FINDLAY.

The first sermon that was preached in Findlay was by Adam Poe, D. D., in the year 1829. He was at the time a presiding elder connected with the Wyandot Mission at Upper Sandusky. He reached Fort Findlay, as the place was then called, on Saturday night, a stranger, with only thirty-seven cents in his pocket. He rode his horse up to the hotel, and gave directions that he should be cared for, and then went to the Duddleson schoolhouse, a log building on East Crawford Street, which served also as court-house, where he made a fire, and drawing two benches together, made them his bed for the night. In the morning he went out, and informed all whom he met that he would preach in the schoolhouse at ten o'clock. Many of the villagers came out to hear him, and at the close of the sermon a kind lady invited him home to dinner. No doubt he did ample justice to the dinner, as he had had neither supper nor breakfast. Dr. Poe was one of the strongest men in the denomination. He gave this account himself some years later to C. A. Croninger. Unfortunately he had forgotten both his text and the name of his hostess.

Fort Findlay was visited by several other missionaries from Upper Sandusky, among whom were Revs. T. Thompson, E. C. Gavitt, J. Hooper, Jacob Young, and Russel Bigelow. The last two were presiding elders. In November, 1832, a mission was established, with the Revs. Elam Day and Benjamin Allen missionaries.

In 1850 the society was, at its own request, made

a station, and the Rev. W. S. Lunt was appointed as pastor. During the year a new church was built on the lot occupied by its present edifice. As early as 1855 the agitation began for a new building. In 1859, during the pastorate of the Rev. Gershom Lease, subscriptions for that purpose were received, but the war came on, and the enterprise was postponed. But in 1865 it was found impossible to continue much longer in the old church. Subscriptions were received to the amount of \$15,000, which, with the proceeds of the old church, made about \$17,500. The cornerstone of the present church was laid in the summer of 1866. The building cost in all about \$33,000. It was, for that time, a very fine building; a wonderful change from the old one.

During the administration of Rev. A. J. Fish, 1884 to 1887, the boom which resulted from the discovery and use of natural gas struck the place, and in five years Findlay changed from a town of five thousand to a city of eighteen thousand. In 1887, the old parsonage just east of the church, which cost the society \$2,000, was sold for \$12,000, or, less the commission allowed the agent, \$11,700. Of the proceeds, \$2,000 was given to aid the Howard Church—as a second society, which was organized about this time, was called—and subsequently, \$325 to the Third Church, the one in the Heck addition. The lot on which the parsonage now stands was bought for \$4,000.

The Rev. David Gray is entitled to particular notice, because of his long residence in Findlay as a superannuate. He was appointed to Findlay as preacher in 1853. The charge was then called a sta-

tion, as we have seen, but it had two country appointments attached to it—one at Thomas's schoolhouse, three miles up the River Blanchard, and the other two miles west of Findlay, at Burkhead's schoolhouse. Brother Gray preached at Findlay every Sunday morning and evening, and at each of the country appointments every other Sunday in the afternoon. The membership of the Church was then divided into nine classes, including one at each of the country appointments. The next year he was made the presiding elder of the Maumee District, and moved to Maumee City. Four years later, at the end of his term as presiding elder, he purchased a home in Findlay, where he and his family continued to live. He preached for a number of years in circuits near by till 1864, when he was made supernumerary. In 1870 he took a superannuated relation, which he held until his death, in 1887, in his eighty-eighth year.

JOSEPH M. AVANN.

METHODISM IN GALLIPOLIS.

The first Methodist sermon ever preached in Gallipolis, Ohio, was by the Rev. Henry Baker, some time during the year 1817, at the residence of Ahaz S. Morehouse, a log house located at the mouth of Mill Creek. The Methodist itinerant was not then received with as cordial a welcome as others have been since. After the first two or three services had been held, and it became noised abroad that a Methodist preacher was in the community, the rowdies became so troublesome that the preacher was compelled to announce "that Mr. Morehouse could not have serv-

ices there longer, and unless some one else would open a house, he would not come again." Calvin Shepard, who may justly be entitled "the father of Gallipolis Methodism," was present, though not then a member, and cheerfully offered his house as a place of worship, and from that time they continued to hold regular services. Shortly after the events just narrated, Brother Shepard, while on a visit to some friends near Cincinnati, sought and found the Savior at a Methodist meeting. He united with the Methodist Church, and for so doing was ostracized by his father's family, who were Presbyterians. From that time to the present, Calvin Shepard and his posterity have formed an unbroken line of Methodists of a very distinct and positive type.

The first class consisted of about ten members. The circuit, of which Gallipolis was but one appointment, extended from Letart Falls, thirty-six miles up the Ohio River, to Wheelersburg, eighty miles below, embracing large territory on both sides of the river. The first Methodist church was built in Gallipolis in 1821, and stood where the parsonage now stands. Calvin Shepard placed a mortgage upon his private residence to secure the necessary funds to complete the church.

It was a modest structure, but served as a comfortable meeting-place until 1849, when it was replaced by a much larger and more expensive house of worship. The society worshiped and prospered in this house for twenty-six years, when it became necessary to tear down and build greater. Accordingly, in the year 1875, under the pastorate of the Rev. C. D.

Battelle, the present beautiful and commodious building was erected, and June 25, 1876, was dedicated by Bishop R. S. Foster. In 1885 a mission chapel, known as "Damron Chapel," was built in the upper end of the city, near the place where the first Methodist sermon was preached. Class-meetings, prayer-meetings, and Sunday-school are held here weekly.

P. A. BAKER.

METHODISM IN HAMILTON.

In 1819 six persons banded themselves together in Hamilton, Ohio, and formed the nucleus of the First Methodist Episcopal Church. Rev Samuel West was appointed to travel Miami Circuit in the fall of 1818, continuing for one year. When he came to that circuit there was no Methodist preaching in Hamilton, nor was there any organized society of that denomination in the place. But as he traveled around the circuit, he passed through Hamilton occasionally, and having been previously acquainted with Thomas Sinnard, who then lived in Hamilton, Mr. Sinnard invited Mr. West to make an appointment and preach in that town, which he did in the brick house then standing on lot No. 140, at the intersection of Third and Dayton Streets, and continued to preach regularly as he passed around his circuit. At the close of Mr. West's year on the circuit, in the fall of the year 1819, Hamilton and Rossville were made a station, and Mr. West appointed to it. During that year he preached in the brick schoolhouse above mentioned, and in Delorac's warehouse in Rossville, and occasionally at Schooley's. It was in that year that the first Methodist meeting-

house was built. It was commenced about six months after Mr. West began his stated labors, and was finished under his superintendence before the year closed, and left ready for his successor to enter with a society of over sixty members.

• In the month of March, 1833, a report was made to the society, saying that a gentleman had offered to convey them another lot of land west of the old one, on condition that a parsonage should be erected; but as the society was about to build a new house of worship, they saw difficulties in the way. The gift, however, was accepted, and efforts were made to erect a suitable church, in order to accommodate the increased number of people. A subscription-paper was put into circulation, and funds were raised sufficient to erect the building.

The second building, which was begun in the year 1833, a neat, substantial structure, was of brick, sixty feet long by forty-five feet wide, with a gallery, and was capable of seating from seven to eight hundred persons. Its cost was about \$4,800.

The old building was occupied as a carpenter-shop by Peter Myers until the 5th of March, 1839, when both the new and the old churches were burned. This calamity was most sensibly felt. The Methodists had been before the public with subscriptions for building two houses, and besides this had lost some of their best members by removal. But nothing daunted, they resolved to build another place of worship, and by a vigorous effort the house was raised and partly finished, so as to occupy the upper room for Church purposes, leaving the basement and gallery

unfinished, in the summer of 1840. The debt of the Church at that time was between six and seven thousand dollars. In addition to what the building would naturally have cost, there was the expense of rebuilding one of the walls, which had been blown down by a gale of wind while the building was in process of erection. After this was paid, the Church went on with its repairs, alterations, and improvements, until it was nearly finished. In June, 1868, the trustees resolved to remodel the walls inside, and six thousand dollars were obtained to begin the work.

The building was of brick, forty feet long by fifty-five feet wide, with a basement story of stone. The entrance was by doors on the north side into a vestibule. The pulpit and altar were on the south end. Three aisles run the whole length of the building, and the residue was divided into a number of pews, having a gallery on the north end. The whole was capable of seating comfortably one thousand persons. It had a plain roof, without steeple or cupola; but the whole edifice was in good taste, and presented a handsome appearance. The whole cost was \$7,339.77.

The Sunday-school began operations about the time the first church was built, in 1820. The parsonage was built in 1859, and the roof of the church was put on at the same time. The reported cost of the whole work was \$2,479.80.

In 1893 it was unanimously decided to dismantle the old church, and erect in its place a more attractive and commodious building. On May 1, 1893, the work of building the new church began, and it was completed and dedicated June 1, 1894. The building is of

red stone and of the Romanesque style of architecture, with the parsonage attached and under the same roof. The exterior presents to the eye of the beholder a most beautiful picture; while the interior, with its large and attractive auditorium, pulpit and choir arrangement, stained-glass allegorical windows, and decorated wall, presents the most pleasing appearance; and when the auditorium and Sunday-school rooms are thrown together, they will comfortably seat fourteen hundred persons. The cost of the building was \$35,000. The membership of the Church numbers five hundred, and the Sunday-school six hundred, and, altogether, is a fitting culmination of ninety-nine years of Methodism in Hamilton, Ohio.

HENRY MALLORY.

METHODISM IN HILLSBORO.

The first Methodist sermon in Highland County was preached by James Quinn in 1805, in the log cabin of Robert Fitzpatrick, six miles southeast of Hillsboro. The home of Mrs. James Trimble, mother of Ex-Governor Trimble, about three miles north of Hillsboro, also served as a temple in the wilderness, where the earnest, brave pioneers of northeastern portions of Highland County worshiped the God of their fathers, ministered to by James Quinn and others of like holy zeal.

As time developed the spirituality, taste, and courage of these early Christians, it came into their hearts to build a house for the Lord, which should represent the Fitzpatrick log-cabin service. It was accordingly built and dedicated—and still retains the zeal and faith

of early days—and is known as Prospect Methodist Episcopal Church. Later on, "Clear Creek Chapel" was erected and dedicated, thus perpetuating the good seed sown in the consecrated cabin of the widow of Captain James Trimble, of Kentucky.

The first class in Highland County was formed at Mr. Edward Chaney's residence, near Hillsboro, in 1808, he being the leader. In 1810 the first class was organized in Hillsboro, in the home of the leader, Brother Joslin. The honored sheriff of the county, Brother John Ellis, was leader of the second class, and Brother Jacob Butcher of the third. He, with his wife and three daughters, gave themselves to the interest of the Church, and with the zeal and devotion of the German character made themselves felt for good in many departments. The first Methodist church in Highland County was built in Hillsboro in 1811, on a lot then owned by John Hibben, the present site of the post-office on Court Street. It was a small frame structure, and belonged to what was called the Scioto Circuit, which embraced the greater part of the territory west of that river and east of the Little Miami. Revs. S. Henkle and S. Timmons were the pastors, and Rev. S. Langdon the presiding elder. The membership of the Church was fifty-five. The church soon became too small to accommodate the increasing congregation, and in 1815 a larger church was erected on the present site of the parsonage on East Walnut Street. It was built of hewed logs, and was 30 by 36 feet. It had an octagon front, and was, no doubt, considered a fine building.

The congregation still increased, and about the year 1822 a one-storied brick church was erected on the site of the present church. It was a good-sized building, and had a gallery on three sides. It was dedicated the same year by Bishop McKendree.

The present church edifice was erected in 1853. The church was only about six months in building, during which time trees were felled and sawed, bricks burned, and building erected, and furnished ready for dedication at the time fixed. It was dedicated by Joseph M. Trimble, assisted in the services by Dr. Charles Elliott, editor of the *Western Christian Advocate*.

