

HISTORY

OF THE LATE

EAST GENESEE CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH.

BY

F. G. HIBBARD, D.D.

I take it, universal history—the history of what man has accomplished in this world—is at bottom the history of great men who have worked there.—*Carlyle.*

Let the beauty of the Lord our God be upon us ;
And establish thou the work of our hands upon us ;
Yea, the work of our hands establish thou it.—*Moses.*

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1887.

P R E F A C E.

THE demand for a history of the late East Genesee Conference is so patent to those who know the facts, and so fully explained in this work, especially in Part VI, Chapters I and II, as not to require statement here. As to the method of obtaining material, we were shut up largely to the testimonies of living men. Let the men who have worked here, and had, under God, with their progenitors, made East Genesee Conference what it was, speak and tell "how fields were won." We claim that the legitimate idea of that instrumentality which it has pleased God to ordain for the growth and establishment of his kingdom upon the earth is thus, and only thus, adequately given. The unwritten, and apparently unhistoric, history is often the true history. We have, therefore, endeavored to enlist, by repeated public notices and private correspondence, every member of our honored Conference. We have also aimed to represent, by the same methods, every pastoral charge, though a perfect success could hardly be expected.

We trust, however, that the otherwise "missing link" in the historical Methodism of Western New York will

be largely found in the chapters of this work. We trust, also, that the spotless name of our East Genesee Conference will be fully vindicated as meriting the confidence, fellowship, and praise of the Churches for her loyalty, her vigorous growth, her active zeal, her fearlessness in the right, and her soundness of faith. In her honored individuality let her name descend to other generations who shall do her justice and call her blessed.

CLIFTON SPRINGS, N. Y.,]
Oct. 20, 1886.

F. G. H.

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HISTORY
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PART I

1791-1848.

CHAPTER I.

GERMINAL HISTORY.

ALL history is the organic development of a germ. Its embryonic stage is as legitimately a part of history as its maturer stage. Organic life has its first stage in spermatic life, from which it receives its form and type of existence. The East Genesee Conference of the Methodist Episcopal Church covered the ground and embraced the territory upon and within which the Genesee Conference achieved its first victories and received its form and title. The heroic age displayed itself upon the soil of the former, under the banner and name of the latter.

It was in 1809 that Bishop Asbury, with his traveling companion, Rev. Henry Boehm, was passing through Western New York on horseback, when, not far from Auburn, the bishop turned to his companion, and said: "Henry, things do not go right here. There must be a Genesee Conference," intimating," says Father Boehm, "that it would be better if that part of the Church were placed upon its own responsibility and resources, both temporal and spiritual."* For eighteen

* Letter of Henry Boehm to the editor in 1859.

years prior to the organization of this Conference there had been regular supplies of Methodist preachers sent into Western New York, among all the infant settlements. After the Revolutionary War, the settlement of this then Indian country and wilderness had been undertaken with great energy, awakening a wide sensation, both in this country and in Europe, and the enterprise marks an epoch in our national history.

With the advancing tide of immigration the Methodist preachers kept pace. In 1791 Otsego Circuit appears on the Minutes, and in the following year that of Tioga (N. Y.). The former was connected with Dutchess Circuit, Freeborn Garrettson, presiding elder, and was thus supplied from the New York Conference. The Tioga Circuit, with Wyoming, Newburg, Staten Island, Elizabethtown, etc., was supplied from the Philadelphia Conference. The Tioga Circuit, at this time, extended westward through Newtown (Elmira), to the region of Seneca Lake, and as far as white settlements had been effected. In 1793 the Seneca Lake Circuit first appears on the Minutes. The district this year embraced four circuits, namely, Northumberland (Pa.), Tioga, Wyoming, and Seneca Lake, with Valentine Cook, presiding elder. The forming of Seneca Circuit was a bold, hazardous measure; but the leaders were undaunted. The settlements calling for help were not less than fifty miles in the wilderness beyond the farthest western limit of the extreme western circuit. Tioga Circuit was the frontier battle-ground at that time, and its center was not less than one hundred miles distant. Here and there only rude huts had been thrown up for the temporary abode of the settlers, while their scanty means were generally exhausted in the purchase of their lands, the expenses of moving, and the outlays for the first year. How could they support the Gospel in addition? And what inducement could they offer to men to traverse Indian paths through solitary wilds, often rendered perilous, for long and weary days, to reach their remote settlements? Yet love, the love of Christ, triumphs over all, and

well did early Methodists know the power of this divine affection.

The entire section of Western New York, of which we are now speaking, was included at that time in the Philadelphia Conference, and in the Wyoming District. The Conference that year (1793) sat in the city of Philadelphia. Resolute and earnest, Brother Ezra Cole, of Benton Center, Yates County, N. Y., went in person to the seat of the Annual Conference, at Philadelphia, three hundred and fifty miles distant, to intercede that some man of God might be sent to these scattered and lost sheep. A new field now opened itself before the Conference, and they at once saw it was time to advance their lines another stage in the wilderness, and run out the bounds of a new circuit. Tioga Circuit, as we said, had hitherto been their westernmost battle-ground, and its reliance for support may be judged of, when we say that its membership, all told, was reported at seventy-one. How could they divide this feeble and scattered band with a view to forming a new pastoral charge, whose western wing might extend over the new and remoter settlements? The project appears strange enough to us in these times, and would be condemned as rash by our modern notions of economy and ministerial support. Yet the demands of the work knew no compromise. A new circuit was called for, and the question of support must be referred to Him who at the beginning sent forth his disciples "without purse, and scrip." Accordingly, a new circuit was formed, eighty miles more of the wilderness were taken into the regular plan of appointments, and Seneca Circuit, in which the town of Benton was embraced, appeared for the first time on the Minutes, attached this year to the Northumberland District.

Valentine Cook was presiding elder, and Thornton Fleming and James Smith the circuit preachers, though, by mistake, the name of Fleming does not appear on the Minutes of that year. The circuit and district were well-manned for the times. Cook and Fleming were men of mark and power, power not only as

men of strong sense and intellect, but power with God. Of Cook it was said that when he prayed he entered heaven—"ascended Jacob's ladder," says one who knew him. He was a tall man, with a bone and muscle fitted for any service, dressed in the continental style of short breeches, long stockings, knee buckles, and shoe buckles, and made a very commanding appearance, worthy of a general of the camp of Israel. Though a powerful preacher and a great revivalist, his earnest soul was associated with a rough exterior of manners. But the unpolished tool was fitted to the rough hewing of wilderness life. He was a man for his times and for his work, and reached the highest wisdom—he "served *his own generation* by the will of God." Acts xiii, 36.*

Smith, the second preacher on the circuit, was just admitted on trial that year. Fleming was a Virginian, of slender form and light complexion, a man of God, and of bold, original character. As an illustration: at one time he announced on one of his circuits, that when he should come round to that point of his circuit again, there would be a great outpouring of the Spirit of God. It was revealed to him, he said, and he uttered it that the people might be prepared. The announcement produced a great sensation and no little curiosity, and at his next appearance "the multitudes came together." The prediction proved no delusion. True to his utterance, the Spirit of God was mightily poured forth, and such a revival

* The spirit of these times is well indicated in a letter from Valentine Cook, presiding elder, to James Smith, preacher in charge of Seneca Lake Circuit. The original letter is in our possession, obtained from Mr. Myron Cole, Benton Center, N. Y., son of the late Asa Cole, of Penn Yan, Yates County, and grandson of Ezra Cole, above mentioned. It is as follows:

"MAY the 24th, 1793.

"MY DEAR BROTHER: These hints may enable you to form some idea of my circumstances. I have now walked nearly sixty or seventy miles, and am within ten miles of the head of the lake. Head at Mr. Weibern's, who, I somewhat expect, will lend me a beast, as I am obliged to leave my horse, with but small hopes of his recovery. Yesterday I walked upward of thirty miles in mud and water, being wet all day without, yet Heaven was within, glory to God! I had three tempters to encounter—the devil, mosquitoes, and my horse, and the rain and my wet clothes were my element, and God my comforter, and victory my white horse. Hitherto, O Lord, hast thou been my helper, and I trust that thou wilt save me to the end. Brother Fleming is to take my

broke out that the people ever after called it "Fleming's great day." He was well calculated to win esteem. We asked a brother who is now seventy years of age, but was then a little lad, too young to read character, at whose father's house Fleming used to put up, what impression he retained of him: "I don't know," said he, "only that he always made me love him. We used to think a great deal of him."

It must be remembered that we are tracing the advance both of immigration and Methodist societies and circuits only so far as the limits of the late East Genesee Conference extend. Our reference to organizations beyond these limits are only incidental, and subordinate to our proper sphere and object. Two principal routes of immigration into Central and Western New York marked the advance of settlements: one along the line of the Mohawk, and the other that of the Susquehanna and Delaware Rivers. Settlements and circuits at first chiefly followed these lines. Accordingly, along the former, in 1794, we find Herkimer and Otsego Circuit, with three preachers; and on the latter, Tioga and Seneca Lake. Upper Canada, also, in two circuits, appears first on the Minutes this year. In 1795 Oswegatchie, St. Lawrence County, N. Y., Bay Quinte and Niagara, Upper Canada, in the same presiding elder's district with Philadelphia, and various circuits in New Jersey, the other circuits of Western New York remaining the same. In 1796 the principal change which appears was

appointments through Tioga. I mean to overtake him, if possible, and get him to attend the quarterly meeting downwards in my stead, and so return to the Lake Circuit in a few weeks, all of which I may have to do on foot if I can't get a horse. You can fix your circuit as you think best, but only appoint for yourself, till I come myself, or send one. If Brother Fleming's horse should not be recovered, I shall have to go on. My trials are furious, but I am not discouraged. I hope you will pray for me. It would be necessary, when you meet the classes, to examine closely and urge union, and give a close exhortation at the end of the meeting, enforcing and putting the several duties of the members. That class-leader at Stapletown, not Brother Bailey, has been intoxicated. I would not admit him, even on trial, without verbal obligations that he will not drink another drop, except in cases of medicine, and that himself shall not be the physician in that case. If you can get a class, it would be well to make Brother Bailey leader. I thought the Discipline would stir them. Satan is not willing they should be Methodists, for he knows that sins will get no rest amongst us. I am as ever, sincerely and affectionately in Christ,

VALENTINE COOK."

the setting off the Canada work, with Oswegatchie, into a separate presiding elder's district. In 1799 Herkimer, Mohawk, Cayuga, Seneca, and Tioga Circuits appear connected with the Albany District, in connection with Albany city, Wyoming, and Northumberland. The Canada work retained the status of 1796.

In 1803 something like an advanced step was taken toward concentrating and individualizing the Western New York church work. This year, for the first time, appears the name of Genesee District, with the respectable show of circuits, to wit: Otsego, Herkimer, Black River, Western, Chenango, Westmoreland, Pompey, Cayuga, Ontario, Seneca, Tioga. Here, for the first time, we see the rude outline of the subsequent old Genesee Conference; a point worthy of special note to the historian and to the philosopher as well, as illustrating the formative and organizing genius of our Church government. In 1805 Scipio Circuit was added, and in 1806 Lyons, while Black River, Herkimer, and Montgomery Circuits had been already transferred to the Albany District.

The regular itinerant work had now been in progress sixteen years from the date of the first circuit within the territory of the late East Genesee Conference. In 1807 the Holland Purchase Circuit, with Batavia for its most important center, was entered on the Minutes as mission ground, and two missionaries were appointed to that field. This was the first attempt to carry the regular work west of the Genesee River. Up to 1802 "few if any white settlers had located themselves west of Le Roy," at which there were some sixteen or eighteen families. Until this time, also, the whole of Western New York which lay west of the Phelps and Gorham Purchase, that is, west of a Meridian twelve miles west of Genesee River, was comprehended in one town, called Northampton. Most of the settlements lay along the road from Avon to Buffalo—the first road opened in that country, and on the banks of the Genesee River, chiefly toward its mouth.

This year (1802) the county of Genesee was created, comprising all that portion of the territory lying west of the Phelps and Gorham Purchase, and was divided into four townships. In 1810 this territory, then divided into five counties, contained twenty-five thousand two hundred and forty inhabitants, of which twelve thousand five hundred and eighty-eight were in Genesee County, and eight thousand seven hundred and ninety-one in the county of Niagara. Batavia and Buffalo were only small villages, and Rochester and the country around a wilderness. The town of Buffalo was not set off till 1810; and when, in 1812, the village of Rochester was laid out in lots, it contained only two or three log-houses. A wild bear was shot inside the limits of the present corporation of the city about the same time, and in 1813 the Indians held a great pagan festival there, and sacrificed a white dog where the Bethel Church was afterward erected.

When Peter Van Nest and A. Jenks, in 1807, were sent into this region as Methodist missionaries, connected with the Genesee District, they entered unoccupied ground. An exploring missionary tour had been made in 1800 by Rev. Daniel Perry, of Massachusetts, under the auspices of the Berkshire and Columbia Missionary Society, but he was engaged only for a few months. Another missionary, Rev. John Spencer, was sent out in 1800 by the Connecticut Missionary Society. But the Methodist Episcopal Church was the first to take regular oversight of these sheep of the wilderness. Infidelity had taken strong hold of the scattered settlements in Holland Purchase, and the scattered immigrants were as sheep without a shepherd. The Caledonia colony of Highland Scotch, organized in 1805, as a Presbyterian Church, were too local and too feeble to meet the high demand.