Mrs. Jane Trimble, who, in the year 1819, had left her Clear Creek farm for a residence with her son, Allen Trimble, who had married and established a home in Hillsboro, seeing the great need of Sunday-school work, gathered up a class of little girls, and in the quiet parlor of her daughter, Mrs. Nelson, taught them blessed lessons from God's Word, and with song and prayer made that little room a Bethel indeed! Soon a Bible-class of young men was undertaken, and out of that class five became earnest ministers of the gospel; viz., Joseph McD. Trimble, her grandson; William H. Lawder, George C. Crum, John Brouse, and John G. Bruce. The latter became one of Kentucky's prominent Methodist Episcopal ministers. Mr. Alexander Buntain was persuaded to take the superintendency of the Sunday-school then organized; the youthful George C. Crum as assistant, until he should join the Ohio Conference. To-day the Church can boast

of a well-ordered and spiritual Sunday-school. Two missionaries have gone from the school, Miss Mary D. Loyd and Miss Hattie L. Ayers. The present enrollment is 627, with a large average attendance.

L. DETWILER.

METHODISM IN MANSFIELD.

Mansfield was laid out by General James Hedges, June 11, 1808. The first cabin was built in 1809. In 1815 the village consisted of two block-houses, built for defense from the Indians, and twenty-two log-houses. But one of these buildings is now standing. It was built by William B. James, a physician and local preacher, in 1814. It was the birthplace of organized Methodism in Mansfield and Richland County. In it Dr. James organized, in 1814, the class which afterward built the first church-building in the county, and here the little band of Methodists often met for worship. He frequently preached for the class he had organized as early as 1815. In 1816, Jacob Young, presiding elder of Muskingum District, Ohio Conference, traveled all over Richland, Wayne, Ashland, and Knox Counties, and at the Annual Conference of 1817 a circuit, called Mansfield Circuit, was formed, with Lemuel Lane as preacher in charge. The first quarterly-meeting of that year was held in the tavern, with whisky-drinking and carousing going on in the adjoining bar-room, and Lane went into the bar-room and exhorted the sinners there, a number of whom came to the altar. Lane kept the door of the love-feast the next morning, and kept out those who wanted to come in to buy whisky. Jacob Young, who

preached that day, says: "The angry people raged without, God worked within, and we had a refreshing time."

The first church-building in Mansfield was erected by the Methodists. It is still standing, and used as a dwelling. The frame was raised March 4, 1818, the day on which Mary, Dr. James's daughter, was born. It was, when completed, the best building for any purpose in the village. A gallery was placed in the building in 1829, to accommodate the growing congregations, but the Church outgrew the building, and in January, 1834, during the pastorate of William Runnells, the first steps were taken to build a larger church. In March, 1835, a committee was appointed to obtain subscriptions for the new church. Russel Bigelow and Mordecai Bartley, afterward governor of Ohio, were members of the committee. The Building Committee was appointed in 1835. The work progressed slowly, and in the autumn of 1836 the church was dedicated by Adam Poe, presiding elder.

During Dr. Lorenzo Warner's first pastorate, 1848-9, the church could no longer accommodate the crowds which flocked to the services, and in September, 1849, the question of a second church was first discussed in the Official Board meetings. In 1851, the Second Church was organized, with about seventy-five members. Samuel Meredith became its pastor. The Conference Minutes for 1852 report a membership in First Church of 210, and in the Second Church of 67; the First Church Sunday-school numbering 120, and the Second Church school 142. The experiment of a Second Church, however, proved a failure, and,

September 11, 1852, the Official Boards met in joint meeting, and the Churches reunited. Henry E. Pilcher, the pastor, presided at the meeting.

The steady growth of the membership finally made a larger building an absolute necessity, and in 1867 a lot was purchased on the Public Square, and the work of collecting money for a new church begun. The church, a large, two-story, Gothic, brick structure, was dedicated, July 3, 1870, by Bishop Clark and I. C. Pershing, D. D. John H. Mudge was pastor. It cost about \$33,000. In 1876 a fine pipe-organ was purchased, and in 1881 a commodious parsonage was built.

The membership has again (1898) outgrown the capacity of the church, making enlargement imperative. It has two Sunday-schools, with a total enrollment of eight hundred. A flourishing mission school was organized in the northeastern part of the city in 1893, and will soon be housed in a neat chapel, built by the Church at a cost, including lot, of about \$2,000.

The Epworth League numbers 263, with an average attendance at devotional meetings, in 1897, of 177. The Junior League has 164 members. The Church occupies a commanding place among the Churches of the city, only one exceeding it in membership, and it is now the largest Church in the North Ohio Conference, and ranks among the fifteen largest Methodist Churches of the State.

F. A. GOULD.

METHODISM IN MARIETTA.

Methodism crossed the mountains into Western Pennsylvania in 1781, and had a "circuit" in that

region, with a regular preacher, as early as 1783. The year 1788, in which Marietta was founded, saw two of its Conferences in session west of the Alleghanies. On the Little Kanawha, a dozen miles below Marietta, Reece Wolf, a Methodist local preacher, came in 1798. The winter following, his preaching resulted in a revival, by which a "class," numbering twenty-one, was formed. In response to a call upon Bishop Asbury for help, Robert Manley was sent to assist in the work so well begun. He organized a Methodist Episcopal society at that place—in Wood County, Virginia. After preaching at different points, this good man "looked across the Ohio," and saw another great field in which "many were destitute of the bread of life." Moved by this, June 20, 1799, he came to Marietta, and visited each settlement of the county, finding "growing neighborhoods entirely destitute of the gospel."

That was an eventful year for Methodism in this vicinity. Classes were formed, and a circuit organized. They fell into the Baltimore Conference, and in 1800 had the services of Jesse Stoneman and James Quinn as preachers. Success attended their labors in the country neighborhoods, but not in Marietta. The year 1804 saw George Askin as preacher in charge. Daniel Hitt had been the first presiding elder, but now William Burke held that office. An aggressive movement was made in the town, a Methodist camp-meeting being there held, but without marked results. In the year 1805 Jacob Young was the preacher. He and George C. Light held another camp-meeting on the same ground. This proved more effective than the

first. One of its converts was Jonas Johnson, till then an active disciple of Thomas Paine. He at once turned from the latter's "Age of Reason" to the Bible and Methodist hymn-book, and became the leader of the first "class" formed in the city. For years it regularly met, though suffering much from persecution. The houses in which it gathered were stoned, windows broken, and at times the chimneys closed, until the worshipers were literally "smoked out."

This class was the first regular organization of Methodists in Marietta. Among its members was Henry Fearing, of Harmar, a village on the opposite side of the Muskingum River. The two places always have been parts, however, of one community, and are now united under a single city government. In 1806, a third camp-meeting was held, this time in Harmar. John Sale, presiding elder, and Peter Cartwright, the preacher in charge, conducted it. Among the converts were Joseph Bartlett, John Drown, Robert McCabe, James Whitney, and others, of high reputation. The winter of 1809-10 witnessed a great revival, in which many were added to the Church. Unhappily, dissensions followed. Soon, however, the zealous little band recovered from the effects of these troubles.

Up to this time Methodist meetings had been held in private houses, or the old academy. A schoolhouse in Harmar was used for the next five years. On a Sabbath in 1815, while Marcus Lindsey was preaching, John Stewart, a dissipated Negro, on the way to drown himself, heard his voice, went to the place of meeting, and, after listening to the sermon, returned home with an awakened conscience. The next Sun-

day brought him into the society. He could read, and was a superior singer. A truly regenerated man, wishing to do good, Stewart resolved upon going to the Indians as a witness for the gospel. Taking a Bible and hymn-book, he went among the Delawares and other tribes, often at the peril of his life; meeting, however, with great success on the Upper Sandusky. "Thus went forth," says Stevens, "the first American Methodist missionary, and he an African." So promising was Stewart's work that, in 1819, the Ohio Conference adopted his mission, and sent him a colleague, under the presiding eldership of James B. Finley. The year 1822 saw him once more in Marietta, at a Conference, with four Indian converts.

During 1815, the first Methodist church was built, on Second Street. Disaffection came in 1819, and seriously harmed the society. In 1825, James Whitney gave to the Conference a faithful representation of the unfortunate condition of affairs. He wrote, indeed, "Send us Leroy Swormstedt, or we are gone." That able, excellent man was appointed for the coming year. The wisdom of this action was demonstrated during the winter of 1825-26 by a revival, in which 125 were added to the Church. The building on Second Street was enlarged in 1825, and again at a later period. Crawford Chapel, in Harmar, was completed in 1833. Some very strong men, in character and influence, were members of the society which built it.

The Centennial of Methodism came in 1839. This was celebrated by Marietta Methodists in the erection of a fine brick church on Putnam Street. Samuel Hamilton was then presiding elder, and William P

Strickland preacher in charge. With them, on the Official Board, were Abram Daniels, local elder; John Crawford and John McCoy, local deacons; James Whitney and R. P. Iams, stewards; and Daniel Protsman, Joseph Kelley, Charles Tidd, Junia Jennings, Wyllis Hall, Robert Howeson, J. W. Babcock, Alex. Shanklin, and Benjamin Soule, class-leaders. These were a "remarkable body of men," says a contemporary, "with the Bible in their pockets, and the Lord's Spirit in their hearts." The new building was dedicated by Leonidas L. Hamline, afterward bishop, the noted David Young assisting. There were two subscriptions of \$500 each; one by James Dunn, long since gone to his reward, the other by Hon. George M. Woodbridge, now the oldest Marietta Methodist. He united with the Church in 1828.

The "glory of the Lord came down" upon Methodism in its new home, early in 1842, under the preaching of I. C. Hunter and William Simmons, 187 being added to the membership.

In 1848, Harmar and Marietta were made separate "stations." The year 1856 brought a great revival to the latter charge, from which 210 new members were received. The Whitney Chapel society was organized in 1859. This grew out of painful differences in Centenary Charge, intensified by lack of wisdom in administration. Both societies, however, afterward prospered for some years. In 1875 they were consolidated by the Annual Conference, in the older charge. This action was untimely, and proved to be fraught with sad consequences to Methodism in Marietta. More than a decade was required to make up the

losses, and overcome the depression which it caused. The first marked advance was by a revival under the pastorate of S. B. Mathews (1876-79). G. W. Burns followed him, and by his efficient services progress was continued. During that period the need of a new house of worship became manifest. Brother Burns, now presiding elder of the district, worked with zeal and wisdom in preparing the way for this. A new site was bought, but not until the pastorate of Thomas M. Leslie (1882-85) was the First Church built. A service was held in the new building, then incomplete, on Thanksgiving-day, 1883. On Sunday, July 19, 1885, it was dedicated, C. H. Payne preaching and conducting the service. The cost of ground and building was over \$14,000. Not more than \$300 came from those outside the society, and to pay it all took fully a tithe of its entire wealth at that time. Brother Leslie was active in promoting the work which resulted in giving Methodism its best home in this city—one then unequaled by any other church house here. Since its dedication, the growth of the society has been steady and solid. During the pastorate of M. W. Acton, which closed last year, a fine pipe-organ, far the best ever in the town, was put up, to help in worship and add to the proper attractions of Church services. The congregations have grown until they are the largest in the city—often filling the auditorium for the regular services. Moreover, it should not be forgotten, says an account of this society, now before me, that between 1830 and 1860 it “furnished to different Conferences useful laborers in the Lord’s vineyard.” Among them were Dudley Woodbridge, Israel Archi-

bald, William P Strickland; L. D. McCabe, so long at the Ohio Wesleyan University; A. S. McCoy, David Dempsey, William Protsman, and J. H. White.

Crawford Chapel, in what now is called "West Marietta," was remodeled during the pastorate of R. H. Wallace (1869-72). Thus fitted for religious uses, the history of this house was made memorable by a revival of great power while C. B. Longman occupied its pulpit (1885-88). This meeting not only enlarged the roll of membership in that society, but as often has been the case when Methodists have aroused the moral sensibilities of a community, by personal solicitation of their members many of its converts were induced to go to other Churches.

Early in the present decade it became evident that a larger house, better located, was greatly needed. During the pastorate of F R. Crooks (1892-7), the work of providing one was successfully entered upon. It received the sympathy, and to some extent the financial aid of the First society. The happy result was Gilman Avenue Church, the finest structure of its kind ever built in Harmar. This was dedicated by Bishop I. W Joyce, assisted by D. H. Moore, on Sunday. May 5, 1895.

Excepting the First Congregational society, the Methodist is the only religious body which has maintained a continuous existence in Marietta since 1805, or even from 1815, and none has equaled it in growth and numbers. At present the membership of this Church in the city is much larger than that of any other, without counting the German brethren or the smaller bodies of colored Methodists.

As preachers, the Marietta societies have had some of the able and distinguished men of the Church. Among these were Jacob and David Young, the famous Peter Cartwright, Thomas A. Morris, Frederick Merrick, D. H. Moore, Earl Cranston, A. C. Hirst, and James Kendall. The district generally has been strongly manned. Chief among presiding elders, probably, are Bishop S. M. Merrill and Brother Kendall—two among the profoundest minds given to the Church by Ohio Methodism—the latter, in my estimation, one of its greatest preachers.

Down to 1804, Marietta was in the Baltimore Conference; thence, to 1813, in the Western; and since that year, in the Ohio. Until 1821, when it first became a “station,” the society was in a circuit. In 1824 it went back to that relation, so continuing till 1835. The city was in the Pittsburg District down to 1804, when it was named the Ohio. This lasted till 1809. Then it was called the Muskingum District; but in 1824, the Scioto; the next year, the Kanawha; in 1826, the Lancaster, which name it held until 1833, when it took that of Zanesville, to be followed in 1836 by Marietta, ever since retained. The name of the circuit, in 1800, was Muskingum and Hocking; in 1802, Little Kanawha and Muskingum; in 1805, Muskingum and Kanawha; in 1807, Muskingum; in 1808, Muskingum and Kanawha; in 1809, Marietta, which it retained until the city work was permanently constituted a station by that designation, in 1835. Whitney Chapel was a station from the first.

George Danker, a converted Lutheran minister, preached to the Germans in Marietta during 1838.

Some of the people being also "born again," wished prayer-meetings to be held. Others opposed this, and so the congregation divided. Brother Danker then began to preach to such as went with him in the old Methodist church on Second Street. That was the beginning of German Methodism in this city. At its session in 1839, the Pittsburg Conference appointed Carl Best to the Monroe and Marietta "Mission." At the second quarterly-meeting of that year, George Danker and E. H. Bahrenburg were made local preachers. Henry Koenige was sent to Marietta in 1840. His labors were greatly blessed, and in the spring of 1841 the society bought the house in which they had worshiped, and German Methodism in the city had a home. Among its first members were William Klintworth, E. H. Bahrenburg, John Olhafer, George Helweg, Peter Wilkens, C. Otten, C. Duden, J. Link, J. Silchen, and John Fisher. The society not only sustained itself, but grew. In 1874 a lot was bought for the erection of a new church, and in 1876, during the pastorate of J. W. Fishbach, it was built. The father of German Methodism, Dr. William Nast, and Henry Liebhart, D. D., conducted the dedicatory services. The house is of brick, admirably located, and one of the most sightly church-buildings of the city. With the lot, it cost \$7,300. The society is religiously active, and in its membership includes, as do the two other charges, some of the best citizens and business men of Marietta. Each of the Methodist Churches of the town has a parsonage.

The numerical strength of the three societies is as follows: First Church, members, 500; Sunday-school,

450; Epworth League, 125; Junior League, 75. Gilman Avenue, members, 360; Sunday-school, 225; Epworth League, 120; Junior League, 50. German Church, members, 185; Sunday-school, 165; Epworth League, 26.

Their respective pastors are, W V Dick, N. D. Creamer, and Henry Jend. I only add, that in the county, according to the census of 1890, Methodists outnumbered any other Protestant body three to one, and stood to Catholics as 3,275 to 1,835.

HIRAM L. SIBLEY

METHODISM IN MARION.

The growth of Methodism in Marion, beginning in the organization of a class of five members in the spring of 1825, has been by sudden and large accessions, rather than by a gradual process. In 1826, Marion Circuit was established, with James Gilruth as preacher in charge. Seven appointments were included in this circuit; viz., Marion, Caledonia, Bucyrus, Little Sandusky, Wyandot, Rawle's Corners, and Idleman's, the last being six miles south of Marion, thus covering a large part of what is now Marion, Crawford, and Wyandot Counties. In 1834, the first "meeting-house" of this Methodist Episcopal society was completed. It was a plain and unpretentious structure of undressed stone, twenty-four feet wide and thirty-six feet long, and it contained but one room. It stood east of State Street, and near the entrance of the old, and now disused, burying-ground which lies north of the "Big Four" and Erie Railway stations. While the society worshiped in this modest little build-

ing, it was refreshed and greatly augmented by a memorable revival under the pastorate of Henry E. Pilcher, and so large and so important were the accessions that Marion was made a station in the fall of 1843, with Mr. Pilcher as its first stationed minister. In the year 1845 the Centenary Methodist Episcopal Church, situated at the corner of East and North Streets (now State and Mill Streets), was completed; and in the same year the Annual Conference held its sessions there. Within a few years the construction of the Bellefontaine & Indiana Railroad along North Street made it necessary for the society again to change its location, and a site at the southeast corner of East and Center Streets (now State and Center), was purchased. The old Centenary church was henceforth devoted to manufacturing purposes, and, after serving the purposes of the Huber Manufacturing Company for many years, its walls still stand as a part of the building occupied by the Automatic Boiler Feeder Company.

A fine and commodious church for that time was erected on the new site in 1854, and soon there followed another gracious revival, under the labors of Joseph F. Kennedy. The Church enjoyed great prosperity while it worshiped in this building. It was of sufficient importance to entertain there two Annual Conferences; but the great landmark in its history was the great revival of the year 1870, during the pastorate of Leroy A. Belt. This revival spread in its overflow to all the other denominations of the town, and is felt in its influences to this day. In 1887, the pastorate of Richard Wallace began; and in his third year it was

decided, on account of the growth of the city and the vicinity of business blocks, to sell and build elsewhere. Accordingly, the construction of the present Epworth Methodist Episcopal Church was begun early in the year 1890. This name, which has since become so common as to be almost trite, was adopted in January, 1890, and was at the time believed by the Official Board to be the first use of the name in this country as a designation of a church.

The church was formally dedicated on December 27, 1891, by Bishop Joyce. Brother Wallace continued to be pastor of the Church until the Annual Conference of 1892, and his departure was generally regretted. During his pastorate the Church had almost doubled in membership. He left it with more than five hundred members in full connection. His successor was John L. Hillman. This was Brother Hillman's fourth year in ministerial work, and the results remarkably justified the things hoped and expected of him. The Church continued to grow from the beginning of his ministry; but in his second year came the most notable revival in the history of this Church. It began in January, 1894, with a "pentecostal service," conducted by S. A. Keen. So great was the interest aroused in the ten days that Dr. Keen labored here that Mr. Hillman resolved to continue the meetings himself, and did so with unabated interest and wonderful success for eleven weeks. The result of this revival was not only to uplift the Church to a remarkable degree, and to convert large numbers who went to other Churches, but the membership of this Church was increased to about twelve hundred

in number, at which point it has been steadily kept ever since.

The Sunday-school, the Epworth League, and other Church organizations, have kept pace with the growth of the Church. The Sunday-school has an enrollment of more than 1,100, and an average attendance of upwards of 700. The adult Bible-classes and the primary department, including the kindergarten, are especially worthy of study by Sunday-school workers.

W Z. DAVIS.

METHODISM IN MASSILLON.

The first Methodist positively known to have lived in Massillon was James McCoy, who came to that part of the city, then known as Kendall, about the year 1812. He was a tailor by trade, whose shop offered a place where divine services were held. Massillon was not regularly laid out till 1825-6. The appointment was a part of the Ohio Conference for a time, and until 1831 continued its connection with what was known as the Tuscarawas class of the old Tuscarawas Circuit.

Afterwards this appointment became part of Canton Circuit, Pittsburg Conference, which at that time contained thirty-four appointments, filled by two preachers, who were expected to preach from two to four sermons every Sunday, besides preaching at least once each week-day. When this class became a part of the Canton Circuit it was composed of only fourteen members. A short time after, it became necessary to find a larger room than any hitherto occupied, in which to hold services, and an abandoned brewery

located in North Erie Street, was secured. In 1832 a Sunday-school was organized, which also met in the same place.

On February 16, 1833, the first Quarterly Conference of which any record can be found was held in Massillon. At this Conference a committee was appointed "to secure a site, and ascertain the cost of erecting a house of worship in Massillon." This committee did not succeed in accomplishing its object; but as a result of its efforts an interest was awakened among the citizens of the village, and they erected a building in East Plum Street, in which religious and other public meetings were held. The Methodists were glad to abandon the old brewery and occupy this new place of worship, where they remained till 1836, when they removed to a brick building on the corner of Main and Erie Streets, now known as Harsh's Block, and occupied a hall on the third floor.

An agreement was made with the Masonic Lodge of Massillon, in 1840, to erect a building conjointly in East Charles Street that would be suitable for the use of both parties. The corner-stone was laid June 24, 1840. The structure was a frame, two stories above the basement. The first story and the north side of the basement were used by the Church, and the second story and south side of the basement were used by the Masons. Simon Elliott was the presiding elder, and D. R. Hawkins pastor. The latter gave his personal attention to the enterprise, and greatly assisted in the consummation, which was reached in June, 1841, when, with great rejoicings, the edifice was first occupied. The seats were nearly all without backs, the

sermons were more than thirty minutes long. The services were frequently interrupted by the remnant of a ruffian element that still lingered as a reminder of frontier life. It now became possible to keep the Sunday-school actively at work all the year, without the injurious effects of frequent interruptions, which, up to this time, seemed unavoidable.

The Church continued to hold its services in the building on Charles Street till 1860, when they disposed of their interests to the Masons, and removed to a more commodious building.

Under the ministry of James White, in the winter of 1842-3, a remarkable revival added such substantial strength to the appointment that in 1845 Massillon was detached from Canton Circuit, and was given the dignity of a station. It thus became the first station in the district, and it has maintained an honorable place among the stations ever since.

In 1848 the General Conference transferred Massillon Station from the Pittsburg to the North Ohio Conference. A retransfer was effected in 1856, and the charge remained in the bounds of the Pittsburg Conference till 1876, when the East Ohio Conference was formed, and the Ohio Canal, which divides the city of Massillon, was made the boundary line between the East Ohio and North Ohio Conferences. The church being located on the east side, belongs to the East Ohio Conference.

The Baptist church, located on the corner of North and Mill Streets, was sold at sheriff's sale, March 28, 1858, and was bought by the Methodists for \$800; but several thousand dollars had to be expended upon it

before the place was fit for occupancy. The repairs on the building were completed in 1860. The re-opening services were conducted by Dr. I. C. Pershing. During the winter of 1860-61, a revival service of unusual interest was conducted by the pastor. A session of the Pittsburg Annual Conference was held in this church in 1866. In process of time the church-building became so insecure that it was abandoned, and the congregation met in an edifice used during the week-days as a skating-rink.

The Church was not prepared to build, yet they felt it to be their duty to provide a substantial and appropriate place of worship. Accordingly, in May, 1882, the property located on the corner of Main and East Streets was purchased, and a subscription was raised amounting to \$15,000, when a building plan was accepted, and the corner-stone laid June 7, 1884.

The work on the building progressed, and a part of it was completed in January, 1885. As \$31,626.65 had been expended on the building and lot, it was thought prudent to stop the work for the time being, and secure more funds. The lecture-room, together with class-rooms and parlors which could be utilized, afforded a seating capacity of five hundred. At this time another heavy drain was made upon the people in the erection of a new parsonage, and it was not until the fall of 1887 that efforts were renewed to raise the funds necessary for the completion of the auditorium. The work was continued till January, 1889, when the audience-room was furnished, and the house was dedicated. The entire cost of this property was \$48,950.