At the time the first Methodist missionaries penetrated the wilderness beyond the Genesee River, the outlines of the old Genesee Conference, as we have seen, had been already formed in the east and south, and its oldest circuit, Otsego, had been

incorporated in the regular work, and reported in the Minutes during sixteen years. This Holland Purchase mission, which opened in 1807, included the western section of the old Genesee Conference, and in the division of 1848, to be noticed hereafter, was the territory which retained the old and honored patronymic. At the organization of the Genesee Conference, in 1810, the relative strength of this mission may be seen by comparing a few circuits, as given in the report of Church members, to wit:

Lyons Circuit	524
Ontario "	685
Tioga "	392
Seneca "	361
Holland Purchase	260

The total membership for the Conference at this date was ten thousand six hundred and sixty-three. In 1816, six years after the organization of the old Genesee Conference, the region west of Genesee River embraced two circuits, Caledonia and New Amsterdam, and reported seven hundred members. The whole Conference reported at that time (1816) thirty-seven circuits, fifty-eight preachers, and fifteen thousand two hundred and twenty-two members, exclusive of Canada. The fact that not until the twentieth annual session of the Genesee Conference was there found a society west of Genesee River of sufficient strength to entertain that body, was entirely due to the comparative lateness of settlements in that beautiful region. Such an entertainment was of more financial significance then than now, and both then and now furnishes monumental evidence of the faith of the Church in her doctrines, and of love and confidence toward her leaders.

Prior to 1810, the date of the organization of the Genesee Conference, the territory of Western New York had been explored, and circuits organized by preachers sent from the New York and Philadelphia Conferences, which naturally held separate jurisdiction over the circuits thus formed. Thus the

New York Conference supplied and held jurisdiction mostly of the circuits east of Cayuga Lake, together with the Canadas, while the Philadelphia Conference sent out its pioneers along the Susquehanna and Delaware, and their tributaries, and into the region beyond, and held jurisdiction over all the territory of the present Wyoming Conference, and of all the State of New York west of the meridian of Cayuga Lake, and over the northern tier of counties in Pennsylvania. This resulted simply from the different lines of immigration, and this latter again by the natural facilities of river transportation. The preacher followed the track of the new settlements, close upon the debarkation of the settlers. It was his first work to ascertain who among them were Christians, and as soon as, by the receipt of church letters, or by conversion, enough were found to form a class of six to twelve, they were organized and admitted to church fellowship, and a leader, a kind of sub-pastor, was appointed over them. These little bands were often far apart, but received regular preaching generally once in two weeks. A number of these little societies constituted a circuit,* and a number of circuits a district. Over the circuit

* The following is a specimen of circuit plan of a small circuit, though not in all respects a perfect one. It was drawn up by the late Rev. Ralph Lanning, a veteran itinerant, whom we well knew, and was given us long years ago :

PLAN OF BENTON CIRCUIT, JULY 10, 1820.

Day of the Month.	Day of the Week.	Meet'g Hours.	Meeting-houses, or places where meeting is held, or at which the preacher puts up.	To show where there are Societies.	Official Members' Names on Benton Circuit.	Names of towns or settlements where the preaching places are.
Aug. 6	Sunday	10	Wood's Meeting house	Society, 40	W. Watkinson, cir. stew'd
" 6	Sunday	3	Log Meeting-house ...	Society, 40	English Set.
" 8	Tues.	4	Nash's School-house ..	Society, 12	Joshua Dunbar, exhorter.	Seneca,
" 9	Wed.	4	Robert's School-house	None.	"
" 10	Thurs.	4	Tuttle's School-house.	None.	"
" 13	Sunday	10	Geneva	Society, 39	Asa Abel, local preacher .	"
" 13	Sunday	2	Glass Factory	None,	"
" 13	Sunday	5	Squire's Chapel	Society, 4

This is a new circuit, recently organized, and I have not all the preachers' names, nor an account of all the numbers in society ; but these that I have I have set down against the appointments where they belong. The class papers will show who the leaders are. At the places on the plan where there are no societies there are good prospects of doing good. This circuit may be enlarged much to the south of Wood's Meeting-house ; and it is presumed that, if faithfully attended to, it will support a minister as well as he can desire. The plan was made by

July 10, 1820.

RALPH LANNING.

was the pastor, and over the district the presiding elder. The plan of the circuit was carefully made by the preacher and handed to his successor. Itinerancy and the circuit system were the glory of Methodism, and perfectly suited to the times. The plans of circuits and districts formed the base of operations for church extension.

By the organization of the Genesee Conference all the region above alluded to fell within her ample limits, and from her prolific motherhood have sprang the following daughters and granddaughters, to wit :

The Oneida Conference, 1828, membership.....	19,324
The Canada Conference, 1828, membership.....	8,505
The Black River Conference, from Oneida, in 1836, membership	13,232
East Genesee, by division of Genesee Conference, in 1848, membership	16,432
Wyoming Conference, in 1852, from Oneida Conference, membership (besides over a thousand probationers)	10,870

The formation of the Genesee Conference, in 1810, was an act in advance even of those heroic times, and gave great dissatisfaction to many of the preachers in the connection at large, but was highly acceptable to the Geneseeans themselves. Some of the opponents regarded it as an "unauthorized assumption of power;" others declared it "cruel to thus set off these preachers to starve;" others still considered it was "evidence of the increasing infirmities of age in Bishop Asbury, and that he was in his dotage." The plan originated with Asbury, and Bishop McKendree concurred. The opposition ran high, and the Virginia Conference, the same year, asked the question, "Whether the bishop had the right to form the eighth, or Genesee Conference?" The New York Conference took it up and vindicated the bishop in a formal report.

The General Conference of 1812 was now at hand, at which the matter came up for final adjudication on the right of the bishop, and it was

Resolved, That the General Conference do consider that

the Genesee Annual Conference is a legally constituted and organized Conference.”

Thus ended the controversy. Of the Genesee Conference itself Bishop Asbury said, after its first session, “The appointment of the Genesee Conference was one of the most judicious acts of the episcopacy. We stationed sixty-three preachers, and cured some, till then, incurable cases;” and Henry Boehm, Asbury’s traveling companion, says, “A more harmonious Conference I never attended. Every thing augured well for the future prosperity of our Zion.” The Conference began on Friday and closed the following Wednesday. Bishops Asbury and McKendree were present. A camp-meeting was held at the same session, and the word was preached in fullness and power.

CHAPTER II.

Origin of East Genesee Conference—Relative strength of the old Genesee Conference—Necessity of division—Dr. Dennis's statement—Boundaries of East Genesee Conference—Hearty hand-shake in anticipation—Act of division.

IN the previous chapter we conducted the reader through the germinal stage of the Genesee and East Genesee Conferences, to wit: from 1791 to 1810. During this period there was no Genesee or East Genesee Conference; all Western New York being comprehended, as we have seen in the previous chapter, in presiding elder districts of the New York and Philadelphia Conferences. But, as the subsequent history shaped events, that primitive period became the rudimental stage, not only of the Genesee and East Genesee, but of the Oneida, Black River, and Wyoming Conferences as well; and, as we have said, especially so far as respects the former two, the battle-ground of these earlier nineteen years turned out to be, finally and chiefly, the identical territory of the then future East Genesee Conference.

In 1848, after a successful career of thirty-eight years, from the date of organization, the Genesee Conference was divided into two nearly equal parts, pursuant to its own act and choice. It had become too large for convenient and the most effective operation. According to its representative standing in General Conference, in 1848, but three Annual Conferences in the United States exceeded it, to wit: New York Conference had thirteen delegates; Baltimore, eleven; Ohio Conference, ten; and Genesee Conference, nine; and these first three were divided by their own choice, either at that General Conference or the next ensuing, in 1852. It was determined that the Genesee Conference should be divided by the Genesee

River, except that the entire city of Rochester should be reckoned to the eastern section. The western territory thus created was to retain the old and honored patronymic—"Genesee Conference"—while the eastern accepted the adjective distinguishment of "East Genesee Conference." So great a change, as may be well presumed, could not be effected without deliberation, thought, and the most sifting debate. The following, from historic papers, by Rev. J. Dennis, D.D., will further place the subject before the reader:

At the session of the Genesee Conference, held in Geneva in 1847, a resolution was introduced requesting the General Conference, at its ensuing session, to be held in the city of Pittsburg, in May, 1848, to divide the Genesee Conference, making the Genesee River substantially the line of division. This question had been thoroughly discussed during the preceding four years, by the laity as well as among the ministry. The reasons in favor of division were numerous and cogent. The Conference was too large and unwieldy for the practical workings of Methodism, or for utilizing power economically. Not many localities were able to entertain its annual sessions. The sentiment in favor of division was very strong among both laity and ministry, especially in the eastern part of the Conference. The discussion in the Conference was earnest and excited. The strongest men in the Conference participated in the debate. When the vote was taken a very large majority was found in favor of division. The election of delegates to General Conference was materially influenced by this question, and the delegates were instructed to vote for such division.

There is an unwritten history of the earnest and protracted conflict developed in connection with the question of dividing old Genesee Conference which will never be known and appreciated by this generation. Contrary to the usual restriction as to debates of this nature, the question was thrown open, both before the committee and the Conference. There was no rupture of brotherly love in the membership of the Genesee Conference; but if the boundaries of that Conference were to be changed, and any portion of it be set off, the questions of spoils and appropriations came in from without to disturb the orderly and chosen plan.

In the division, the western section, though the smaller in territory and membership, and not the elder in organic development, retained the title of Genesee Conference. This was conceded in deference to the feelings of the venerable Glezen Fillmore, and other aged and honored members, and had the effect to secure to that body the archives of the old Genesee, her educational institutions, and the perpetuity of the corporations bearing that name, with the funds in their trust. Soon, however, the East Genesee Conference became organized, and these matters were equitably adjusted by legislative action.

The territorial extent of East Genesee was admirably suited to its growth, unity, and establishment. It was ample for the increase and self-support of the churches, and not large enough to admit of further division, spoliation, or disturbances. Its area, population, varied soil, surface, and climate gave full play to the genius of our itinerancy, and for every variety of edifying, spiritual, and church gifts. In general, the shape of the Conference was that of an oblong square, of about one hundred and seventy miles north and south, by seventy miles east and west; bounded on the north by Lake Ontario, east by the meridian of Cayuga Lake and a section of the Susquehanna River; south by a line running east and west nearly coincident with the southern boundary of the counties of Bradford, Tioga, and Potter, in Pennsylvania; and west by the Genesee River, embracing about twelve thousand square miles—a region unsurpassed for beauty of scenery, fertility, and varied adaptations of soil and climate; for mountain and plain, fountains and streams and lakes, and whatsoever can bless the hand of industry, the heart of gratitude, and the pleasures of cultivated taste. Even the southern section, among the mountains of Alleghany, had its compensations in romance, sublimity, health, venison, and a hopeful outlook into a brighter future, which it has long since marvelously realized.

As the action and memorial of Genesee Conference of August, 1847, made it quite probable that the General Conference of May, 1848, ensuing, would sanction the division, the members of Genesee Conference parted with unusual feeling of brotherly sympathy, unity, and mutual gratulation. They shook hands as never before. They were never again to meet as members of the same ecclesiastical body. Kind words were interchanged, and with most a feeling of glowing satisfaction prevailed, that the best measures had been adopted for the general good. Some on either side were specially elated with the future prospect of success, and already vied with each other in a Christian emulation. The aged men, who

had worked in both sections, and felt a parental tenderness toward both, felt the pang of separation ; but the younger portion, by far the more numerous, considered that a great and needless burden to the itinerancy had been rolled off, the work now put in more convenient and manageable shape, and they felt inspired with new hope and courage.

The General Conference, by whose act the Genesee Conference was divided and the East Genesee Conference created, was held in Pittsburg, Pa., during the month of May, 1848. The Genesee Conference delegates, representing alike both the Conferences, were : William Hosmer, Glezen Fillmore, Thomas Carlton, John Dennis, Schuyler Seager, John B. Alverson, John W Nevins, Philo Woodworth, Jonas Dodge—a strong and enlightened commission, worthy the trust committed to their care. The formalities of consummating the act of division were few and simple. The action and memorials of the Genesee Conference were duly passed over to the Committee on Boundaries, and by them fully considered. On the 26th day of the Conference session it was succinctly recorded in the Journal of Conference as follows, to wit : “The report of Boundary Committee in relation to the East Genesee Conference, adopted. Also in the case of Genesee Conference, adopted.” On the thirtieth day of the session it is recorded of some one whose name is not given : “Moved to reconsider the vote in relation to the boundary of East Genesee and Genesee Conferences. Lost.” Thus, by parliamentary law the act of division became indisputable and irrevocable, and the East Genesee Conference stood forth among the family of Annual Conferences a comely sister—not as daughter of the Genesee, but as a twin sister, of equal age and rank in every respect but title and the simple date of organization.