The new church was a most convenient, tasteful, and comfortable building, with pipe-organ, bell-tower, and clock. The occupancy of this commodious house of worship was attended with great gladness on the part of the congregation, and it was thought that at last a permanent place for holding divine services had been provided; but, alas! on a fateful Friday morning, May 13th, at two o'clock, the building was discovered to be on fire, and in a very short time was entirely consumed. The pastor, the Rev. A. R. Chapman, gathered his official members together, and in a short time it was determined to rebuild on the same site. An additional lot was purchased adjoining the east side of the one already owned, and steps were immediately taken to build better than before. The result is all that could have been anticipated. A massive, artistic stone structure has been erected as a monument to the faith and self-sacrificing spirit of the people.

Most substantial assistance was rendered by many of the citizens of the place who were not connected with the Church. Louis K. McClymonds, Esq., of New York, placed a memorial to his mother, Mrs. Elizabeth McClymonds, in the elegant pipe-organ, valued at \$6,000. The council and citizens furnished a town clock. The trustees and Building Committee spared no pains to make the edifice an up-to-date church in all respects. It has a Sunday-school room that will seat between six hundred and seven hundred. The audience-room will seat twelve hundred. Besides these, there are ladies' parlors, class-rooms, dining-room, kitchen, lavatories, and store-rooms. The audi-

ence-room is furnished throughout in oak, which gives it a very substantial and tasteful appearance. The property is valued at \$80,000, and free from debt. The dedicatory services were held June 23, 1895. There are few finer churches in the United States, and it is sincerely hoped that the good people who assemble here for worship may not need a new building for generations to come!

GEORGE B. SMITH.

METHODISM IN MT. VERNON.

Knox Circuit was formed in 1810. In 1812, in a log cabin on the northwest corner of the Public Square, the home of Anthony Banning, the Methodists held service. This was a preaching-place in a large circuit of many miles. The next meeting-place was the court-house, also on the Square.

Time came when the society must have a building of their own. This was erected in 1831. It was a brick structure with a high pulpit. The house was without one extra dollar's worth of adornment. The lot was sold to the city in 1852, and is now occupied as a High School building.

In 1851, a division occurred in the Church, a part of the congregation going to the Banning Chapel, built by Rev. Anthony Banning, on Sandusky Street, for use of Methodists so long as thus used. The Conference sent as pastor Rev. Harvey Wilson. It was said that a contention in the choir occasioned the split. The choir party remained on the hill, the anti-choir going to the chapel. Both congregations built new churches during the year 1852-3. The two congregations worshiped separately until 1865, when they

united. The chapel was sold, and with the money the present parsonage was bought. The chapel still stands, near the cooper-shops on Sandusky Street.

Rev. George Elliot, during his pastorate on Mulberry Street, died. The Church built a home for his family. When they vacated the house, it became the parsonage as long as the church on the hill was used. This house still stands, 104 Hamtramck Street.

The Church from its beginning has made a steady advance. Our worship has lost the stringent form of the past, and other things have changed.

In the old church the seats in the rear were raised for the choir. The Congregational choir was led by a bass-viol. The Methodist choir had only a tuning-fork for getting the proper pitch; but even this simple instrument disturbed some of the Methodists. A minister who deemed choirs a sin, filled the pulpit one Sabbath morning. The singers were ready. He ignored their presence; sermon followed prayer, prayer followed sermon. Since then his son has led the choir, and his descendants have been our best singers.

Concerning the Sunday-school: For years the Church had no school. The first school was begun by students from Gambier. When the church was built in 1831, the first Methodist Episcopal school was organized. William Burgess, a merchant, was one of the first superintendents. William L. Harris, afterwards bishop, was an earnest worker in the school. At first the school would live during the summer, and die out in the winter. Rev. William Sanderson was chosen superintendent. The school gained strength enough to endure the winter. One morning found

him snow-bound miles away. Rain fell in torrents; streams were swollen; dangerous was the journey for himself and horse. He thought of the school, his duty, and started on his perilous ride, as wonderful as that of Sheridan or Paul Revere. Just as day dawned he rode into town, weary, wet, and worn. Nine o'clock found him at his post. Sunday-school celebrations were then held on the 4th of July. The school marched to some grove, there to feast and listen to speeches and the reading of the Declaration of Independence.

(MRS.) C. A. AGNEW.

METHODISM IN NEWARK.

Prior to 1803 there was probably no preacher who traveled in Licking County and established regular appointments for preaching. But as the circuits were very large, and districts extended over portions of three States, some of the preachers may have come as far as Newark, and held meetings in this settlement. The first preaching was in private houses. A log house of one room, which stood on West Main Street, nearly opposite present site of the High School building, was used for school and occasionally Church services. Accommodations were such as the times afforded.

The place of holding service was changed to the two-story frame building located in the middle of the street, between West Main and Third Street, called Market House, the upper story being used for church and schoolhouse. Presbyterians and Methodists held services here until a disagreement occurred, and Methodists moved to the house of Mrs. Jane Goodridge, where they held class and prayer meetings. Not find-

ing these quarters desirable, Mr. Goodridge erected a frame building between First and Second Streets, to answer a double purpose of school and church. An improvement was noticeable in this building—the seats had backs. Here the Episcopalians also worshiped.

From growth in membership and increasing population, it was deemed wise to erect a Methodist Episcopal meeting-house. A committee of three was appointed by the preacher in charge, Jacob Hooper, to see if ground and means could be procured. Accordingly, on January 16, 1828, a subscription-paper was addressed to the “generous people in the town of Newark and its vicinity,” for the sole purpose of obtaining funds and materials for building a brick house in the town of Newark, on a lot to be obtained from Thomas Reed, on Fourth Street, a few rods north of the old burying-grounds. Subscribers’ names were affixed, some contributing money, others in trade, such as hats, shoes, tinware, leather, timber, labor, cabinet-work, etc. The largest subscriptions were forty-five dollars and fifty dollars.

On the 5th day of August, 1828, the pastor appointed the first Official Board in Newark Methodism. A fund of fifteen dollars was necessary to obtain a deed for the lot, which was made on the 6th of August, 1828, for ground bought from Thomas Reed and wife for the consideration of thirty dollars. This location was on adjoining lot, just south of the present site. The church was inclosed, and used without plaster for two years, and seated with rough boards. In July, 1830, a collection was raised to be appropriated toward plastering

the Methodist Episcopal meeting-house; fifteen dollars and seventy cents was the required amount.

During the winter of 1833, a wonderful revival, which lasted eighteen days, was held in the church, and conducted by Revs. H. S. Farnandis, L. L. Hamline, and S. H. Holland. The Holy Spirit came in power upon the people. Such was the interest that at five o'clock A. M. meetings were held, sometimes at private houses, and at other times in the church. Midnight frequently saw the interested ones returning home. Often, after retiring, the Spirit would so quicken some heart that neighbors would be called and prayer-meetings held. Three hundred souls were led from darkness into light, and made happy in the Redeemer's love.

In 1834 the first permanent Methodist Episcopal church in Newark was completed, at a cost of \$1,500. In 1837, Jacob Barrick came from Pennsylvania to Newark with a local preacher's license. Newark Circuit now consisted of eight appointments, seven Sunday-schools, and four hundred and twenty-five scholars.

In 1840, Methodism in Newark had a membership sufficiently large to justify a change from circuit to station; accordingly this independence was assumed, and Cyrus Brooks was the first regular pastor.

During the year 1847, a division occurred in the Church, the membership being too large for the accommodations. A lot, upon which stood a frame building, formerly designed as Universalist Church, and situated upon East Main Street, was purchased

for eight hundred dollars. By September, 1848, this church was placed in readiness for service, at an expense of \$3,000, and it was dedicated to the worship of Almighty God one week before the session of the Ohio Annual Conference, which was to convene in that church September 27th. This church was known as the Eastern Charge. The two distinct Methodist Churches existed for sixteen years, although an attempt was made in 1859 to reunite.

In 1864 the final union of the two congregations was effected, and services were held at the Eastern Charge for two years. During this time subscriptions were solicited preparatory to erecting a larger building. A sale was made of the church property, and a new lot purchased. The foundation for the church was laid in 1866, and the building commenced in 1867. The basement was completed in November, 1868, and the congregation came to their new church home. On March 29, 1874, the hearts of the people were gladdened by the completion of the auditorium, and Methodism could again utter praise, rejoice, and be glad. The Church membership was five hundred and twenty-nine. During that quarter there were two hundred applicants for membership. The church property was valued at \$40,000.

East Newark had contributed liberally to the support of Methodism, but an opening seemed provident for the organization of the Second Methodist Episcopal Church in that part of the city. For some time, Sabbath-school and services had been held in Episcopal Chapel. In the spring of 1889 this society was organized, and a lot purchased on the corner of East

Main and Cedar Streets. A chapel was there erected, and dedicated in March, 1890, by President J. W. Bashford, of Delaware, Ohio.

In 1897 the two Methodist Churches had 1,063 members, and 584 scholars in the Sunday-school.

LUCY M. CONNEL.

METHODISM IN NORWALK.

In January, 1818, Alfred Brunson was the first itinerant who visited Norwalk. The first place in the vicinity where Methodist services were held was at the home of Hanson Reed, two miles south of the village, and the first Methodist Sunday-school was organized there in 1823. The organization of the first Methodist society in the village of Norwalk was in 1825; it had seven members. In connection with early Methodism in Norwalk that famous old institution of learning—Norwalk Seminary—stands out like a great arm of power. Jonathan Edwards Chaplin was one of its first principals, and after him came Edward Thomson, Holden Dwight, Alexander Nelson, and others. This seminary was a fountain of sanctified learning, exerting a healthful religious influence in the community, and out from it there went many strong recruits into the holy ministry.

In 1832-3, H. O. Sheldon and Edward Thomson were the circuit preachers. In 1834, the first Methodist church-building in Norwalk was erected on Seminary Street, and it was used continuously until 1856. This building still remains, and is now occasionally used for Church services by the Adventists.

In 1853 it was resolved to build a new church. A

lot, corner of Main Street and Benedict Avenue, had been dedicated by Elisha Whittlesey, Esq., for Church purposes, and this was at once taken possession of by the Board of Trustees. This second building was dedicated October 26, 1856, by Rev. Edward Thomson. It was estimated to be worth twelve thousand dollars, and was used until sold and torn down in April, 1893, when a most pathetic farewell to it was said.

At this time, having no Church home, Methodist altars were set up in old Whittlesey Hall, and active preparations were begun for the erection of a church edifice, commodious and modern, that should meet the growing needs of Norwalk Methodism, which had developed from the original class of seven, in 1825, to five hundred and fifty members in 1893, with a Sunday-school and other organizations as powerful auxiliaries.

During 1895-6 the present new church-building, of which a cut is herewith presented, was erected, at a cost of \$40,000. It was dedicated on February 14, 1897, by Rev. Dr. D. H. Moore, of Cincinnati. As yet the interior of the main auditorium is not finished; but the Sunday-school department, and basement parlors, choir-room, dining-rooms, kitchen, and lavatories, are complete, with the most modern equipment. The Sunday-school room is semicircular in form, with eighteen class-rooms, auditorium, and library. The Sunday-school auditorium is now used for all regular Church services, and the seating capacity is eight hundred. This magnificent edifice is now regarded by many as the finest church-building within the boundaries of the North Ohio Conference, and it is fitting that it is so. It stands as a monument to the steady,



FIRST METHODIST EPISCOPAL CHURCH, NORWALK, OHIO.

onward progress of Methodism in the heart of the Western Reserve, the seat of Norwalk Seminary, and the early home of Finley, Sheldon, Chaplin, and Bishops Thomson and Harris. The First Methodist Episcopal Church society is in this year, 1898, the largest Protestant organization in Norwalk, having six hundred and thirty members. ED. L. YOUNG.

METHODISM IN PAINESVILLE.

Painesville was first settled in 1800. The population now numbers between five and six thousand. The first Methodist class was formed in 1820, and services were held in a schoolhouse. The first church-building was erected in 1820. The second church-building was erected in 1844, and was dedicated free of debt. The building still stands on the same lot, now used as a dwelling-house. The present elegant church-building was begun in 1872, and the last dollar of debt was paid in 1897. The membership of the Church is a little over three hundred. It ranks second or third in membership of the Churches of this place. All the departments of the Church are in a flourishing condition.

R. M. FRESHWATER.

METHODISM IN PORTSMOUTH.

Portsmouth, according to James Keyes, was laid out in 1803 by Henry Massie. On the bank of the Scioto is an old stone house, the home of Philip Moore, where the first Methodist class of Portsmouth was formed. There the great lights of the Church preached in the mighty days of early Methodism. Those walls have echoed to the voice of Asbury and

McKendree. At a quarterly-meeting held there in 1813, Henry B. Bascom received his license and preached his first sermon. The stanch old house seems well preserved, and looks good for another hundred years. Henry Smith was the first itinerant, Scioto the first circuit, and the old stone house the first preaching-place in this vicinity

Scioto Circuit first appears in the Minutes in 1804. In 1805 the Ohio District was formed, and of this district the Scioto Circuit formed a part. The same year (1805) the illustrious Peter Cartwright was assistant preacher on this circuit. Scioto Circuit remained in the Ohio District until its division, in 1809, into the Muskingum and Miami Districts, into the latter of which the circuit then passed. This was a large district, extending from Cincinnati, up *via* Yellow Springs, to Chillicothe; thence, *via* Lancaster, to St. Clairsville, near Wheeling, over into West Virginia, where it included the Kanawha and Big Sandy territory; then back again to this side, and down the river to Cincinnati. This one district contained then as much as two Conferences now; but we can see that Methodism was narrowing down, and getting the work into compacter form. Eleven weeks were required to ride round this spacious district. Now it could be crossed in the fraction of a day.

In 1813, Miami District was cut into Scioto and Miami Districts, and the old Scioto Circuit was itself divided, and Salt Creek Circuit formed. A part of the society at Philip Moore's fell into Salt Creek Circuit. The same year a new society was formed here. The old frame court-house, completed in 1817, stood on

Market Street, between Front and Second. This was for some years the preaching-place for all denominations. The first circuit preacher visiting Portsmouth was Nelson Spring. He came in 1814. In 1814, united Methodism was able to show a grand total of seven members. It would appear that Methodism was the first Church organized here. Our Presbyterian and Episcopalian brethren came four and six years after, respectively.

After some years of worship in the old court-house, the society first purchased a church of their own. This was the first Church property held by any denomination. It stood on the corner of Fourth and Market, and cost \$1,100. It was heated by two old-fashioned fire-places, one on each side. Its chandeliers were tallow candles, held in tin candle-sticks on the walls. The entire Official Board constituted the sexton, and "took turns" in sweeping and building the fires. Then it meant much to be an official member. In 1821, John McDowell, of blessed memory, was made class-leader, and the little society had grown in seven years to sixty. They continued in this first room until 1834.

During the pastorate of George C. Crum, a site was purchased on Second Street, and a new church erected. This "new church" was "old Bigelow," a church destined to quite a remarkable history. It was 40 by 60 feet, and was built at a cost of \$2,700. Great difficulties were encountered in securing this apparently meager sum. Men gave labor, teamsters hauled, and it was finally dedicated by James B. Finley. During its stay in this old church, Methodism made rapid strides, keeping pace with the growth of the city.

Methodism continued to grow until the original class of seven had become too numerous for the room on Second Street, and a division was made. In 1853, Rev. R. O. Spencer donated a lot on Seventh, near Chillicothe, where a frame building, now known as Allen Chapel, was erected. Part of the congregation of old Bigelow went out to form Spencer Chapel. This branch was prosperous, and grew into our present Sixth Street Charge.

The enlarging Church needed enlarged facilities, and by 1858 it became apparent that a larger structure must be provided. The present site was accordingly purchased, and the church erected. For thirty-four years the Bigelow society has dwelt prosperously within these walls.

The three Methodist Churches in this city now (1897) number 1,337 members. Truly, the Lord has blessed the work of the Church. B. R. McELROY.

METHODISM IN RAVENNA.

“Father Shewel,” a faithful old pioneer and local preacher, living in Rootstown, formed numerous Methodist classes in Eastern Ohio. During the summer of 1814 he established an appointment for preaching in the western part of the town of Ravenna, about one mile from the present village. Here he formed a class of seven members. Ravenna proper did not have regular preaching until 1825. Thus, for some six years previous to the year 1831 it was favored, in addition to other Church privileges, with monthly preaching by Methodist itinerants. On one of those occasions—Sunday, March 13, 1831—the preacher invited those

of the congregation who felt so disposed to tarry at the close of the service for class. Five responded, and gave him their names. Two weeks from this date, in a log schoolhouse some two miles north of this village, these members, together with three others, were fully organized into a Church.

Ravenna, at the time of this organization, was within the boundaries of the Ohio District. The meetings of the society were continued in the log schoolhouse during the spring and summer of that year. Early in September they were removed to the brick schoolhouse in the village. On Sunday, September 18th, same year (1831), a Sunday-school was organized. The society continued to occupy the brick schoolhouse for their place of worship until the completion of their first meeting-house, which was dedicated in December, 1832, less than two years from that little band of eight in that rural retreat, the country log schoolhouse. It was a good, substantial frame building. In 1856 it was removed, to give place to one of larger dimensions. The fine brick building we now occupy was dedicated by Bishop Simpson on January 30, 1857.

The Centennial year of Methodism, 1839, was duly observed by us, in common with Methodists all through the country. In July, 1857, the Erie Conference held its session in this place, Bishop Scott presiding.

In 1873 was inaugurated the "Woman's Temperance Crusaders," also called "The Praying Band." Here, Mrs. Mary A. Woodbridge took the lead. Ravenna was her home. Ere she died, she became a power in the temperance cause, on both sides of the

ocean, as a co-worker with Frances E. Willard and Lady Henry Somerset.

Quite extensive repairs were made to our Church property in 1896. The old steeple was taken down, and a new one put up. A room was excavated under the church for a furnace, and a furnace put in. The lot was graded, the church and parsonage were painted, and a new carpet laid down in the church. Our congregations and our Church property are probably on a par with those of our neighbors, with whom we have cordial intercourse. A. B. GRIFFIN.

METHODISM IN SANDUSKY.

The introduction of Methodism into the vicinity of Sandusky was on this wise: In the month of October, 1811, William Gurley, a native of Ireland, arrived, with a large company of other immigrants, at a spot named Bloomingville, in Huron (now Erie) County, Ohio, seven miles south of Sandusky. William Gurley preached in the log schoolhouse on the Sunday after his arrival, and at the close organized a class of about fifteen or twenty members. This was the first religious service held on the Reserve west of Cleveland, and the first religious organization of any kind in that part of the State. That society, and the Perkins class, organized in 1815, have had a practically unbroken history from that date to the present.

In 1817, J. B. Finley, presiding elder, sent the Rev. Alfred Brunson, as a supply, to form the Huron Circuit. Brunson was then with his family in Portage County. Owing to the fact that his wife was obliged

to spin the wool and flax, weave the cloth, and then make his garments, he was not in condition to leave home until January, 1818. After various thrilling experiences and hardships he reached Portland, now Sandusky, early in the month of February, 1818. He preached on Sunday, in a cooper-shop owned by a Mr. Clemens, and this point became a regular appointment on the Huron Circuit. Services were held with more or less regularity in private houses for six years. From 1824, for five or six years, services were held in the schoolhouse fronting on Columbus Avenue, at the northeast corner of the present Sloane Block. True Pattee was the preacher in charge in 1824, and James McIntyre also served during this schoolhouse period.

In 1828 a petition was forwarded to the bishop presiding in the Annual Conference for a preacher to be sent to Sandusky as a station, and not as an appointment on a large circuit. This petition had the desired result, and John Janes was appointed to Sandusky in 1828.

Mr. Janes agitated the matter of a church-building, and prepared the way. His successor succeeded in completing the building, which was dedicated in 1830. The Methodist Episcopal church-building therefore preceded any other church-building by five years, and the organization of a Methodist society preceded that of any other denomination. The Methodist Episcopal society is now occupying the fourth structure it has erected for its use as a place of worship.

The present church-building was erected in the

years 1872-74. In 1897 the building was thoroughly repaired, making it the handsomest audience and Sunday-school room in the city.

In addition to these four church-buildings, two others have been built by Methodists who separated from the parent society. In the year 1835 the "Beatty secession" occurred, caused by the anti-slavery agitation, aggravated by some personal difficulties, when a large number withdrew from the Church. They erected a large stone building immediately to the north of the little frame church. It was called the "Beatty Church" for a long time, because of the prominence of Mr. John Beatty, one of the prime movers. At a later date the society became a part of the "Wesleyan Methodist Connection." The society ultimately disbanded, some returning to the mother Church, others scattering to various other Churches.

In 1853, Philander Gregg led off a faction on the question of instrumental music, and a number who were opposed to the use of instrumental music in public worship withdrew with Mr. Gregg, and organized the "Second Methodist Episcopal Church." It lived through two pastorates; but in 1855 the society disbanded, and the members principally returned to the mother Church. The church-building was erected on Decatur Street, between Washington and Adams Streets, and is now in the possession of the colored Baptist society.

The Methodist Episcopal Church society has had therefore a practically unbroken history from the year 1818, or a period of eighty years.

The Church is now in the possession of the fourth

parsonage in its history. The first, a frame building on Fulton Street; the second, a brick on Adams Street, between Hancock and Franklin Streets; the third, on Washington Street, adjoining the church; the fourth, 325 Decatur Street, purchased on April 20, 1895, a commodious and handsome dwelling.

The Sandusky City Mission, for German Methodism, was authorized by the Ohio Conference, held at Chillicothe, Ohio, September 25, 1850. The first missionary was the Rev. E. Riemenschneider, who was sent out in 1841 to the North Ohio mission, which covered the ground from Marietta to Lake Erie.

The first church was built in 1852. Services were held previously to that in the "German Settlement," in the house of J. Fisher. The mission extended from Thomson, Seneca County, to Amherst, Lorain County, and LaCarne, Ottawa County. The first minister stationed in Sandusky was Rev. G. A. Reuter, 1850-51. When the mission was organized there were twenty-one families. Of these, two families are still living. Their church-building, located on the West Park, was moved in 1880 to a lot on Jefferson Street, between Columbus Avenue and Jackson Street. In 1896 their church and lot on Jefferson Street were sold to the German Lutherans, and a new church-building, and later a parsonage, were erected at the corner of Tyler and Shelby Streets.

The African Methodist Episcopal Church was organized in 1879, the Rev. George Stevens pastor. They erected a neat frame building on Neill Street, which is still occupied by them as a place of worship.

L. K. WARNER.

METHODISM IN SIDNEY.

In the autumn of 1824 a report came to the ears of Brother Joel Frankeberger that a Methodist preacher was in town, and had "put up" at Hinkle's tavern. He hastened to his home, and communicated the joyful news to his family; then, hastily laying aside his work-day attire, he repaired to the tavern. He found the preacher, who was on his way to Conference, and told him he must come and stop with him. A member of the Frankeberger family then conducted him to their home, while Brother Frankeberger hurried from house to house to notify the community that he had a preacher who would speak at his house that night. This was the first Methodist sermon ever preached in Sidney, and the preacher was Levi White. A class of eight was then formed. Sidney was then in the North Ohio Conference, and was near the center of Bellefontaine Circuit, which included Bellefontaine, Sidney, West Liberty, and Westville, with all the intervening territory. Rev. David Young was presiding elder. There was no meeting-house in Sidney until 1831; but meanwhile, services were held in the summer under an old elm-tree on the bank of the river, and in the winter in the house of Brother Frankeberger. The front room was constructed on purpose for holding meetings. A half window was placed on the north wall at a suitable height for the minister to use its sill for his Bible and hymn-book. For many years after the building of the Second Methodist church, it was still held as a class-room. As long as the circuit was so large, services were held but once in four weeks.