CHAPTER III.

First session of East Genesee Conference—Its status and outlook—Conference Roll—Itinerancy unattractive to a worldly mind—Statistical items—Genesee Wesleyan Seminary—Northern Christian Advocate.

THE first session of the East Genesee Conference of the Methodist Episcopal Church was held at St. John's Church (now Asbury), in the city of Rochester, Aug. 16, 1848, Bishop Beverly Waugh presiding. Conference was opened by reading a lesson from the Holy Scriptures, singing, and prayer. The first act in the process of organization was the reading of the Conference Roll. The following is the roll, with the dates of admission on trial in the itinerancy of the several members. The table of dates was prepared by the Rev. Dr. J. Dennis. It gives an interesting view of the comparative age and experience of the preachers, so far as relates to their public life:

Names.	Time of Admission.	Names.	Time of Admission.
Gideon Draper.....	1803	Sheldon Doolittle.....	1828
Robert Burch.....	1804	Jonas Dodge.....	1828
William Snow.....	1807	Asa Story.....	1829
Abner Chase.....	1810	Jonathan Benson.....	1829
Jonathan Heustis.....	1810	Samuel W. Wooster.....	1829
Palmer Roberts.....	1811	George Wilkinson.....	1829
Elijah Hebard.....	1811	Zina J. Buck.....	1829
Samuel Lnekey.....	1811	I. J. B. McKinney.....	1829
Ira Fairbanks.....	1811	William D. Jewett.....	1830
James Hall.....	1813	J. W. Nevins.....	1830
Nathan B. Dodson.....	1813	Samuel Parker.....	1830
William Jones.....	1816	Edward Hotchkiss.....	1830
Parker Buel.....	1818	Freeborn G. Hibbard.....	1830
Cyrus Story.....	1818	Asahel N. Fillmore.....	1830
Manly Tooker.....	1820	James Durham.....	1830
Robert Parker.....	1820	William Hosmer.....	1831
Richard Wright.....	1820	Solomon Judd.....	1831
Asa Orcott.....	1821	Nathan Fellows.....	1831
John Parker.....	1822	Chandler Wheeler.....	1831
John Copeland.....	1822	John Shaw.....	1831
James Hemingway.....	1824	Calvin S. Coats.....	1831
John Wiley.....	1824	John Robinson.....	1832
Joseph Pearsoll.....	1826	Joseph Chapman.....	1832
Benjamin Shipman.....	1826	Ebenezer Latimer.....	1833
Gideon Osband.....	1828	Henry Wisner.....	1833

Names.	Time of Admission.	Names.	Time of Admission.
O. F. Comfort	1833	Charles L. Bown	1841
Delos Hutebins	1834	Veranus Brownell	1841
Joseph T. Arnold	1834	John N. Brown	1841
Horatio N. Seaver	1834	Charles B. Wright	1841
Moses Crow	1835	Thomas Stacey	1842
Ransley Harrington	1835	David Crow	1842
William H. Goodwin	1835	John Powell	1842
John Dennis	1835	Joseph Ashworth	1842
John G. Gulick	1835	Luther Northway	1842
Wesley Cochran	1835	Richard L. Stilwell	1842
Hiram Sanford	1835	William E. Pindar	1842
R. T. Hancock	1836	John Cain	1843
Elbridge G. Townsend	1836	Albert Plumley	1843
Alpha Wright	1836	Henry Hickok	1843
Carlos Gould	1836	John Knapp	1843
Daniel D. Buek	1837	Horace Harris	1843
David Nutten	1837	J. L. S. Grandin	1843
Theodore McElhenny	1837	Nathan N. Beers	1844
John Mandeville	1838	Richard M. Beach	1844
Joseph K. Tinkham	1838	William W. Mandeville	1844
Philo Tower	1838	William Bradley	1844
Porter McKinstry	1838	Albert G. Laman	1844
Joseph R. Tuttle	1838	Ebenezer Colson	1844
Alexander Farrell	1838	Lewis L. Rogers	1844
Charles S. Davis	1838	Ralph Clapp	1844
David Ferris	1839	Austin E. Chubbuck	1844
Orrin Trowbridge	1839	Samuel B. Rooney	1845
Israel H. Kellogg	1839	John Raines, Jr.	1845
Isaiah McMahan	1839	Elijah Wood	1845
S. W. Alden	1839	Alexander C. Huntley	1845
Samuel Nichols	1839	Curtis Graham	1845
Daniel S. Chase	1839	Abraham D. Edgar	1845
Thomas B. Hudson	1840	James L. Edson	1848
Enoch H. Cranmer	1840		

The total number on the Conference Roll is one hundred and sixteen, of which twenty-five were on the retired list, leaving ninety-one effective men, on whom devolved the entire responsibility and labor in the public pastorate and ministerial field. Over half this number had been, as seen in the dates of the foregoing table, only ten years old and under, in the ministry; but there were age and experience enough in the senior half to give wisdom and stability in council, while the younger half gave energy in execution. They were men well schooled in Christian experience, life, and labor, and in Methodistic forms and discipline, and many of them were noted as earnest and successful revivalists. Acting under a divine call to preach the Gospel, they were not afraid to "open their mouth boldly to make known the mystery of the Gospel."

There was little at that time to attract a worldly mind to the ministry of the Gospel, especially in the Methodist sphere. The plan of ministerial support was the same as in the olden times, brought down, with little variation, from the most primitive Wesleyan economy and rigidity. The Discipline of the time we are now considering, 1848, says: "The annual allowance of the married traveling preachers shall be two hundred dollars, and their traveling expenses. The annual allowance of the unmarried traveling preachers shall be one hundred dollars, and their traveling expenses." The Discipline further says: "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," etc. In addition it is further enacted: "It shall be the duty of a committee appointed by the Quarterly Conference to make an estimate of the amount necessary to furnish fuel and table expenses for the family or families of preachers stationed with them," etc. In addition to this the stewards of each pastorate are instructed to provide, or assist the preacher to provide, houses, by rent or purchase, as parsonages.

Perhaps the reader will think this to be quite a comfortable liberality. And so it was for the times when every body was poor. In looking over the East Genesee Conference statistics for 1848, we find six churches which paid over \$500 per annum, the highest being \$703 50; five which paid \$500; and ninety-two charges which ranged from \$500 down to \$137. The total deficiency on salaries for the year 1848 was \$3,582. This certainly is not flattering to the hopes of a worldly mind, nor a small sum to be deducted from their frugal allowance. With one hundred and five pastorates the churches could boast only of thirty-four parsonages, which, for the itinerancy, gave no very pleasing aspect.

The total raised for missionary purposes for the year now under consideration was \$2,704 55; the "final total for benevolent objects, exclusive of the Sunday-school cause," was

\$4,877 52. In the Sunday-school department they report two hundred and forty-two schools; two thousand one hundred and fifty-five teachers; ten thousand five hundred and eighty scholars; seventy-five Bible classes; four hundred and three infant classes; expense for the year, \$972 47; raised for missions, \$251 51; conversions in schools, two hundred and eighty-two.

These figures give a hopeful indication, for as yet there was only a junior growth of the churches. The education of the public mind is slow, and the crystallization of pious thought and feelings into public customs and habits requires time. Our total membership was sixteen thousand six hundred and sixty-one, a goodly company to follow in the lead of a chivalrous band of trained officers. The country was still new, and men had just begun to relax the rigor of the settler's life and enjoy somewhat of the influences of home and home culture, not to speak of the "kindly fruits of the earth." Here and there were to be seen vestiges of the forest life in the surviving log-cabin, the newly tilled field, the unsubdued forest, and the troublesome mortgage; but more commonly were found the newly erected frame building and the comforts of a pleasant, though unpretending, home. As population and wealth increased, and facilities of common English education and religious privileges multiplied, the clergy and churches kept pace; rather in these things they took the lead.

The thread of our narrative here connects with the Genesee Wesleyan Seminary, and it is proper to refer to its origin and character. This I cannot do better than in the language of Rev. Dr. J. Dennis, in his "Opening Address" in the semi-centennial celebration of the institution, in 1880. As early as 1829 he says:

The sentiment was widely prevalent and sharply defined that the material, educational, and social interests of Western New York and Northern Pennsylvania, as well as the regions beyond, imperatively demanded an institution of learning of a high literary character; thoroughly per-

meated with sound religious principles and pure Christian influences; an institution, under the control of a religious denomination, competent and responsible for such oversight; a Christian supervision, not sectarian in the popular sense of that term, but influenced by broad Christian catholicism, where no test of denominational shibboleths would be required; where all might enjoy freedom of conscience and equal privileges. Upon these broad principles of Christian catholicism and personal equality the founders of Genesee Wesleyan Seminary based their institution and reared the noble structure. The inspiration of this educational enterprise was intensified by the division of the Conference, by which the Cazenovia Seminary passed under the supervision of the Oneida Conference, and left the Genesee Conference without any institution of a high literary character.

The preliminary action for inaugurating the Genesee Wesleyan Seminary was taken by the Genesee Conference, at the session held in Perry, in 1829. A resolution was introduced by G. Fillmore, and seconded by L. Grant, that a committee be appointed to obtain information and report to the next Conference preliminary measures for the initiation of this literary enterprise. The committee was composed of G. Fillmore, A. Chase, L. Grant, A. Abell, and John Copeland. The committee thus appointed was extremely active during the year, in correspondence and canvassing, and in efforts to secure the most favorable location, and the most liberal local subscription toward the erection of suitable buildings. The report of this committee was presented to the Conference, at the session held in Rochester, in 1830. The report developed a most earnest and protracted discussion, in which the strongest and most influential members of that body participated. Perry, LeRoy, Henrietta, and Lima were competitors for the location; Lima won. The Conference, at once, provided for a provisional organization, by the appointment of a board of trustees, a building committee, and the adoption of vigorous measures for raising funds. The institution was opened in 1832 for the reception of students, when the halls were immediately crowded with students and a career of almost unprecedented prosperity commenced, which has continued through five decades.

More than twenty thousand students have gone forth from these halls, to impress their influence and power upon the civilization of the nineteenth century. They have filled prominent positions in every profession and honorable avocation in life; in the ministry, in the professions of law, of medicine, in journalism, in the department of education, in the judiciary, in State Legislatures, in the executive chair, in Congress and the Senate of the United States. Through their reputation and influence, the Genesee Wesleyan Seminary is known and honored in every land of Christian civilization. The men who were prominent in inaugurating this educational movement were prominent among the ministers and laymen of the Genesee Conference; adapted to the exigencies of the hour; wise, far seeing, conservative; having faith in God and confidence in men; comprehending the responsibilities of the present and grasping the possibilities of the future, they laid deep and broad their foundations and

reared their structures for future generations. The names of Glezen Fillmore, Loring Grant, Abner Chase, John Copeland, Asa Abell, Micah Seager, M. Tooker, C. V. Adgate, Thomas Carlton, Israel Chamberlayne, John Barnard, Francis Smith, Erastus Clark, Ruel Blake, John Lober, Gideon Hard, Luther Kelley, F. K. Blythe, with their illustrious compeers, constitute a galaxy worthy of cherished memories and honored record, in any time or country. The men who shall gather here fifty years hence, to celebrate the centennial jubilee of this institution, will call this roll of honor, and the founders of Genesee Wesleyan Seminary will be cherished in loving hearts.

To return to our narrative. The Genesee Wesleyan Seminary had been the joint planting and pride, care and nursing of the now two Conferences, and neither felt willing to resign its interests in that noble and growing institution. The disposition of this delicate question only evidenced that it was a bond of inseparable unity between the two. In simple geographical position the seminary naturally fell by division into the East Genesee Conference territory, but in the act and instrument of division a proviso was inserted which placed the seminary, in all time to come, within the bounds of each Conference, alternately for a period of four years, according to the measurements of the General Conference sessions. Under this rule the first quadrennial fell to the East Genesee Conference. The seminary was now in its glory. With a strong and active faculty and a living grasp upon a wide extent of patronage, and the sympathy and confidence of the churches and the people, its promise of extensive usefulness was almost without limit. In the years 1848-49 they numbered eight hundred and ninety students. Under the tutorage of James L. Alver-son, LL.D., principal, and Maria Hyde Hibbard, preceptress, two of the first educators of any land, the school attained a popularity and scholarship unprecedented in its history and equal to that of any kindred institution.

Another factor in the *status quo* of the East Genesee Conference is the new editorship of the *Northern Christian Advocate*. The Rev. Nelson Rounds, D.D., had served acceptably in that relation during the previous four years. At this Gen-

eral Conference, 1848, the Rev. William Hosmer* was elected to that office. He was at this time presiding elder of Wellsborough District, and had served as an itinerant minister since 1831. Already he had approved himself by his pen and his public character as worthy of the trust now committed to him. His career of eight years as church editor was highly successful, and gave evidence that it was his favorite, as it had now become his providential, sphere. He possessed a singular power of attaching men to him by his frankness, honesty, fearlessness, and spontaneous good-will to all, not to mention his wit and humor. His aptitude of perception was intuitional, and if his opponent did not escape his scathing satire, so neither could he be offended at his provoking self-possession and good humor. In his advocacy of legitimate reforms he was always a leader, and no one could turn him from his convictions of right. Charlatanism, hypocrisy, and selfish aims he condemned without mercy. He was always up to the times, his banner always floated on the enemy's ramparts, and it need not be said that his followers sustained the flag. Say what he might, do what he would, those who knew him loved him. We cannot better define his general principles and policy than

*It was in the fall of 1840 that the Rev. J. E. Robie, of the Oneida Conference, a practical printer and a careful financier, called on me to engage with him in starting a new weekly paper to be called the *Northern Advocate*. It was only about a year before that the Genesee Conference had settled the accounts of the *Auburn Banner*, the Western New York Church paper, and had hopelessly buried it. Dr. Robie proposed now to start a new paper with better financial promise. He was ardent and full of hope, but with him all was conditioned upon my taking the editorship. I was thoughtful, timid, and doubtful. Time passed on until importunity prevailed and I consented. We worked together harmoniously. The thought, the only thought, with me was to have a Western New York Methodist family church paper.

‡ At the end of about a year and a half I reported to Dr. Robie that I could not longer take the time from my ministerial duties in a manner to do justice either to myself or the paper, and wished him to release me. He regretted, but wished me to name a successor. I recommended the Rev. William Hosmer. After consultation and some delay he accepted the call, and with such aid as myself and certain other ministers promised, the work moved on cheerily. Brother Hosmer at that time was a rising star in our Genesee Conference, and as a writer had made a fine impression with his pen upon the public mind. At the General Conference of 1844 Dr. Robie sold the paper to that body, and it became a church paper, as it is this day. Four years later Brother Hosmer took the editorial chair of the *Northern Advocate*.

by an excerpt from his introductory address upon taking the editorial chair. He says:

Custom allows, if it does not require, an editor on entering upon his duties frankly to avow the principles which will govern him in his editorial career. True it is that prefatory promises are not of much weight, and that the character of a paper cannot be fully known till it is actually published; but on the present occasion nothing of the kind is called for, or at least nothing further than to notice some considerations of general policy. The circumstances of the case sufficiently determine the course that must be pursued. A Methodist preacher set to edit a paper for his Church, should he depart from Methodism, would be recreant to his trust—a sin which we intend not to commit. In general, therefore, the paper will be precisely what it has been—Christian, Methodistic.

All this, however, implies no servility; it imposes no obligation to raise the cry of innovation and heresy against all those who may differ from us in opinion. Methodism was made for man; not man for Methodism. It owes its existence to the vigorous, independent thinking of one man, who, if he had suffered others to think for him, would probably have died an obscure clergyman; nor can the system be perpetuated without emulating both his independence and his deep reflection. We shall endeavor to observe the medium between too much obstinacy, which produces revolution, and too much pliancy, which blights every thing, because it keeps every thing unsettled.

To the editor is committed the task, not merely of collecting the latest news, but of eliciting, and in some sort presiding over, the intellectual expression of the times. In this, now inseparable feature of our weekly issues, by far the heaviest part of his labor is found. But if here is labor, here also is usefulness; for it is by the sentiment and spirit which a paper manifests that it assumes its religious character, and ministers to the edification of its readers. Whatever may be the denominational character or literary excellence of a periodical, if it be not thoroughly Christian, its influence must be deleterious. A religious paper misleads, if it is not at all times a fair exponent of the views and feelings of the Church, and if its spirit be not rigidly conformed to Christianity.

The *Northern Christian Advocate* has heretofore been distinguished as sound and pacific. These invaluable qualities we hope to maintain, and shall endeavor to maintain at all hazards. A paper which is not above suspicion is too low to command respect, and a controversial spirit is one of the worst influences that ever infested a public journal. Calm, dispassionate inquiry on all proper subjects will always be encouraged, but bickering and strife will find no countenance. Newspapers, no less than persons, are under obligation to live peaceably. Nor is there the least necessity for the wrangling which has so often disgraced religious journals. The general rule, both for editors and correspondents, is undoubtedly the following: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report;

if there be any virtue, and if there be any praise, think [and write] on these things.”

We have given this somewhat lengthy extract, not only for its intrinsic wisdom, suitable for all times and conditions; not only for its opportuneness at that particular time when doctrinal discussions and political excitement were rife; but, also, as a true outline or type of the man who now occupied the editorial chair. It is also as well a representation of the leading sentiments of his patronizing Conferences. The *Northern Christian Advocate* has always been held as a vital element in Western New York Methodism.

PART II.

1848—1851.

CHAPTER I.

Plan of Appointments for 1848—Presiding elders' districts—Church growth—Contributions of pastors—Sanctification—Ultra and ascetic piety.

THE plan and field of operation for the year 1848, and the *personnel* of the operators, are best given by exhibiting, in full, the ministerial appointments for that year. The reader will then apprehend the whole at a glance, both men and pastoral locations. It seems, also, just to the living, and to the memory of the sainted dead. The plan of appointments is as follows :

QUEST. 17. *Where are the Preachers Stationed this Year?*

ONTARIO DISTRICT.

J. W. NEVINS, *Presiding Elder*.
 Waterloo, John Mandeville.
 Seneca Falls, A. C. George.
 Ovid, Moses Crow.
 Canoga and Sheldrake, R. Harrington,
 J. L. Edson.
 Junius, J. K. Tinkham.
 Clyde, David Ferris.
 Alloway, Jonathan Benson.
 Lyons, William H. Goodwin.
 Sodus, Martin Wheeler, one to be supplied.
 Vienna (Phelps), E. Latimer.
 Manchester, Samuel Parker.
 Castleton and Hopewell, Thomas Stacy,
 A. Sutherland.
 Rushville, E. G. Townsend.
 Middlesex, John Caine.
 Benton, James Durham.
 Bethel, Philo Tower.
 Bellona, A. Plumley.
 Milo, Edward Hotchkiss.
 Penn Yan, Alpha Wright.
 Starkey, C. L. Bown, S. B. Rooney.
 Geneva, John Dennis,
 William Hosmer, Editor of *Northern
 Christian Advocate*.

Manley Tooker and B. Shipman, Agents
 of American Bible Society.

ROCHESTER DISTRICT.

SAMUEL LUCKEY, *Presiding Elder*.
 Rochester, First Church, J. G. Gulick.
 St. John's (now Asbury), D. D. Buck.
 German Mission, to be supplied.
 Penfield, T. B. Hudson.
 Webster, Delos Hutchins, S. W. Wooster, sup.
 Ontario, Porter McKinstry, William W. Mandeville.
 Palmyra, I. H. Kellogg.
 Port Gibson, David Crow.
 Newark, Jonathan Watts.
 Canandaigua, J. T. Arnold, Robert Burch, sup.
 Victor, John Raines, Robert Hogoboom.
 Honeoye Falls, R. McMahon.
 Lima, Wesley Cochran.
 Avon, Elijah Woods.
 Rush, Freeborn G. Hibbard.
 Henrietta, John Robinson.
 Pittsford, Zina J. Buck.
 John Copeland, Agent of Genesee Wesleyan Seminary.
 Henry Hickok, Missionary to China.

DANSVILLE DISTRICT.

JONAS DODGE, *Presiding Elder*.
 Dansville, David Nutten.
 Bath, S. W. Alden.
 Avoca, S. Judd, I. J. B. McKenney.
 Naples, Robert Parker.
 Cohocton, Hiram Sanford.
 Jerusalem, J. Hall, W. Bradley.
 Potter, John Powell.
 Conesus and Springwater, T. McElheney,
 W. A. Barber.
 Cokesbury and Richmond, Joseph Chap-
 man, J. J. Brown.
 Livonia, J. K. Tuttle.
 Genesee and Groveland, A. Farrill.
 Mount Morris, J. Parker.
 Nunda, Asa S. Baker, T. Tousey.
 Angelica, Carlos Gould, V. Brownell.
 Rogersville, to be supplied.
 Hornellsville, John Knapp, J. Spinks,
 H. Harris, sup.

WELLSBOROUGH DISTRICT.

N. FELLOWS, *Presiding Elder*.
 Addison, Joseph Ashworth.
 Troupsburg, A. C. Huntley.
 Whitesville, Curtis Graham.
 Ulysses, Elisha Hudson.
 Wellsborough and Covington, S. Nichols.
 O. Trowbridge.
 Tioga, Luther Northway.

Knoxville, William Potter.
 Corning, J. Wiley.
 Painted Post, S. M. Brownson.
 Urbana, R. L. Stilwell, R. M. Beach.
 Towanda, J. N. Brown.
 Cherry, S. P. Gurnsey.
 Loyalsock, J. L. S. Grandin.
 Columbia, George Wilkinson.
 Canton, H. D. Edgar, C. B. Wright,
 sup.

SENECA LAKE DISTRICT.

A. N. FILLMORE, *Presiding Elder*.
 Tyrone and Jefferson, Chandler Wheeler,
 S. L. Congdon.
 Orange, A. G. Lamau, H. Wisner, sup.
 Southport, E. Colson.
 Jackson, William L. Haskell.
 Wellsburg, W. E. Pindar.
 Burlington, L. L. Rogers.
 Springfield, C. P. Davison.
 Catharine, D. S. Chase.
 Havana, Ralph Clapp.
 Hector and Mecklenburg, John Shaw,
 one to be supplied.
 Lodi, Charles S. Davis.
 Trumansburg, C. S. Coats.
 Jacksonville and Enfield, O. F. Comfort.
 Millport, A. E. Chubbuck.
 Chemung, Elisha Sweet.
 Fairport and Big Flat, E. H. Cranmer.
 Elmira, H. N. Seaver.

The presiding elders, as representatives and superintendents of the whole field of operations, were well chosen, and of varied gifts. There was J. W. Nevins, a man of sound mind and good judgment, of stern administrative qualities, and a good preacher; A. N. Fillmore, with his broad good-will, and the "charity that never faileth"—clear in his conceptions of doctrines, and in his knowledge of church law and policy, firm in his convictions, thoroughly evangelical, and of incorruptible integrity; Dr. Luckey—the first American Methodist, it is supposed, that bore that title—of venerable age, great experience, the first principal of the Genesee Wesleyan Seminary, of long-trying ability, piety, and attachment to Methodism; Jonas Dodge, a champion of progress and reform, in his earlier years a leading platform speaker, ready to go (as we have personally known) in his buggy, in the worst seasons of travel, eighty miles to attend a meeting of the trustees of

the Genesee Wesleyan Seminary at Lima, a "son of thunder" when inspired, and an earnest man in whatsoever he undertook; and not least in the group is Nathan Fellows, always discreet, always good, always sound and true, evangelical, devoted, active. Nevins, Dodge, and Luckey had passed the meridian of life, the others were in full strength, flush with hope of the future years.

Ontario District, as to the title, appears on the Minutes this year (1848) for the last time. Henceforward the title of Geneva District succeeds to the honor. A comparison of the dates, 1819-49—the years of the assumption and abolition of the title—will intimate the progress of civilization and of the Church during these thirty years, as the reader will see in the note below.* The same fate awaited the title, Seneca Lake District, which had stood on the Minutes since 1832, and was now, in 1849, changed to Elmira District. Susquehanna District had already run its race from 1810 to 1829, when it was changed to Steuben District, and in 1832 to Seneca Lake District, which, as we have seen, was finally changed to Elmira District. But none had had the tenacity of life and the honor equal to the

* The title "Ontario District" first appears in the Minutes of 1819, George Gary, presiding elder. In 1820 Abner Chase was appointed by Bishop George. Brother Chase says: "I remonstrated, argued, and entreated, day after day, while the Conference was proceeding with its business; but the bishop was inexorable. On a certain day he took me far down into a meadow, and there assured me he should appoint me to Ontario District, unless I absolutely refused to go. He then kneeled and prayed with me. After returning home to Oneida County I spent a few days in making preparation for my journey to my district, the nearest appointment on which was, at least, one hundred miles; and to my first quarterly meeting was another hundred miles, after reaching my district. I was an entire stranger to the country and people, and it was, therefore, necessary, before removing my family, to go on myself and commence the work, and seek a place for them. I accordingly started, and entered first upon my district at Catharine. From thence I passed to Big Flats and Painted Post, on the Chemung River; and, fording the river near where the village of Corning now stands, which was then a comparative wilderness, I visited a family by the name of Gorton. After learning that I was yet fifty miles distant from the place of my quarterly meeting, and it being then near the evening of Friday, I recrossed the river and proceeded up the Canisteo branch, between high mountains, and through an almost unbroken forest of pine and hemlock, intermingled with oak, until night was closing around me, when, coming to a small log-cabin, I inquired of the inmates if they could keep me for the night, to which they answered in the affirmative, adding that they were in the habit of entertaining travelers. But to me it was a place that did not promise many

old Ontario District. We recall these dates and names, with their associations, not without emotion. All the elder East Geneseans will recall many names of old compeers and venerable fathers now gone to rest.