When the quarterly-meetings were held, the people came for many miles around. At the close of the Saturday afternoon service the preacher would say, "Let all the other societies stand up." The Sidney members then hastened to invite them to their homes; often as many as fifty were thus provided for over the Sabbath.

At a quarterly-meeting held at Bellefontaine in 1827, while James B. Finley was presiding elder, and Joshua Boucher was circuit preacher, a committee of three were appointed to inquire into the practicability of building a meeting-house in Sidney. This committee did not report until January 21, 1829, when they announced that they had purchased a lot for the church, at a cost of sixteen dollars. The building was a free-will offering; some giving material and others labor. The second church stood on the corner where the Baptist church now stands. It was erected in 1838.

From the beginning the Church grew steadily and rapidly, when we consider the growth of the town, and that there were several other denominations holding services here. In 1841 we find on the Church record one hundred and sixty-two names. In 1843, two hundred and fifty-four.

At a meeting held August 9, 1843, a resolution was read, the object of which was to take the sense of the meeting in reference to making Sidney a station. The majority voted for it, and the new Conference year brought Samuel Lynch as pastor.

At a meeting of the officary of Sidney Station, held at the meeting-house September, 1847. the finan-

cial plan of the Conference was adopted. A committee was appointed to estimate the table expenses of the pastor for the year. They reported seventy-five dollars. Ten dollars were added. The whole amount to be raised was three hundred and sixty-one dollars, which was apportioned to the different classes. The amount paid at Lockport to be appropriated to keeping the preacher's horse.

In 1867 the site of the present church edifice was secured, and a church commenced; but it was not completed until 1874. It was dedicated by Bishop Foster, August 11, 1874.

The Semi-centennial of Methodism in Sidney was held November 26, 27, and 28, 1875. In this half-century, Sidney has sent out from its number fourteen preachers. It has three times been the seat of the Annual Conference. The membership now is seven hundred and fifty. ***

METHODISM IN SPRINGFIELD.

In 1805, Springfield, then a village four years old, was included in the Mad River Circuit. It thus continued until 1833, when William H. Raper, the presiding elder, formed a new circuit, of which Springfield was the principal part, and to which it gave name. The membership numbered 950. At this time a church edifice was built at the corner of Columbia and Market Streets. It was a large brick structure, having galleries that greatly enlarged its seating capacity, and it was for years the most important and commodious audience-room in town.

In 1840, Springfield ceased to belong to a circuit,

and became an independent charge. In 1848 a colony formed the congregation, which has since been known as High Street Church. The site of the present church-building was selected in 1850, and a year later the house was dedicated. It has been a flourishing congregation of the highest respectability and most refined Christian influence. The church has been remodeled from time to time, and keeps pace with the high state of architectural excellence peculiar to its location. Directly west of the church-building stands the parsonage, which is one of the handsomest residences in Springfield.

No history of Methodism in Springfield is complete without special mention of Hon. P P Mast. While he belonged to the First Church, or "Old Columbia Street," he donated the valuable lot on which stands the parsonage of Central Church. He was a prominent member in the latter charge until he went with the colony which formed St. Paul Church in 1880. This congregation, which began with 150 members, located on Yellow Springs Street. It has the finest building of all the Methodist Churches, and a comfortable parsonage is situated on the same lot.

Grace Chapel, in the west end of Springfield, was built by Central Methodist Episcopal Church in 1872. P P. Mast donated the ground, and has ever been its generous patron. A Sunday-school has always been kept up, but only during the last few years has the financial capacity of the congregation warranted the expense of a pastor.

Clifton Avenue Methodist Episcopal Church was organized by a colony from Central Church in 1894.

There were 65 members; at the close of the third year the increase raised the membership to 225. A Sunday-school in this locality was undertaken in an empty building belonging to the Freewill Baptists, from whom it was rented. This was the nucleus of what promises to be as flourishing a congregation as any in town. It fills a long-felt want in that part of the city.

The Methodist Protestant Church has one congregation in Springfield. The church is situated on Pleasant Street, between Center and South Fountain Avenue. This organization dates back to 1829, from which time until about 1837 it formed part of a circuit. Its first meeting-house, on North Street, was afterward sold to the African Methodists, and is still occupied by them.

Among the colored people of Springfield, Methodism is represented by three flourishing congregations. The first in age and importance is the North Street African Methodist Episcopal Church. Its beginning is not accurately known, but was probably the enthusiastic meetings held by a few earnest Christian Negroes, many of whom had been through the trials of slavery, and who met to sing, pray, and compare experiences in barns and cabins of long-ago times. After having several small meeting-houses, such as their means allowed, they finally settled on North Street, in a building which they bought from another congregation, but which they have improved and enlarged unto its present capacious comeliness. This is a Church of great respectability and influence.

In 1867 nine members of the North Street African

Methodist Episcopal Church resolved to form a new congregation. It has been prosperous, both financially, socially, and spiritually. It is called Wiley Chapel. The church-building is on South Center Street.

The third church belonging to the colored citizens is known as the Second African Methodist Episcopal Church of Springfield. It is situated on the corner of Clifton and Boler Streets. KATE KAUFFMAN.

METHODISM IN STEUBENVILLE.

The Ohio Circuit, which afterward embraced Steubenville, was formed in 1787. It embraced Ohio County, Virginia; Washington County, Pennsylvania; and settlements on both sides of the river from the mouth of the Muskingum to Pittsburg. It is claimed that the first preaching in Steubenville by a Methodist preacher occurred in 1794, when Samuel Hitt and John H. Reynolds preached a few sermons in the midst of much opposition. The number of members reported in 1799 on this circuit was 427.

In 1801 the circuit was divided, and the West Wheeling Circuit formed, in which Jefferson County, Ohio, was included.

The year 1806 was one of great enlargement. A preaching-place was found at the house of John Permar, where many were converted.

In 1812, William Lambden was the preacher. At the close of his first sermon, he announced that the next forenoon he would form a class at the house of Bernard Lucas. The meeting continued to be held in private houses, and the membership was augmented

at each meeting. During this year there was a great revival, and B. Wells proffered the land on which the church now stands, and an edifice 50 by 55 feet was erected. As usual, it all grew out of an old-fashioned revival. In 1813 the Ohio Conference was held in Steubenville, Bishops Asbury and McKendree being present. Steubenville was made a station in 1818, and when the Pittsburg Conference was formed in 1824 it embraced this station.

The first Methodist Sunday-school was organized in Steubenville in 1826. This was the year in which the Secretary of War, E. M. Stanton, was converted, and united with the Church.

The first separation of the Methodists occurred in 1830, when eighty-one full members and eleven probationers united and formed a Methodist Protestant Church on Fifth Street. The year following there was a great ingathering of members. In 1845-6 the second swarming of the Methodists occurred, and as a result the Hamline Church was formed. In 1854 the church known as the "Old Ship" was torn down, and the present one built. In 1870 another colony of fifty members was sent off, to form the Finley Church. In 1892 the church was remodeled, at a cost of nearly \$6,000. In 1891 the new Hamline church, a fine modern stone structure, was dedicated. The eighteenth session of the East Ohio Conference was held here in September, 1892.

The three Methodist Episcopal Churches of Steubenville had, in 1897, a membership of about 1,200, out of a total Protestant Church membership of about 3,000.

The Methodist Church is the oldest Church of the city, and stands first in numbers, but second in wealth. The county and river valley are strongly Methodist. The great majority of the Churches in the county are Methodist.

G. F. OLIVER..

METHODISM IN TOLEDO.

Methodism had an early entrance into the territory of the present city of Toledo. Who held the first service seems to be in some doubt. Elnathan C. Gavitt, who died in Toledo, Ohio, March 15, 1896, is confident that he preached the first sermon about 1832; while others think Mr. Gavitt was preceded as early as 1822 or 1823 by Billings O. Plympton and Elias Pattee, who then stopped and held services while passing between Detroit and Monroe and Northern Ohio.

The first Methodist class was formed at the home of Eli Hubbard, which stood near the Tremainsville bridge, which is now at the intersection of Detroit Avenue, Cherry Streets, and at the north end of Colingwood Avenue, at present just outside of the city limits, and in what is now known as West Toledo. The outgrowth of this class was the Tremainsville Methodist Episcopal Church, which has passed out of history as such, but its fruit is the West Toledo Methodist Episcopal Church.

Seven years before the founding of Toledo, and in the same year as the founding of the work in West Toledo, a class was formed at the home of Noah A. Whitney, and Mrs. Maria A. Whitney was appointed class-leader.

The Monroe Street Methodist Episcopal Church,

which was the first in Toledo proper, and which has sent forth colonies to other portions of the city, has had a constant existence, and now numbers about three hundred members, with a Sunday-school of three hundred and fifty, and with Epworth Leagues numbering nearly two hundred. Under the present pastorate of Rev. W. H. Leatherman, the Church has built the Central Avenue church, at a cost of \$4,000, and is building a new parsonage at Monroe Street property. The present valuation of church property is \$12,750. The future of this Church is regarded as of very great importance for our Methodism.

The second Church in Toledo, St. Paul's, was organized in 1836, when the society purchased lots on Huron Street, between Locust and Walnut, where the church was erected, but was sold in 1850 to the German Methodists, and became the foundation of the Emanuel German Methodist Episcopal Church. By 1850 the progress of the Church became such that more commodious quarters must be secured, and lots were purchased at the corner of Madison and Superior Streets, where a building was erected, at the cost of \$2,000. This building was removed in 1865, and the present two-story building was erected, at the cost of \$60,000. This was in the winter of 1869, when \$18,000 was raised toward the debt, and, this being insufficient, another effort was made in June of 1873, when \$23,000 more was raised. Then came the direst catastrophe to Toledo Methodism, "the paper crash." Men who subscribed thousands were not able to pay a cent, and the Church was left in the sorest need, and the whole city, and indeed the whole Conference, felt the shock

and crash. At this time it was evident that several new church enterprises should be begun, and the foundations for at least four other Methodist churches should be laid at the proper distances, and in the most strategic points. But here was the struggling mother Church of the down-town Churches crippled and helpless, and every man was urged to come to her relief. Other denominations came in, and, profiting by our helplessness and seeing the openings, planted several churches at the very points where there should have been Methodist churches. These four Churches have memberships that at the present day are known to be from one-half to two-thirds Methodist. Many of them found it too far to go to St. Paul's, and some feared the extra strain the debt would require, and the people who came to the city from other cities were slow to enter where the debt was so apparent. As a consequence of all this, the Methodist Episcopal Church fell from her place as leader of the religious forces of the city, and has several other sisters, whose progress has been a constant stimulus to her, if not a real provocation unto love and good works. The facts of some unwise leadership are also so apparent that there can be no concealment of their irreparable damage to our Church. The location of several churches on ineligible sites to please some real-estate man, and the holding on to some to please one or two families, as well as the forbidding of authorities to enter certain other territories, are all too manifest. Notwithstanding all this, there has come a new era to the Methodism of Toledo, and we are very surely gaining on the unchurched masses.

The present status of St. Paul's Church is very encouraging. Within the past ten years she has helped to build seven or eight of the struggling Churches of Toledo. These gifts aggregate thousands of dollars, and are a grateful token of gratitude for the help she received from the Central Ohio Conference in her distress a few years since. In 1897 the trustees of St. Paul's Church sold the property at the corner of Superior and Madison for the sum of \$60,000, and began plans for the erection of the finest and largest church in the city among Protestants. Lots were purchased on the corner of Thirteenth and Madison Streets, a half mile further up town. This new church is certainly the most unique piece of architecture in the city, and the building can not but be remembered favorably by any one who visits it. When completed, the whole cost will exceed \$80,000. The new St. Paul's will greatly aid in the unification and development of our connectional interests.