To a government like that of the Methodist Episcopal Church, where itinerancy is the vital element and central power of its policy, it becomes a primary duty to remove all avoidable friction of labor and delays in its operation. The transition from one pastoral field to another must be made with as little delay as possible, and with the greatest possibly economy of health and convenience. This is not a matter affecting the pastor and his family only, but the people as well. From the beginning this has been a primal care. The great thought of home life which, in some respects, is like "life on the ocean wave, and home on the rolling deep," as identified with the new spiritual charge, must be realized as early as possible. The preacher's mind must be relieved from unnecessary care at the earliest date, and the care of souls must be the absorbing thought. The provision of parsonages, therefore, with the material furnishings, becomes a necessity.

comforts, either for its occupants, or travelers, and I could see nothing that could refresh my weary and hungry horse. They, however, assured me that they had some fresh grass down on the river's brink, where they could turn him. I, therefore, alighted and entered the place. But I had been in only a few minutes when a peddler drove up, and he also must stop for the night, as no other house or cabin was near. But before we laid down for the night the family informed us that we might hear the howling of wolves or the screech of the panther around the house during the night, but that we need not be alarmed, as they would not break in. They also informed us that the rattlesnakes sometimes crept up from under the floor; but they would put us up upon the cross-beams of the house, where was a piece of rude flooring, and that the snakes could not reach us there.

"Before we laid down it was proposed that we should have prayer. This at first seemed to startle the family, but it was assented to, and the whole family, peddler and all, went down upon their knees when they saw me take that attitude. During prayer the peddler in particular seemed much affected, so that when we laid down together upon the straw he seemed more inclined to converse and inquire with reference to things eternal, than to sleep. About four o'clock the next morning I arose to pursue my journey, having yet some miles to travel before reaching the place of destination. But the peddler insisted that it was unsafe for me to travel alone at that hour, it being yet dark. He, therefore, accompanied me beyond this point of danger. He was a person of gentlemanly manners, and I have hope of meeting him in heaven."—*Recollections of the Past*, by Abner Chase, pp. 137-141.

In looking over the East Genesee Conference records, at the date of its organization, we find, for the entire Conference, thirty-three parsonages, for over one hundred pastors. If we distribute these by districts, we find, for Ontario (afterward Geneva) District, eleven parsonages; for Rochester District, six; for Dansville District, three; for Wellsborough District, five; for Seneca Lake (afterward Elmira) District, eight. It is true that where there were no parsonages, an allowance was made for house-rent, in addition to their salaries proper; but if we take the actual allowance thus made for rented parsonages in 1848, we find that, for the seventy-three effective men, who are thus to be supplied, there were allowed an average amount of about \$51. And yet we were in the transition state from the "good old times," the *heroic* age, to the *golden* era that has dawned upon us. In the two following years, however, 1848-50, thirteen new parsonages were added to the list, which gave a hopeful outlook upon the growing future, not only in the matter of lifting burdensome secular care and discomforts from the pastor and family, but as a living testimony of church sympathy and love in the progress and permanency of the gospel kingdom.

In other departments there was also an encouraging, gradual growth. For the two years, 1848-50, twelve hundred membership net increase were returned on the Minutes. In the Sunday-school department, twelve hundred and sixty scholars increase. For missions, an advance of \$1,650 on the collections. For the superannuated fund—an offering always sacred, but never adequate to the demand—only about an average of \$37 *per capita*, in 1850, against \$31 in 1848. But small as it was, the figures indicated progress. It is strange, however, that such contributions, which appeal at once to benevolent feelings and sentiments of justice, should grow upon the Church so tardily, and never reach a fair proportion, either to the ability of the Church, or the real necessities of the case. In all the earlier history of the Church the claim of a superannuated preacher upon the Conference funds

was regarded as a right vested in him, irrespective of his financial ability. Latterly the funds have been considered as a benevolence, to be divided and dispensed strictly according to the necessity of the beneficiary. The change has been helpful to the funds.

1. We come now to the regular reports of progress by the pastors. The preachers entered upon their work with good cheer and earnestness. Although the field of labor was inviting, and much had been done, still "there remained yet very much land to be possessed." The plan of appointments began with Ontario District, and one of the best pastorates on the district, or in the Conference, was Geneva. Rev. John Dennis was pastor here in 1848-49.

This was an old battle-ground. In 1804 Joseph Jewell,* a warm friend of the Dorseys, and presiding elder of Genesee District, Philadelphia Conference, preached, according to the best information, the first sermon ever preached by a Methodist in Genesee. In 1810 Bishop McKendree preached here. The same year Rev. Gideon Draper, presiding elder of Susquehanna District, preached. Bishop Asbury, on returning from the first session of the Genesee Conference, says: "Through two showers of rain I made my way to Geneva. I lectured in a school-house in the evening, from James iv, 8-10. I was directed to forcible and right words." But these were passing sermons.

To return to our more direct line of thought, Dr. Dennis says: "Methodism was introduced in Geneva at an early period. The Rev. William Snow preached here in 1812, when it was only an appointment, though a regular one, in the Lyons Circuit. In 1818 a class was formed of thirteen members.

* Among some early letters in my possession is one from Brother Jewell to Judge Dorsey, dated June 22, 1807—three years before the organization of the old Genesee Conference. The letter is full of notices of hard work and glorious success, personal friendships, etc. He alludes to "Sister Deborah" Dorsey—the late Deborah Chapin, a well-known member of the Geneva Church, and an early active Christian. These voices of eighty years ago lose nothing of their force by time.

For a time they worshiped in private houses, shops, and school-houses. In 1821 Loring Grant was preacher in charge of Geneva and Canandaigua Circuit, with Chester Adgate for his colleague, and under his administration a plain and unpretentious church edifice was erected in the north part of the village. In 1840 the present church was finished, chiefly through the influence of Rev. Elijah Hebard, and was dedicated by the Rev. Dr. Bangs, of New York. The effort was herculean, but successful. This new departure was the inauguration of a period of great religious prosperity.”

Brother Dennis says: “There were many strong and influential men in the church at Geneva at the time of my ministry there; among them were Luther Kelley, Robert Murray, Robert Mitchell, A. D. Platt, Philip Crane, Anson Wheeler, John Simpson, with many others of precious memory. The Sunday-school was a model, the best organized, best governed, most efficient and successful with which I have been connected. A. D. Platt was my ideal superintendent; his superior I have never found. The class-meetings were better attended and more conformed to the letter and spirit of the Discipline than any other church with which I have been connected as pastor. Anson Wheeler and Philip Crane were class-leaders at the time, and contributed largely to the efficiency of this means of grace. During my pastoral term the church was relieved of an embarrassing debt, and we were favored with a good revival. Geneva was among the first churches.”

2. From the Nunda Circuit good tidings of growth came to us for 1848, from Rev. Asa S. Baker, preacher in charge. It was his second year of probation in the itinerancy. His first year's labor was on the Victor and Bloomfield Circuit, which, he says, “lying within the bounds of the eastern division [of the Genesee Conference], I was by birthright an East Genesean.” For junior colleague he had Rev. T. Tousey, who joined Conference on probation that year. The circuit embraced several appointments, with Nunda and Sparta Town-

ships as centers. Brother Baker had declined a salary of \$500 as teacher, and accepted one of \$185 as itinerant. But, nothing daunted, and heartily seconded by his accomplished and heroic wife, trusting in God, he went forward. He says: "About two months after Conference a new church was completed at Sparta, the result of the faithful endeavor of my predecessor, the Rev. Robert Parker." At Nunda they had no church, and the society was small and poor. An old church was purchased of the Presbyterians, and moved to an eligible site in that beautiful village. But to raise the money necessary to repair and improve it was yet an unsolved problem. However, Peleg Coffin, a layman, a man of high standing and faith in God, "one of nature's noblemen and God's anointed, uniting with the pastor," every family in the village and within three miles of the village was visited and solicited to subscribe something to the new enterprise. In a few weeks the requisite amount—\$1,400—was raised, and the building was finished. "A gracious revival of religion soon followed in both appointments, resulting in the addition of about one hundred and twenty to the Church." Brother Tousey says: "I recall with great pleasure the work and successes of that year." It was, indeed, a year of battle and victory.

Brother Baker continues: "In 1850 I was placed in charge of the Naples Circuit, with six appointments, located in five towns and four counties, requiring three sermons and several miles' ride each Sabbath. Rev. David Nutten was presiding elder. I labored on this charge two years. At the commencement of the second year a beautiful new church was dedicated. Rev. Moses Crow, Principal of the Genesee Wesleyan Seminary, preached the sermon. During my labors at Naples there were precious revivals at all the appointments, resulting in a large accession to the Church."

3. The Rev. Porter McKinstry was appointed to the Ontario Circuit (Rochester District), with W. W. Mandeville junior colleague, in 1848-49. He says: "We found a membership of

four hundred, with no probationers. At the close of the first year we reported four hundred and twenty-six members, with forty-one probationers. At Centenary Church, Sodus, the membership was increased, from about thirty-five to seventy. A good work of grace also at Hall's Settlement, three miles from East Walworth, as the fruit of a series of meetings. In my first year on the charge there was a remarkable revival at Macedon Center; among the converts were quite a number belonging to the society of Friends, many families of distinction. Also in other appointments on the circuit were conversions. We held two very successful camp-meetings near Walworth, at which a large number were converted. Dr. and Mrs. Palmer, of New York, with Mrs. Langford, were present and labored efficiently, and a goodly number entered into the enjoyment of perfect love. These were two years of most gracious manifestations of saving power. I can scarcely understand how we could perform so much work; but there are exceeding great and precious promises, and these were graciously fulfilled. As to our salary, we were allowed each \$367, of which we realized \$342 each. Salaries were less then than now, but we were satisfied with these amounts. They were a kind people, and we formed many and very agreeable and pleasant associations. Most of those dear friends are now on the other side of the river."

Brother J. D. Kipp says: "The Ontario Circuit at that time embraced eight preaching appointments, namely, Walworth, Macedon Center, Hall's Center, Ridge Chapel, Ontario, Pultneyville, Centenary, and East Williamson. The camp-meeting," he adds, "held a little west of Walworth, at which many were converted, was visited near its close with a severe thunder-storm, in which all the tents but two were blown down. These last contained persons who had been stubborn all through the meeting, but were now awakened and converted, and were thence called the 'shower converts,' but they all remained faithful."

Brother Mandeville says: "The financial state of the circuit was of the most systematic and efficient character of those days. This was the result of the labors of an Official Board, whose equal in numbers and strength and promptness I have not seen elsewhere during my thirty-six years of itinerancy. The spiritual state of the charge was healthy and sound. Brother McKinstry and myself spent two years on the circuit, laboring together in complete harmony."

The pastors were assisted by G. Osband; J. Nixon, a superannuate of the Troy Conference; N. Seeley, J. Frankenberger, W. Sherburne, and George Baxter, local preachers, and many others. The last named was a native of England and came here in 1843, settled in Sodus, and was a member of the Centenary Church. From Clarke's *Churches of Sodus*, we learn that "he had preached for a longer period in the same place than any minister of any denomination in Sodus, unless it be Elder Norton, of pioneer memory. Walking in all the ordinances of the Lord's house blameless, for more than thirty years, Mr. Baxter and wife won the regard of the community by the purity of their lives, the sincerity of their faith, the ardor of their devotion, and the generous liberality of their dispositions. Few ministers of any denomination have entered Sodus as thoroughly educated as Mr. Baxter, and none have given more conscientious, careful study to the sacred word than he. Familiar with Latin, Greek, and Hebrew, he had that freshness of illustration, that clearness of explanation, that can seldom be obtained except by reading the Bible in the very languages in which it was written. Regardless of wealth or fame, he lived among his books and his friends, content to preach Jesus Christ and him crucified."

4. The Rev. T. Tousey was received on probation as an itinerant preacher at the first session of the East Genesee Conference, 1848. His first appointment, as we have seen, was to the Nunda Circuit. He was young, energetic, gifted, and fully devoted to his work. He says: "In 1849 my appoint-

ment was at Painted Post. This was my first 'move' in the itinerancy. I was alone, and my pastoral charge numbered seventy or eighty members, partly in the village and partly in the surrounding valleys and on the adjacent hills, with not a dollar's worth of church property, not a place for the preacher or his family, and only a hired room in the third story where we held service. I think I did better then than I should now under such circumstances. The thought that it was a hard and unpromising field never entered my mind. I struck for a new church first of all. We purchased the lot, and had much of the material for building on the ground when spring opened. I helped to score the timber, and broke the first earth for the foundation of the pleasant edifice which stands there to-day, only now enlarged and improved. My expenses had exceeded my income, and my presiding elder said I had worked hard and had been a good boy, and he would send me to a better place. In 1850 I was appointed to Addison. Here I found a new church, fine congregation, an active and growing society, and had a pleasant year. The health of Mrs. Tousey had become impaired, and her physician recommended a change of climate, and we were pleased when, in 1851, the bishop assigned us to Dundee and Starkey Charge."