In 1853 a mission was begun on La Grange Street, which for several years took the name of Ames Chapel, but in 1872 the new church on Magnolia Street, between Huron and Superior, was built, at a cost of about \$18,000, and named St. John's. It is to-day a strong and aggressive Church, with a real loyal spirit. The membership is 250, with Sunday-school of 300; League of 150. This Church has planted a new church at Spring Street, and helped it out of debt, and furnished many valuable members for the other Methodist Churches of the city.

Broadway Methodist Episcopal Church, east side of Broadway, between Crittenden and Western Ave-

nues, was organized in 1859 as a mission of St. Paul's. The present commodious edifice was erected in 1892.

West Toledo (formerly Tremainsville) was reorganized, and a new church built at the corner of Phillips Avenue and Duke Street, taking the name of the locality in which it is situated. The church was built in 1865, and at present is valued at \$5,000, with a parsonage worth \$2,000. It has a membership of 100.

Third Street Methodist Episcopal Church, in East Toledo, is the mother Church of that side, in that she has sent out several colonies. Organized in 1866 as a mission from St. Paul's, and on Third Street, between Oak and Cherry Streets, it has occupied this growing territory, and has had a vigorous and eventful life. Its members number two hundred and fifty, with church property valued at about \$5,000. A new and more commodious site for a long-needed church has been secured by the efforts of the present pastor, Rev. J. W. Donnan.

Albany Street Church was begun as a Sunday-school mission, under the direction of the then La Grange Church, in 1854. The charge numbers one hundred and ninety-seven members, with a Sunday-school of three hundred and ninety. A new and very modern church is now being pushed toward completion, and will be dedicated soon. The cost of the new church is to exceed \$10,000, on a new site, in a better location. The lot was the gift of a stranger in answer to prayer. This Church holds a very important place in the future of Toledo.

Emanuel German Methodist Episcopal Church was organized under the pastorate of the Rev. Peter F.

Schneider in the building bought of St. Paul's Church, and moved to Ontario Street, where it now stands. It has a very large membership and Sabbath-school, with an Epworth League of over two hundred.

Detroit Avenue Methodist Church is one of those Churches that have suffered from the unavoidable changes in the centers of population and of business and personal interests. Its history is therefore fragmentary and difficult to obtain; but it now occupies a strategic place in our Methodism in the western portion of Toledo, and at the present time is making substantial growth in membership and in material things. A new church is imperative, and considerable money is being laid by for that purpose. It has a membership of about two hundred, and a Sunday-school of two hundred and twenty, with a sturdy Epworth League of about seventy.

Bethany Methodist Episcopal Church, which until recently was outside the city limits, is one of the oldest about the city, and the very oldest on the East Side of the river. For many years it had the name of the Oregon. In 1880 it was taken from the Findlay District, and attached to Third Street, Toledo, and in 1888 it was put with Albany Street, and the name was changed from Oregon to Bethany. In 1890 it was united with Clark Street Church, and in 1892 it became a station.

Clark Street Methodist Episcopal Church, east side of the river, is a colony from Third Street Church, and was begun as a Sunday-school in 1888. The next year a lot was purchased, plans secured, and a good subscription begun for a brick church, to be 28 by 50

feet. It remains in charge of Third Street. It has a handsome brick edifice, costing about \$3,000. The building must be enlarged, and the work has already begun. The membership is two hundred and fifty, with a Sunday-school of two hundred, and an Epworth League of over a hundred.

Epworth Methodist Episcopal Church, situated on Scottwood Avenue, near Bancroft Street, in the wealthiest, and possibly the best residence portion of Toledo, had a peculiar, spontaneous, and in some respects a marvelous beginning. In one year a membership of "120 was gathered and organized by Rev. J. W. Donnan, Conference evangelist, causing no serious loss to any other Methodist Church in Toledo, but saving many who would otherwise be lost to our common Methodism." This, the Epworth Church, in the year 1894 purchased a lot, and erected the present structure, at the cost of \$9,000. It has two hundred and twenty members, church property valued at \$10,000, and with Sunday-school of two hundred, and an Epworth League of about fifty.

Western Avenue Methodist Episcopal Church, situated on Western Avenue, opposite to the Air Line Junction, was, "through the energy of the Conference evangelist, Rev. J. W. Donnan, and the help of the Missionary Society, organized with fifty members and a flourishing Sunday-school." The church was completed and dedicated on the 18th of November, and money enough was subscribed to cover the cost of the building. This church is a little gem of architectural beauty, and cost about \$2,500. It has a flourishing Epworth League, and is doing well to fill its important

mission. This Church was begun as a colony from Broadway Church.

Spring Street Methodist Episcopal Church was begun by faithful persons from St. John's Church. The new church was built in 1895, at a total cost of \$2,500.

Ironville Methodist Episcopal Church, in East Toledo, was organized in 1896, with twenty-two members. A League of sixty-two members, and a Junior of twenty-three, a Sabbath-school of sixty, and a membership of forty, make a beginning of small things not to be despised.

Central Avenue Methodist Episcopal Church, corner of Central and Detroit Avenues, is the newest and one of the most promising fields in the city of Toledo. Monroe Street Church began a Sabbath-school at the Lozier Bicycle Works, in March, 1896, and gathered a school of nearly a hundred children. In November of the same year, the pastor, Rev. W. H. Leatherman, began the plans for a new chapel, which was completed and dedicated free from debt on the 6th day of September, 1897. Instead of building a cheap chapel on a back street where the lots had been given, the site was exchanged for two commodious and eligible lots on these important streets. The entire cost is not far from \$4,000. The membership of the Church is forty, the enrollment of the Sunday-school is one hundred and twenty, the Epworth League about fifty.

There are also the Salem Methodist Episcopal (German) Church, corner of Federal and Derand Streets, and the Zion Methodist Episcopal Church (German), 527 Segur Avenue.

Warren Chapel (colored) is a very large and worthy church, with over five hundred members. Rev. I. N. Ross, D. D., is the beloved and able pastor.

Two events or movements of vastly more importance for the future of our unified Methodism remain to be mentioned. They are given in the order of their historic beginning.

The first of these is the Toledo Epworth League Union, organized in the parlors of St. Paul's Church, July 13, 1892, with twenty-four delegates from eight Chapters, six English, and two of the German Methodists. With care a constitution and by-laws were prepared and adopted, and the following officers elected: President, L. S. Churchill, of St. John's Church; Miss Hattie Frankeberger, of St. Paul's, was elected secretary; Mr. Aug. Kremling, of Emanuel Church (German), was elected treasurer. The work of union effort to further the Christian spirit among the Churches and among the public institutions of the city was begun, and the Lord signally blessed the work of these young soldiers. The organization has gone on gathering new impetus and strength with every year, until to-day it has a wonderful field of opportunity.

Each year a reception is tendered the pastors of the city in a union meeting at St. Paul's Church, and then a quarterly business-meeting and a quarterly consecration-meeting. Besides the above officers, there is an Executive Committee that is in frequent session for the further work of the Union.

The Federation of the Toledo Methodist Episcopal Churches is the second of these movements that we

name as of importance to the development of Methodism in Toledo. This Federation was formed in the parlors of St. Paul's Church on the evening of the 19th of January, 1898, with representatives from eight of the Methodist Episcopal Churches. Dr. J. M. Avann, presiding elder, was present, and rendered much valuable help to the organization. This newly-organized effort was manned by the following officers: President, Thomas H. Tracy, of St. Paul; first vice-president, Rev. J. H. Bethards, of St. John's; second vice-president, James L. Stark, of Clark Street Church; Rev. W. H. Leatherman, of Monroe Street Church, secretary; treasurer, Frank H. Tanner, of Epworth. Dr. J. M. Avann, chairman of the Executive Committee. The following is the object of this Federation: "To bring into social and fraternal relations all the Methodist Episcopal people of the city; and to increase the efficiency of the denomination by securing harmony of action on the part of the several Churches, and by assisting weak Churches, and establishing and fostering missions that give promise of becoming self-supporting."

While this is a recent undertaking, it is not by any means the only attempt of the kind; for the past years have witnessed several other organizations, that for causes, not necessarily named here, have had a short life, and accomplished little more than to prepare the way for the present one. Profiting by the former experiences, the new organization hopes to escape oblivion, and to live to bless Toledo Methodism. While the soil of Toledo and the surrounding country is uncongenial to Methodism, yet it is a gratifying fact that

the Methodist Episcopal Church is at present making advances on the relative proportion to the population. In Ohio, we are told that there is one Methodist to fifteen of the population. In Toledo, this is as near the truth as we can come with the data at hand: In 1850, 1 to 56; in 1860, 1 to 62; in 1870, 1 to 58; in 1880, 1 to 55; in 1890, 1 to 55; 1897, 1 to 48. Thus there will be noticed a strange and very rapid change in the last seven years, and with the closer compact of the Methodist forces, and the more full consecration of ourselves to God, we hope to reach every soul that is lost and straying. The outlook is by far more hopeful than ever in the past history of our Church in this city. It is not the purpose of this article to give the annals of any Church, nor to eulogize men for their well-done work; hence there are many names and heroic deeds that must be left for the chronicler of the individual Churches. Only present pastors and elder are named here.

W H. LEATHERMAN.

METHODISM IN URBANA.

Methodism was introduced into Urbana about the year 1807. The first church was a hewed-log building, which stood on what is now the southeast corner of Ward and Locust Streets. In front of it was the burying-ground. It faced toward the north. It was furnished with a gallery, which was reached by steps on the outside of the church.

The next church was a brick building, on the northwest corner of Court and Locust Streets. The first reference I find to it in the trustees' record is in the entry of May 17, 1816, in the following language:

“The trustees ordered that there should be a subscription-paper drafted and circulated for the purpose of raising funds to build a new ‘meeting-house’ in the town of Urbana, for the use of the Methodist Episcopal Church.”

I can find no reference to the date of the dedication of that structure. But in August, 1820, the lot was still not paid for. In 1830, at about half-past one in the afternoon of March 21st, a fearful storm passed over the city, completely demolishing the Presbyterian church, and carrying away the north end of the Methodist church. It is said that a Family Bible belonging to Mrs. Bell was carried some fifteen miles northeast of town, where it was afterward found.

On the 29th of June, 1831, one year and three months after the storm, the board settled with Joseph Bayles for repairing the meeting-house, and allowed him four hundred and fifty dollars for the same, of which eighty-seven dollars and fifty cents remained still unpaid. Not long after this, the sacred edifice being considered unsafe, it was abandoned as a place of worship, and divine services were held in the courthouse. These circumstances led to the necessity of erecting a new church. The church was dedicated on the 12th of November, 1836.

In 1863 the proposition was made to improve the church to the amount of \$3,000. The first part of the improvement made was the church front, at a cost of \$800. On April 9, 1865, the proposition to remodel the inside of the church was put to the congregation, and approved by their vote. Finding that the proposed improvement would be costly, the question of

suspending or carrying it forward was placed before the entire congregation, and it was unanimously voted that the trustees should proceed. It was at this time that the galleries were removed. Other improvements followed.

In 1837, Urbana was set off as a station, and William Young appointed pastor. For many years there was only one charge, but in 1855 Grace Church became a separate appointment. The Sunday-school was first held in a log building, used as a schoolhouse, which stood on the south side of what is now Miami Street, about one hundred and fifty feet west of the Square. This was about 1814. The school was held twice each Sunday, for about two hours each session. Books were scarce, one Testament serving for a whole class. The exercises consisted of recitations of Scripture verses and hymns, with singing interspersed. Those who could not spell or read were taught those useful accomplishments.

Methodism in Urbana is strong. There are more than twelve hundred Methodists in the city, among whom are some of the most prominent citizens of the place. First Church and Grace Church have about equal strength in numbers, value of church property, social standing, financial ability, and spiritual worth.

CHARLES W RISHELL.

METHODISM IN VERNON.

In the summer of 1801, Obed Crosby, a local preacher, organized in the township of Vernon, Trumbull County, Ohio, a Methodist class, which was the first in the Connecticut Reserve; in fact, in all of that

part of the State north of a line drawn westward from Jefferson County. The class met in Mr. Crosby's cabin some six months, and then in Mr. Crosby's hewed-log house about a year. After this, meetings were held in the extreme north part of Hartford, about one and a half miles south of Mr. Crosby's, in a log barn belonging to Colonel Richard Hayes, and subsequently in schoolhouses. The settlement in the north part of Hartford was early called Burgh Hill, and took the name of "the Burgh," by which it was and is now known.

Joseph Shane was the first regularly ordained Methodist minister that ever preached in Vernon. This was in 1801, at Mr. Crosby's house. Robert R. Roberts was the regular circuit preacher for the Crosby class in 1806. An offshoot from this class was organized about 1816, in the east part of Vernon, about one mile east of the Pymatuning Creek, and known as "No. 4." After some twenty years, it was either divided or abandoned, part of the members going to Orangeville, and the remainder to the most convenient points. Hartford was another offshoot, and a church was built at the center about 1836.

The Burgh was an appointment probably as late as 1848, when it was abandoned as a regular preaching-place by the Methodists. In 1826 the Presbyterians built a brick church at the center of Vernon. At the time the Burgh was abandoned, a class was undoubtedly formed at Vernon Center, and met in the old brick church. In the summer of 1853 they fitted up a warehouse, and met there one year, after which they went back to the "old brick." In 1864 the Burgh

schoolhouse was again made a regular preaching point, and in 1867 the center of Vernon was discontinued. In November, 1869, the class rented the building now occupied by Mr. Pruden in the village of Burgh Hill. In 1871 they used an old building a little north of where Mr. Moran lived until a church was built in June, 1872, and dedicated September 7, 1876. In 1897 this building was abandoned, and a fine church built at Vernon Center. With the exception of five to seven years, this old class has had nearly one hundred consecutive years' existence, and has met all that time at less than two and one-half miles from the spot where it was organized in 1801.

As Mr. Crosby preached in Vernon in 1800, before the class was formed, he, so far as the writer can learn, is entitled to the distinction of having preached the first sermon ever delivered by any Methodist preacher in that part of Ohio north and west of Jefferson County.

Older members will remember the labors of Milton Graham, a local preacher, at the center of Vernon, and of David King and wife, through whose instrumentality principally the church erected in 1872 was built at Burgh Hill. Calvin Kingsley, afterwards bishop, an intimate friend of Rev. David King, at one time taught school in Vernon, and thus was associated with this old class.

JOHN I. KING.

METHODISM IN WARREN.

The first Methodist sermon preached in Warren was by Alfred Brunson in 1819, and in the same year, James McMahan organized the Methodist Episcopal

Church at that point, with ten members. In 1822 regular prayer-meeting services were established in a rented room on South Park Avenue. The first sacramental service was held in 1821, in a grove on the river bank on the southern border of the town. The preaching services were, for the most part, held in the old court-house, and at irregular times. For the first two years the services were held on alternate Saturday evenings, and later on Sunday evenings. It was not until 1824 that regular Sunday morning service was established. At about this time the old Academy building, now known as the Sutliff Block, was secured for prayer and class meetings. Before this time these meetings were held at the houses of members.

The Church was slow of growth. At the end of its first year there were but fourteen members, and at the close of the seventh year only the same number. The winter of 1826-7 was a notable one in the history of the Church, and a Conference year of marked prosperity. In February of the latter year, the first quarterly-meeting was held. This was under the leadership of Charles Elliott, presiding elder. The interest in religion awakened by this two days' meeting resulted in the conversion of many souls, and the addition of forty to the Church. This growth was permanent in its character, and it was soon found necessary to divide, for the first time, the original class. A still further division was made in 1834, in the formation of four classes in all. The membership now numbered one hundred and twenty. The Church increased in strength and influence so much that in 1836 the necessity of building a church edifice was greatly felt.

Steps were at once taken to meet this want, and the work was prosecuted with such vigor that in the latter part of the year 1837 an edifice was ready for occupancy, and was dedicated November 9th.

In 1839, Warren was made a station, and a session of the Annual Conference was held there in 1841.

In 1867 the lot upon which the present church-building on High Street stands was purchased, and in 1868 plans for the erection of the building were commenced. The dedication took place in June, 1874. This church cost \$55,000, and is 110 feet long, 75 feet wide, with a front elevation of 65 feet.

The Church now occupies a leading position among the Churches of Warren. It has a membership of about eight hundred, with flourishing Sunday-school and Epworth League, and the Ladies' Societies most earnest and helpful. At the fall Conference of 1897, Rev. Lee W. Le Page was appointed to West Warren, to organize a new Church enterprise there. This year a new Methodist Episcopal church will be erected on Tod Avenue. The new society is already well organized, growing, full of courage and zeal.

B. J. TAYLOR.

METHODISM IN WASHINGTON C. H.

The Methodist Episcopal Church at Washington C. H., Ohio, was organized during the summer of 1817. by Solomon and Thomas Carr, at the residence of Thomas Wilson. After its organization, services were held part of the time in the court-house, and part of the time at the homes of members of the congregation until 1826. In that year the brick schoolhouse

on Market Street, afterward part of the residence of Richard Millikan, was completed, and was occupied by the society until 1834, when a brick church was erected by them on the corner of Main and Market Streets. Its walls were, however, always considered unsafe, and the building was never completed inside;



METHODIST EPISCOPAL CHURCH, WASHINGTON C. H., OHIO.

and in three years was abandoned. From this time until 1845 the society occupied the court-house, and occasionally the Presbyterian church, when a frame church was erected on Market Street, and occupied until 1866. This being the centenary year of Methodism, they resolved to build a church that would be an ornament to the town and an honor to the Methodism it represented. A lot was purchased accordingly

on the corner of Market and North Streets, and the brick building erected, at a cost of about fourteen thousand dollars.

For some time it was evident that the church-building was not adequate to the work of the Church in all its departments. The proposition to repair was considered carefully for several years, but finally lost all favor. The first definite movement toward a new building was at a meeting held in April, 1893. A motion to erect a church edifice when a sufficient subscription should have been secured was carried, and the work of soliciting began. The subscription opened favorably, but the financial situation made it impossible to proceed, and the work was deferred to another season. At a meeting called in April, 1894, the motion to build was passed again, and a Building Committee appointed.

The Epworth Memorial Church in Cleveland was adopted as their general model, and the contract was let on the 26th of September, 1894. The new church is 80 by 126 feet in size over all, and was dedicated the following year. It cost about \$50,000. The style of architecture is ancient Gothic, adapted to modern requirements, which gives to the building an impressive and churchly character. The Church is steadily growing in numbers and influence. In 1897 the Church had 704 members, and had 375 scholars in the Sabbath-school.

W H. LEWIS.

METHODISM IN YOUNGSTOWN.

In 1803 the Baltimore Conference appointed Shadrach Bostwick missionary to Deerfield Circuit. This

circuit was almost limitless in extent, embracing a large part of Northwestern Pennsylvania and Northeastern Ohio, a territory four hundred miles in circumference. In the course of his labors he came to Youngstown, in Mahoning County, where he found a small log-house, built by the citizens, and occupied by the Presbyterians as a church. He asked the privilege of preaching in this house, but was promptly and positively refused. Judge Rayen, a prominent citizen, but not a professor of religion, invited Mr. Bostwick to preach in his barn, which he consented to do until a better place was provided. Quite soon a class was formed, and meetings were held in a log schoolhouse on what is now the Diamond or Public Square. After a time, the meetings were removed to the residence of Moses Crawford, and later they were held in the residences of other pioneers. About the year 1810 the first meeting-house was built not far from the present site of Trinity Church. It was a small, unpretentious frame building, lighted with candles. In 1818 this house was enlarged by an addition built to the south end. In 1828 the society built a brick church across the street, just west of the present site of the Trinity Church. This remained until 1841, when a much larger building was erected, which continued to serve the needs of the congregation until 1883, when the present Trinity church was erected, at a cost of \$70,000. It is a most imposing and substantial stone edifice, well planned and equipped for the work of the present large and growing congregation.

As the town grew to be a city, and as the city grew in size, it became apparent that a single church could

not well serve the needs of a rapidly increasing Methodist constituency, and so other churches were planted. In 1877 the Second Methodist Episcopal Church was organized in the northwestern part of the city. A lot was secured at the corner of Rayen Avenue and what was then called Henrietta Street. Here a substantial frame church was erected, and a few years later a parsonage was purchased near the church. The work prospered to such an extent that in 1890 it was deemed wise to erect a larger church. A new location was secured on Belmont Avenue, near Lincoln. Here the present splendid structure was erected, at a cost of \$32,000.

In 1883 a class was organized in the eastern part of the city, in what was called Hazleton. Here a union church-building was erected, and occupied until 1897, when it was decided to erect a building which should belong to our Church exclusively. In 1893 a valuable and eligible lot was secured on Wilson Avenue, and on this lot an elegant parsonage was erected, leaving room for the church to be erected later. On this site the present beautiful edifice was erected, at a cost of about \$3,500.

In 1888 the Rev. A. N. Craft, then pastor of Trinity Church, appointed class-leaders to hold cottage prayer-meetings in certain sections of the city. This led to the organization of a class in the southern part of the city. The same year a lot was secured at the corner of Hillman and Duquesne Streets, and a church erected at a cost of about \$4,000. This church was first known as Wesley Chapel, but in 1892 the name was changed to Epworth.

Methodism in Youngstown is aggressive, and leads the Protestant denominations in number of members and value of church property. The revival spirit has characterized the work in each of the different Churches. Trinity has the largest number of members of any Church in the East Ohio Conference. The following statistics will show the strength of the different Churches: Trinity, members and probationers, 1,357; church property, \$75,000. Belmont Avenue, members and probationers, 290; church property, \$36,000. Wilson Avenue, members and probationers, 174; church property, \$7,000. Epworth, members and probationers, 215; church property, \$5,000. Total members and probationers, 2,036; church property, \$123,000. These Churches are thoroughly organized, having the graded Sunday-school, Junior and Senior Epworth League, special classes, Ladies' Missionary and Aid Societies, auxiliaries, etc.

A. M. BILLINGSLEY.

METHODISM IN ZANESVILLE.

Before 1800 there was no preacher in Zanesville, and we have no means of knowing who were members. In that year the Western Conference, which included all of the territory west of the Alleghany Mountains, sent Jesse Stoneman to organize the work on the Muskingum and Hocking Rivers. His field was over three hundred miles long. In 1823, John P. Durbin was sent to Zanesville as its first stationed preacher. Putnam (now the Ninth Ward) was made an appointment in 1832, and James Gilruth and Abner Goff were appointed there.

In 1845 the society at Seventh Street was formed from the Second Street Church by geographical lines. It retained the name of Seventh Street until 1892, when it was changed to Trinity. The church is a brick, built in 1844, very large and plain, but recently it has been modernized, and a pipe-organ added. The membership is about 400.

The South Street Church was established in 1867. For fifteen years the chapel only was built, but the congregation grew so strong as to require the fine new brick church to be built, costing \$15,000.

In 1889 the Euclid Avenue Church was projected on the Terrace, in the Tenth Ward. For two years it was supplied by the pastors of the other four Churches; but in 1891 it received a pastor of its own. So far it has used the John Boggs homestead, a brick dwelling-house, but a new church building will soon be erected on the Avenue.

Second Street has had three buildings—a one-story frame, built in 1813; in 1830 a brick, built in front of the frame, and since 1860 the present commodious church. The value of property, with parsonage, is \$20,000. It has a membership of 600, and a Sunday-school of 300. The Epworth League numbers 100. The aggregate membership in all the five Methodist Churches is about 2,500.

JOHN W KING.