5. In the annual Minutes for 1848 it is recorded for the Hector and Mecklenburg Circuit, John Shaw for pastor, and one to be supplied. It turned out that two junior preachers were required, and the demand was supplied by D. Leisenring and J. M. Bull. The latter, of whom we now speak, was of English birth, and came to this country in 1832. In the same year he was converted, before leaving England, and found a church home first in Newark, N. J., and next in Sodus, N. Y. He had always felt a tender drawing toward the ministry, and when, in 1842, he returned to England to visit his kindred, and stood in City Road Chapel and witnessed the ordination of fifty-nine young men by Dr. Bunting, Bishop Soule, Dr. Hannah, Dr. Newton, and others, he solemnly consecrated

himself to the sacred work. He now, 1848, as a local preacher, was called in by the presiding elder, to serve on the Hector Circuit. The old Hector Circuit, Brother Bull says, embraced an area of "about one hundred square miles, including Mecklenburg, Polkville, Burdette, Reynoldsville, Block School-house, Peach Orchard, Yellow Meeting-house, and McIntyre Settlement. These were Sabbath appointments. We preached three times every Sabbath. The residences of the preachers were so distributed as to give to each about an equal territory within which to exercise severally special pastoral oversight, though as to preaching and general work they operated equally and unitedly. We had several week-day appointments to accommodate remote localities, and by the general plan each preacher passed his round and visited each appointment every three weeks. During the winter of 1848 there was a glorious revival in Burdette. It was a mighty work. The old inhabitants speak of it to this day. A dancing-school was in progress, but was broken up by the meeting, the committee, the fiddler, and many of the leading ones being converted. Over sixty were brought to Christ in a little more than three weeks. Financially, some may think it was not a success. I received for my year's work \$200; but I was happy in my work, and happy in God. Next year, 1849, I joined the Annual Conference on trial, and received my appointment to Catharine. Here, also, an excellent revival was given us, and the Official Board unanimously voted for my return, but the bishop thought otherwise, and appointed me to Southport, Chemung County. Here, also, at Webb's Mills, the Lord blessed us, and many shared in his mercy."

6. We have said that the presiding elder, A. N. Fillmore, called in two junior preachers to supply, under the direction of the senior pastor, the demands of the circuit. The third preacher was D. Leisenring, a young man of good promise, and loving ardently the work. He had not yet joined the Conference, but did so the ensuing year. He says: "There

were twelve regular appointments on the circuit, besides several places where we preached occasionally. The Lord prospered the work, giving us blessed revivals at Burdette and Hector Chapel, and some conversions at other points of the charge. When I started out it was with some misgiving on account of feeble health, but feeling it an imperative duty to make the trial, I ventured. By horseback traveling, and observing the rule 'not too speak too long nor too loud,' through the divine blessing the way seemed clear, the ensuing year, to join the Conference. The Conference session was at Elmira, 1849, Bishop Hamline presiding, when and where I entered the regular work on trial, and was appointed to Wellsburg Mission. Here, with my excellent wife, whom God had given me the preceding year, commenced at once my home and my pastoral work. The year was marked with a good degree of prosperity, some conversions, and a new church was dedicated. The way seemed clear for my re-appointment, but good Bishop Waugh, the presiding bishop, had a policy, one of the features of which was, that no probationer of Conference should be appointed to the same charge a second year. Whether this were *wise* or *otherwise* I cannot say, but will give it the 'benefit of the doubt' and regard it as *wise*. My appointment in 1850 was Springfield, Pa. Nothing worthy of special notice occurred, unless it be that the 'estimating committee,' appointed to ascertain what was necessary for the preacher's support over and above the \$200 allowed by Discipline, reported to the Quarterly Conference the sum of \$35! We had on the charge a degree of prosperity, but nothing notably out of the usual course of things."

In 1851-52 Brother Leisenring's field of labor was at Burlington, Pa., and the adjacent territory. He says: "Here I found eleven preaching places; two or three churches, all the rest school-houses. These must each be supplied once in two weeks. I think that, with extra meetings and funerals, I averaged more than one preaching service for each day during the two

years' pastorate. Though these were years of toil, yet I record, with grateful recollection, that they were years of success."

7. Rev. A. D. Edgar says: "My appointment, in 1848-49, was to Canton, Pa. This circuit had been for many years under the cultivating hand of itinerant Methodist preachers. My assistants were C. B. Wright, sup., and Levi Landon, local preacher, the latter celebrated for the great amount of preaching and gospel labor which he bestowed in that region. Other lay helpers, Brothers Brown, Bloom, Stone, Vandyke, Warren, Sopers, and others, deserve special note. There was now but one church edifice on the charge, called a Chapel, a very plain structure, not quite in keeping with the improved state of the country. We here found a parsonage in process of completion, yet not so as to be occupied; the first in our itinerant experience. What a relief! No landlord could notify us to leave at his will. We had six regular appointments to fill every two weeks. No indication of improved spirituality appeared until New Year's. We held a watch-night at a place where secession and strife prevailed; but God graciously poured out his Spirit, and saved the whole society from the threatened ruin. In June, 1849, we succeeded in getting up a camp-meeting in the town of Franklin, where we had but a small society, and, to human view, but little to encourage us. But the appointed time came, and the people came, and the power of God came to an extent beyond expectation. The strong oaks bowed before the mighty power of God, and the cry was heard in all directions, 'What shall I do to be saved?' It really seemed that all who set foot on the ground were convicted and awe-stricken. The preacher who kept the account reported one hundred converted! A series of meetings held in a school-house, after the camp-meeting, found numerous souls who were convicted. In 1849 I was ordained *elder* by that good man, Bishop Hamline, and by him re-appointed to Canton Circuit. The ensuing fall we had a good revival, though not extensive in numbers, yet of value to the

cause, especially to the Chapel society, the old hive of Methodism. We held another camp-meeting on the ground occupied the previous year, though profitable, yet with apparently less success. One of the converts became a minister of the Gospel in another Conference; another, Ralph Brooks, became an East Genesee preacher; and a third, C. M. Gardner, reclaimed, and put into the ministry, where he still remains. My step-father, nearing eighty, unconverted, who had resisted conviction on the camp-ground, was so wrought upon after his return, that his cry for mercy at the midnight hour alarmed the house. They came and entered into prayer the remaining part of the night. He was converted, after a few years died, saying: 'I leave the world in peace with God and man.' Thus," adds our brother, "the two years of our anxiety and toil passed swiftly away on the old Canton Circuit, in a prosperous way, both to ourselves and the cause in general."

In 1850 the Conference was at Bath, and Brother Edgar was appointed to Knoxville, Tioga County, Pa., with N. Fellows as presiding elder. The pastorate lay in the fertile valley of the Cowanesque, and his residence some twenty miles up the creek from Lawrenceville. "Here," he says, "at Knoxville, we found a parsonage quite old and dilapidated; yet it was our home, and we felt thankful. We were soon settled. If we had found all things as inviting as the parsonage, a much better state of things, religiously, would have prevailed. We here found twelve appointments to be filled every fortnight. The presiding elder provided me a colleague, in the person of Job Goldeen, a local preacher of fair talents and a good, spiritual brother. Our circuit, with its twelve preaching places, extended into Potter County, some forty or fifty miles in length, including the rich valley of the Cowanesque, with four quite thrifty villages, each supporting a number of stores, taverns, shops, and one large distillery, that consumed quite a quantity of the grain raised on these rich river flats. Yet, in the long distance above named, not a single church edifice was found to invite

and protect the worship of God. My predecessors had agitated the subject of church building, and a subscription was started for one in Elkland village, which was completed and dedicated during my first year.”

In 1851 Brother Edgar was returned to Knoxville. The building of a church at Knoxville was a leading thought and aim, and an awakened conviction of the need of one was effected by a series of deaths of several prominent citizens, there being no place but a school-house to convene the people for a decent, Christian funeral service. But “the money of the place was chiefly in the hands of infidels, who would not, as yet, contribute to build a church even to meet the wants of a funeral service. The death of Squire Knox, a prominent citizen, had a marked effect in stirring up the people to serious thought, and also of church building. Soon after this Dr. Temple—a man of superior standing in his profession, and of skeptical profession—was taken seriously sick. There was a determination, as it appeared, to shut out all pious influences from his sick-room; hence, at my first call, I was not permitted to see him, but left for him the simple message of kind regards and sympathy. A few days after the doctor himself sent a message to me to call and see him. I immediately repaired to his house. I found him willing to converse on the subject of his soul’s salvation. I talked freely and plainly, while the penitential tears rolled freely down his face. A day or two after he again sent for me. I asked the messenger, who was an unbeliever, ‘What does he want of me?’ He replied: ‘He talks of now believing in a future state of existence.’ As I entered into his room he took me by the hand and exclaimed: ‘O, Brother Edgar, ever since your first call on me I have felt a great burden on my mind, and have prayed that it might be removed. It is partly gone. I want you to pray it may be entirely removed, so that I may be clear in my mind. Can’t you stay with me all night, and pray for me?’ ‘Yes, doctor,’ I said, ‘we will stay with you.’ So we wrestled

like Jacob, and prevailed. He came out in the clear light of a glorious Christian experience. As he spoke, the family and the promiscuous company of friends wept profusely. What a memorable night! One result of these divine dispensations of judgments and mercies is, that a Union church was soon built, but afterward gave way to two or three denominational churches in that place."

8. In 1841, at the urgent request of the church at Genesee, and of the presiding elder, W. R. Babcock, Joseph Ashworth, then in the seminary at Lima, reluctantly left his studies to supply an imperative want in the Groveland and Genesee Circuit. He engaged for the balance of the year. As the result of a gracious revival, one hundred and ten were added to the Church. The next year, 1842, he joined the Genesee Conference, and was appointed to Naples Circuit, with T. M'Elhenny as senior colleague. He says: "The preaching appointments were Naples, Cohocton, Liberty, Garling House, Hunt's Hollow, Lent's Hill, Riker Hollow, Peck's, Lincoln's, Northrop's, Springstead's, Honeoye Lake, and Doty's Corners. At nearly all these appointments we had a series of revival meetings, resulting in accessions to the societies. Local brethren, Peck, Bush, Trembly, Springstead, and Hare, rendered efficient aid to the pastors. My private memorandum shows a list of eighty-eight received on trial. On this list I find the names of George Burnett and L. D. Davis, who became ministers, the latter noted as author of *Life in the Itinerancy*, *Life in the Laity*, *Creeds of the Churches*, *Early Dead*, etc. In 1843 I was appointed to Tioga and Mansfield. A series of meetings was held at Covington with apparently small results. On a rainy, dark, discouraging Saturday night, with but few at meeting, a small boy went to a little cousin and induced him to go to the anxious seat for prayers. As they bowed there, Mr. Dyer, said to be the richest man in the county, started from his seat and knelt between these two little boys, and there made a surrender and consecration to God. This gave a wonderful impetus to the work.

Many followed his example. Another notable conversion, that year, was that of Peter Reap. The Brick Church at Lawrenceville had been sold for debt the year before, and Mr. Reap had bought it. After his conversion we received him, and his wife, and the meeting-house, into the Church." At Troupsburg, 1844-45, he received ninety on probation, built a parsonage, and started the building of a church. Not a church, or parsonage, or place for his family, except as boarders, hitherto was found on this charge. The next charge was Whitesville, 1846-47, with its eight preaching appointments. In 1848-49 he served on the Addison Charge. During the first year of his labors, the first Methodist Episcopal church in the place was completed and dedicated, and another semi-gothic chapel built, and paid for before dedication, at Rathboneville, one of the appointments, with only five members in the society when the subscription was started. On the whole charge one hundred and two were received into the Church. During the second year at Addison, Brother Ashworth was assisted, as a junior preacher, by Daniel Clark, who joined the Conference that year. He was a sincere and earnest disciple of the Lord, possessed a good native talent, and gave promise of good success for the future. He rendered important service at Addison in his first year in revival work.

9. In the year of the organization of the East Genesee Conference Daniel D. Buck was appointed to St. John's Church (now Asbury), Rochester. To use his own language, "he was an original member of the East Genesee Conference, and his membership continued as long as the Conference existed." At thirteen years of age he embraced religion. At nineteen years he became a class-leader, soon after which an exhorter's license was given him, which was faithfully used in Rochester and vicinity. In 1837 he was licensed to preach, and that same year joined the Annual Conference, and was appointed junior preacher to Royalton and Middleport Circuit. The circuit was chiefly in the county of Niagara, including the towns of Royalton, Hartland, Somerset, Newfane, and a portion of the town of Lockport—

a regular six weeks' circuit, each of the three preachers being required to visit each appointment in order once in six weeks. There were revivals that year of considerable extent at Chestnut Ridge, Hess Road, Kempville (now Olcott), and Johnson's Settlement. The next year the circuit was divided, and Brother Buck was appointed to the Middleport section, with Levi B. Castle senior preacher. That year they had good revivals at five different points on the circuit. In 1840 he was appointed to the Lewiston Circuit as senior. A great revival had marked the previous year on this circuit, under the labors of William D. Buck, brother to D. D. Buck, and the latter was chosen by the presiding elder, Glezen Fillmore, with special reference to the care and nurture of the converts. Nevertheless, there were considerable revivals at Wilson, Ransomville, and several other points; but more especially, says Brother Buck, "at Dickersonville, where the revival was powerful and extensive. The place had previously been called 'Hardscrabble,' but after the revival the society, being largely increased, was duly organized as a church, and took for its corporate title the name of Dickersonville. Measures were taken to build a church, which was afterward effected. As at Dickersonville, so at North Ridge, a good stone church was subsequently erected." At his appointment, Le Roy, in 1841, an extensive revival was enjoyed, beginning with two awakened persons in a prayer-meeting on a stormy night, and but few present. At Stafford, also, the following two years, "a goodly number were converted;" at East Bethany, some church improvements and valuable additions to the membership were realized, among which was one young man, who is now a professor in the Garrett Biblical Institute, Evanston, Ill.; at Roanoke there was a good revival and a society duly organized and a church edifice built. In Careyville, 1844-45, the church enjoyed a powerful revival; many of the students of the Carey Collegiate Seminary were converted. In 1845 his appointment was at Lima, and here also a gracious revival was realized.

Many of the students of the seminary were reckoned in the number converted. At Dansville also, the following year, additions were made to the membership, and an advanced spiritual state crowned the labors of the year.

The appointment of Brother Buck at St. John's, in 1848-49, was judicious and acceptable. The charge had been known as East Rochester, from which it was now first changed to Saint John's, and subsequently to Asbury Church. It was now twelve years from its organization, and had been served in succession by D. P. Kidder (1836), afterward known as Sunday-school Editor, New York, and still later as Professor in the Garrett Biblical Institute, Evanston, Ill.; by John Parker, William H. Goodwin, Manly Tooker, Dr. S. Luckey, F. G. Hibbard, J. M. Fuller, and Schuyler Seager, the latter celebrated as the Principal of Genesee Wesleyan Seminary, and not less as a popular preacher. The society had grown up against great financial embarrassment, and at the time now mentioned demanded the full vigor of the twofold ministerial talent, namely, of pastor and preacher. These they found in the new incumbent. The work of the year was not marked so much by revivals and accessions as by instruction, establishment, and church culture. In all legitimate departments of church growth the years of Brother Buck at St. John's were a success. He had been called to meet the exigencies of a noble church imperiled by debt, and rightly judged that his first duty was to conserve and upbuild the material already brought together by revivals through the labors of his predecessors. This he did, not, however, without a gradual increase of new converts as well. In addition to all other church cares, the German Mission Church, now in its infancy, required the oversight and aid of the other Methodist Episcopal churches of the city, and the North Street Methodist Episcopal Church, also, was organized and placed under the pastoral care of the pastor of St. John's. As we shall have occasion hereafter to speak more fully of the latter church we defer further statements at this time.

The following year (1850) we find Brother Buck at Lyons. Prominent in the line of embarrassments, he here met the stupendous scheme of building a house of worship that should overshadow any similar structure in that region. What would be a "new departure" in those days would be only on par at the present. The conception was noble and praiseworthy, so far as the abstract idea is concerned, but for the times and means then present it involved an expense and an amount of care somewhat perilous, and not favorable to the immediate spiritual growth of the church. In a church edifice in such a village now \$20,000 would be simply praiseworthy, not extravagant.

Some of the more plain and conservative Methodists thought that God would not bless the church and save souls in such a beautiful and expensive house. The bell, too, was grand, and about four hundred pounds heavier than any thereabouts. The organ required to be compromised, so that "preludes and interludes and voluntaries" should be omitted. The seats were elegant sofas, ordered from Boston. Prudent and careful men trembled for the ark of God. "The society held its meetings in the Union School building till the basement rooms should be finished"

"In the meantime," says Brother Buck, "revival influences began to prevail in the congregation, and evening services were multiplied. About midwinter a powerful revival was prevailing, and people of all classes and conditions were converted. The special services continued eight weeks. There were but three or four sermons preached during all that time, except by the pastor, who took charge of all the services, and labored to the utmost of his ability. The uniform custom was to dismiss the evening meetings at nine o'clock, and then recommence, and continue as long as seemed profitable. Sometimes a few praying brethren would go with a group of seekers to some house and labor till they had obtained the blessing. At one of these late night meetings two merchants and a law-

yer were reclaimed or converted. It was not unusual to hear of conversions that had occurred in these late meetings when friends met in the morning. The most of the converts joined our Church, and new families and groups were added. Not long after the revival services closed the audience room was finished, and the church dedicated. Abner Chase preached the first sermon, and Henry Hickok preached in the evening. About \$10,000 were raised at that time from the price of seats. From time to time the church debt was thus greatly reduced. It was undoubtedly true that the powerful revival was largely influential in helping the church through its financial difficulties. Some of the old and very plain members feared that God would not bless the Methodist people in such a beautiful and expensive house. The new pipe organ was viewed in the same jealous light. But by prudent management these were overcome. Old Methodist hymns and tunes were used, and one of those fearful ones finally gave in and said, 'O this organ is all right! it can play Methodist tunes' "

Thus the two years closed pleasantly.

10. Brother Thomas Stacey came to the ministry in early life. In 1842 he joined the Genesee Conference, in the same class with J. Ashworth, L. Northway, and R. L. Stilwell, etc., who still live. His first impression was favorable. He possessed good natural and acquired abilities, an agreeable voice, pleasing address, with a pulpit style always chaste and elevated, and a doctrine always sound and evangelical. With great reverence for the pulpit, his unconscious play of the imagination relieved his style from prosaic dullness, and gave a freshness and force to his messages. He is one of the Lord's gifted, though chastened, ones.

Brother Stacey's first appointment in the East Genesee Conference, 1848, was at Castleton and Hopewell, with Rev. A. Sutherland, colleague. Although, geographically, one of the most pleasant circuits in the Conference, yet, he says, "It was a year of severe family affliction, and of hard but successful

work. Some revivals were enjoyed at the different parts of the circuit. In the secular sphere we raised \$600 to cancel a troublesome debt, which thereby secured the title to the property which was conditioned on the payment of said debt."

In 1849-50 he was appointed to Dundee. "Here a large and most glorious work of God commenced immediately after the dedication of the new church, bringing one hundred and fifty addition to the membership the first year, and from thirty to forty the second year, two memorable years for pastor and people. Praise the Lord!" In 1851-53 he was appointed to Ovid and Sheldrake, "where, amid some strifes, a gracious revival of the work of God occurred, the first year at Ovid, and the second year at Sheldrake, adding about eighty members to the Church. I found a kind people," he says, "on this historic charge, with its yearly revivals. 'Poor, but making many rich.'"

11. In 1848 Rev. John G. Gulick was transferred from the Genesee Conference, and stationed at Rochester, First Church. The history of that church is as marvelous as that of the city itself. Dr. J. Dennis says: "The first Methodist service in the city was conducted by Rev. Elisha House in the private house of Frabricius Reynolds, near the intersection of Fitzhugh and Buffalo Streets. The first Methodist society in the city was organized in 1820. The first house of worship, built in 1826, was a plain brick structure, of seating capacity for nearly five hundred. This church was afterward enlarged, but it was still inadequate. The great stone church, corner of Buffalo and Fitzhugh Streets, was erected in 1831. It was in advance of any thing in Rochester, which was then a village of about ten thousand. The edifice was 104 by 80 feet, with a seating capacity of nearly two thousand. The basement rooms were let for stores. It had twenty-one class-rooms. Its cost was \$40,000. On January 5, 1835, this grand edifice was consumed by fire, with no insurance, and an indebtedness of \$21,000. The society then returned to the old brick chapel on the east side of the river.

In 1838 a new church edifice was dedicated by the Rev. Dr. Noah Levings. The new church was of the same dimensions as the former, with interior modifications. In this the society worshiped until 1857, when it disposed of the brick church and purchased the site on which the present church stands, occupying the basement of the new church until it should be completed. Dr. J. M. Reid preached the dedicatory sermon on February 7, 1861. During the early history of this church some of the most eminent and successful ministers served at her altars and officiated as pastors. Among them were Elisha House, Reuben Aylesworth, John Dempster, Zachariah Paddock, Gideon Lanning, and Glezen Fillmore. During the ministry of Dr. Dempster a very powerful revival commenced at a watch night, which permeated the whole community; not less than seven hundred are supposed to have been converted in the different churches; two hundred of these were received into the Methodist Episcopal Church. In these early times the germs of church enterprise came on by degrees. The first Sunday-school was opened in Rochester in 1818, with thirty scholars. This was divided and held in different localities. The first Methodist Episcopal Sunday-school was organized in 1826, and the early superintendents were William Myers, Willis Kempshall, J. Barnard, B. Colby, Nathaniel Draper, and others."

From this somewhat lengthy but interesting retrospect we resume our direct East Genesee annals. The name of John G. Gulick always awakens grateful memories. He stood before the Church and the world as a minister of God for fifty-one years without the breath of complaint for impropriety, a man of sound judgment, inflexible justice, clear perceptions, and the charity which "never faileth." Like the elect of Sardis, his garments were unstained. If he had a fault, it was in the excess of modesty, but in questions of duty or of truth, justice or expediency, he never lacked firmness or unbiased judgment. He wrote:

"When the East Genesee Conference was constituted, in

1848, I fell, by geographical position, within the bounds of the Genesee Conference. At that time I was presiding elder on the Rushford District. The time of the division, which separated the East Genesee from the Genesee Conference, was apparently unfortunate, because just then the leaven of censoriousness and fanatical tendencies was beginning to work, which greatly retarded the progress of our work in following years, in that [Genesee] Conference. What would have been the effect had the old Conference stood intact I cannot say, for when men indulge the spirit of fanatical censoriousness, under profession of a higher grade of piety, reason and logic have but little effect. But as I was invited by Brother Dennis and other early friends to identify myself with the East Geneseeans, I gladly consented to be transferred. I was accordingly transferred and appointed," he adds, "to the First Methodist Episcopal Church in Rochester in 1848-49. My predecessor was Brother John Dennis, who was highly esteemed by the membership and congregation which he had faithfully served the two preceding years."

But a formidable difficulty soon met him. The Sabbath-school, and the church taking sympathy, were divided, as to the claims of two rival candidates for the superintendency, both claiming to have been elected, and both set forth claims to a legal election. The prudent advice of the pastor relieved the question to the satisfaction of the parties as to its legal bearing, but failed to harmonize the feelings. A new and "third" Methodist Episcopal church in Rochester was talked of, and finally, by approval of the presiding elder, about one hundred members withdrew by letter and organized as a distinct church, with Dr. S. Luckey pastor. These, however, after a few years, dissolved their organization, and were mostly absorbed into the other Methodist Episcopal churches of the city.

At this time *spiritualism*, as it was called, or the direct communion and correspondence with the spirits of those who

have departed this life, was rampant, and many professed and declared the communications to be actual and valid. The fallacy and heresy found their way into the churches. The new pretensions claimed to be not only scriptural, but superior to the written word; an advance, in knowledge of the supernatural, upon all former discovery. They now knew of a method of acquiring knowledge of the eternal states of the dead, and of the past and future, more perfectly and directly than by every other method or medium hitherto known. This *necromancy*,* as it was anciently called, was exactly that which the Old Testament prohibited under pain of death. Deut. xviii, 9–11; 1 Sam. xxviii, 9–11. Rochester became the center and source of these pseudo revelations, and the churches were in perplexity to know how to antagonize, and with what measure of discipline to treat, the novelty. It was clear enough, to all reflecting minds, that if by some other source than that of Holy Scripture we could obtain knowledge of the invisible world and the states of the dead, and knowledge in advance of Bible limits, that we might dispense with written revelation and adopt the new methods. Witchcraft, consultation with familiar spirits, necromancy, and all kindred forms of superstition, were only pretended methods of drawing forth to mortal view the secrets of the invisible and eternal world. And this the heathen nations accepted with some shadow of excuse, having no knowledge of a written, inspired revelation. But all this was condemned by Moses and the prophets as fundamental revolt from the true God, and a renunciation of his established methods of revelation. And in this light the ancient Church treated it, and is now required to estimate and treat it. The ultimate limit and standard of knowable truth in this direction is, “the law and testimony.” Isa. viii, 19, 20.

“This abominable delusion,” says Brother Gulick, “destroyed the influence for good of a number of our members of

* The word is derived from *nekros*, the dead, and *manteia*, to divine—divination by supposed communion with the dead—a popular form of heathen superstition.

the First Church, who had formerly been useful." Not least among the infelicitous surroundings of Brother G. was the remorseless impracticability of his church edifice. An audience-room of 80 by 100 feet, with a large gallery for the singers, however it might suit an audience of twelve to fifteen hundred, could not seem grateful and cheering to a congregation of one fourth that number. "If I had been a Spurgeon," he says, "it might have been a suitable place to gather in a great congregation. But, alas! I was no Spurgeon, and on no occasion did we need room for more than four or five hundred people. However," he adds, "early in the winter we marshaled our forces for an advance movement. We had such men for leaders as Ezra Jones, Henry Way, Willis Tutthill, Wm. Lovecraft, E. K. Blythe, Nehemiah Osborn, James Henderson, James Crouch, and many others. The first five of the above list have since left the militant for the Church triumphant. Every one of them was as true as steel, and noble as true. In a ministry of nearly half a century I never was associated with five men in any charge that I esteemed more highly, and in whose integrity and fidelity, piety and Christian valor, I could more confidently trust."

The result of the revival movement was over thirty conversions, nearly all of whom joined our church. One of the converts was a Roman Catholic youth. He had searched the Bible for arguments against Millerism, or the belief in Christ's immediate second coming; but he soon found himself a sinner, and dropped his controversy to seek his own salvation. His employer had been a Christian, but was in a backslidden state. He assured the young man, however, that religion was a spiritual reality. They soon both attended the meetings, and both sought the Lord together. The backslidden brother was reclaimed, and a little later the youth was clearly converted. "Well, Samuel," says Brother Gulick, "you have found the Saviour at last." "Yes, I have," was the reply. That youth was Samuel McGerald. A few years later he joined the East

Genesee Conference, and is still in the active work, a well-known, beloved, and honored minister of the Lord Jesus Christ. That revival had great fruit, and its fruit remains." "The two years as pastor of the First Church, Rochester," says Brother Gulick, "were years that have left many pleasant memories, accompanied with deep regret that I could accomplish so little where so much was to be done."

12. As an injury to spiritual life in the churches, not only in Western New York, but far beyond that limit, there arose a controversy during these years on the subject of sanctification. It was not confined to the Methodist churches. The doctrinal aspect was twofold: one relating to the Calvinistic theory of the new school, as culminating in the metaphysical school of Oberlin; the other to the ascetic and mystic constructions of true scriptural spirituality. The former fell rather within the Presbyterian Church, the latter within the Methodist. Mr. Finney, as representing the Oberlin view, often put the doctrine in the true Methodist form of phraseology, at other times far aside from that standard. But as we are confined, in our notice of this subject, to its influence on the Methodist churches in this region, we feel inhibited from entering upon its Calvinistic bearings, and, therefore, turn our attention to its influence chiefly within our own limits.

One point of difference related to the distinction between sanctification and regeneration, one party holding that sanctification was a growth *toward*, and finally *unto*, the perfect manhood in Christ; the other that it was properly instantaneous by faith, but might also be gradual. This apparently small difference, and seemingly easily reconciled, became a point of sharp, dogmatic discrimination, and had the effect to invite controversy, instead of harmony and earnest seeking to be made now "perfect and complete in all the will of God." It had the effect, in the minds of many, to hold in question, whether sanctification were a "second blessing," distinct and distinguishable from justification, to be now received by faith,

or only a gradual development of the already implanted life in regeneration. The evil lay not so much in the necessary difference, dialectically considered, as in the snare that it became an apology for delay in earnestly seeking the grace by prayer and faith. It was an effectual estoppel to faith, which never exists with doubt. The "two or three" could not be "*agreed as touching any thing they should ask,*" while a doubt, or controversy, rested over the "one thing" as a possible present attainment. It was when the disciples were all together "of one accord, in one place," that the Holy Ghost came upon them.

Another evil, the offshoot of misdirected zeal and erring reason, appeared in the guise of professed sanctification. Under the profession of being wholly "led by the Spirit," they sought no instruction from the experienced, the aged, the better-informed; they never consulted the proprieties of social worship, of time, place, or circumstances, or the reasonableness of things; but surrendered themselves to any sudden impulse or afflatus, which was taken as a divine order, or direction, and as suddenly acted upon. Connected with this was the belief that God often called men to certain acts or conditions which were manifestly out of the common order, and out of propriety according to the common mind, simply to humble them and bring them more perfectly under the lead and direction of the Spirit. The more humiliating and condemnatory the act, as judged of by the common sense of society, the greater victory was supposed to be hereby attained over self, and the greater the reward.

With these licentious views of spiritual religion, it is no wonder that the most absurd and extravagant notions followed.

Others would construe the doctrine of Christian holiness, or sanctification, with such ascetic severities, or mystic unrealities, as to place that state of grace in unnecessary hostility to the innocent and even needful enjoyments of life, laying burdens on the conscience which the divine law has never im-

posed. And such is the effect of all "will worship," and "voluntary humility." These things, says Paul, "have indeed a show of wisdom," "but are of no value as to satisfying the flesh." These bodily austerities have no value or adaptation for the purpose of a natural depletion of the body, so as to render it a fit abode of the Spirit of holiness, or to prepare it for active service in the Lord's vineyard; but, contrariwise, it has always been the case that an overmuch righteousness—carrying our Christian conscience beyond the written law—has compensated itself in an evil judging, and intolerant and uncharitable spirit toward others, and hence is not only injurious to others, but is reactive upon the misguided victim. For a time our wise men paused over the question as to whereunto this might lead us; or what might be done to avert the threatened evil; but the common consent seemed to dictate non-interference, and so, by moving on in the wonted course, preaching the full salvation, as a present privilege and duty, taking no formal notice of the grievance, it died away, though not without inflicting a temporary evil. Historically it has always proved that "the Spirit of truth" (not only *truth*, but the *Spirit* of truth) has not only reprov'd, but in the end triumphed over "the spirit of error," and in that conservatory victory it has left no wounds to be healed in those who are honestly seeking the right way.

CHAPTER II.

Contributions of pastors.

1. In 1846 Andrew Sutherland joined the Genesee Conference. He was converted at nineteen years of age, under the labors of Rev. W. D. Buck. In the spring of 1840 he went to Lima to pursue a course of study, teaching in winter and attending school in summer. This plan he pursued for three years. At length, in 1843, he was induced by others to go to Oberlin, where he entered college and remained two years. After reaching Oberlin, Brother W. D. Buck, his spiritual father, sent him an exhorter's license, saying, "Try it, and the Lord give you souls as seals of your ministry." "I did try," he says, "noting carefully the dealings of Providence, and the Spirit of God, in connection with these early efforts." But, his health failing, he was obliged to return home to Cambria, Niagara County. "I left college," he says, "at the close of my sophomore year, with great reluctance."

In 1846, having been duly recommended by the Quarterly Conference, he joined the Genesee Conference on trial. At first he proposed to go back and join the Ohio Conference, but his friends earnestly advising his stay in Western New York, he became perplexed and earnestly committed the matter to God. After great conflict he decided to stay. He says of it: "This is one of the few instances of my life in which I have been governed largely by an impression which I believed to be of God." The struggle was so great to know the will of God in the matter that he prayed constantly, and on his way to Conference, he says, "I prayed along the way, sometimes leaving my horse and carriage, and kneeling beside a tree, or in some other secret place, asking for divine direction." From

these intimations the reader will readily perceive a character of sincere piety and conscientiousness, of clearness and soundness of intellect, blending decision with meekness and caution. Brother Sutherland has always stood among us as a man of sound judgment, broad culture, gentle manners, and notable purity of character. If he has a fault, it is in his "modest stillness and humility."

At Conference he was admitted on trial, and appointed to the Starkey Circuit, with Nathan Fellows as senior colleague. There were three churches on the charge, and two regular school-house appointments. The church edifices were at Starkey, Dundee, and Barrington. "There were," says Brother Sutherland, "on this charge some of the noblest of laymen. The families by the name of Tuthill, Van Allen, Pierce, McLean, Smith, Wright, and others, would do honor to any station or any Christian community. My first boarding-place was with David Smith, an exhorter in the Church. He was a man of no great talent or learning, but of good common sense, and some ability to talk in public. As a religious character he was remarkable. When I first heard his account of his experience, and of what the Lord had done through him, I thought he might be a little beside himself, and I would inquire about him. He would go out into the neighborhood where there was no regular preaching, and revival influence would nearly always attend his labors. 'The Lord told me,' he would say, 'how many would be converted in places where I held meetings, and just that number came in.' How this was, of course, I do not know, but I found that all had the utmost confidence in him as truthful, sincere, and deeply devoted. He was a man of great faith and intimate communion with God. In the winter of 1847, my second year on the charge, we held a meeting at what was called Big Stream Point, where Brother Smith had been to pray and exhort. This place was a few miles south of Starkey Landing, on the Seneca Lake shore. I myself visited all the families of

that little place, and all seemed ready to hear and heed the word of life. Rev. C. L. Bown, the preacher in charge, was with me. The laboring men of the place were mostly employed in building and repairing boats on the lake. As the interest in our meeting increased, and the congregations grew, the workmen took the gable end of the school-house off and set it back and built up between, and seated the enlarged audience-room to accommodate the people. After the meeting was over they replaced the divided house as it was before. This was the most powerful revival, as it seems to me, that I have ever known, though among a limited population. The exact number of conversions I could not state, but it embraced nearly the entire people. After I left the charge a small church was built a little way from the Point to accommodate the new society, and also the members at Rock Stream, a mile off. In my own thoughts the success of our meetings on the Starkey Circuit stands related mysteriously to the faith and labor of Brother David Smith. A man who would go into his closet and pray two hours before delivering a little exhortation of twenty minutes, with nothing remarkable in it, except great earnestness and manifest love of souls, must have help from above. 'No man could do these miracles that thou doest, except God be with him.' The most widely known and notable layman at this time on the charge was William McLean. He came from New York in 1844, and settled upon a farm near Dundee village, but subsequently returned to the city. His affability and cultivated manners, his remarkable talent for ready and apt remarks, in a public meeting, made him a great helper in revival work. 'He is equal to six ordinary preachers in a meeting,' says Rev. J. Copeland. He was sixty years a class-leader. 'The greatest class-leader I have ever known,' said Rev. Dr. Ferris, at Father McLean's funeral. He is still remembered with great respect in Dundee and that region. Two of his sons are preachers, and all are honorably settled, and, like their father and mother, all are great church

workers." These mementos are grateful. I knew both the characters above described, have worked with Brother Smith in revival work, and both were mighty through God. Father Tuthill was a patriarch among his people, and his children active in the Church.

In 1848 Brother Sutherland was appointed to Hopewell. It was in the time of the Wesleyan secession, as it was called, and the once beautiful society in that place was rent asunder by the loss of about half its number, but more by the controversy and unhappy strife which attended the secession. The society was so weakened and disheartened by the loss that "little could be done," says Brother Sutherland, "more than to hold our own and wait the ordering of Providence. We had an excellent society at Emory Chapel, connected with Hopewell, but nothing noteworthy appeared that year." At the Conference of 1849 he was appointed to Dresden. No general revival was enjoyed, but the church edifice was remodeled and rededicated. "This made a great difference in the congregation. The audience-room was filled. The change was great." In 1850, also, he was returned to Dresden.

2. The Rev. Joseph T. Arnold has an interesting, and, in some respects, a peculiar history. He joined Conference in 1834, and was appointed to Ontario Circuit, with A. N. Fillmore, Sr. In 1837, at Springville, Pa., he was blessed with a great revival, assisted by Rev. T. Castleton. Over one hundred were hopefully converted, and ninety were received into the Church. "I there and then," he says, "learned my calling, to bring sinners to Christ." At the latter part of the year he retired from the pastoral work and went to Middletown, Conn., to finish his regular course in the Wesleyan University. But while there he was not idle in his ministerial call. He says: "I had an appointment four miles out, at Middlefield, where they began to be converted at once. Most of the youth and several heads of families were gathered in. In the winter vacation, at Durham, six miles, I helped the pastor in a three-

weeks' meeting. I took the names of one hundred and seventy who professed conversion, mostly in the second week—the greatest revival I had ever witnessed ; twenty a day for three days. So I worked at my calling while pruning up at college. In 1839 I took my diploma, and a most useful 'helpmeet,' and returned to Western New York. My appointment this year was at Perry, Wyoming County. We reached our destination, and kneeled on the parsonage floor and asked God to give us one hundred souls that year. Needing a church (their church was destroyed by fire two years before), and having a subscription not quite equal to the demand, my first duty was to obtain an adequate subscription and start the building. This the workmen began in early winter. I also soon began to invite to the altar, and then to hold a few extra evening meetings, till I took seventy names of converts. I then went out to the Richardson school-house, four miles from the village, through deep snow, the last of February, to preach, as we had a class there. On my way I took tea with a good member, and told him my plan of holding some evening meetings there. 'Well,' he said, 'I can tell you it will do no good.' 'Stop,' I said; 'if you and every man should say the same, I should know no better than I do now.' At the close of service I stated my plan to hold a series of meetings there, and put it to vote whether they would concur. They all rose instanter. The meeting was held, and in four weeks of evenings I took one hundred names of those professing conversion, some forty of whom were heads of families. When I preached my last sermon before Conference a young lady gave her name for probation. On going home my wife reminded me that my hundred asked for was full; I had ninety-nine before. We finished the new church edifice the next year, and received some new converts."

In 1841-42 Brother Arnold served at Elmira. Here, also, he built a new church edifice, despite the hard times, and in the arrangements secured a good parsonage, also, with good

provision for Sunday-school and class-rooms. He found two hundred and seven members on the books, dismissed by letter about forty, and left three hundred and fourteen; out of which a second church was soon organized. We next find him, in 1843-44, at Brockport, where, he says, "I failed, through some 'false brethren,' to pay a heavy church debt." But here, also, he had some fruit for his labor. In 1845 Brother Arnold was appointed to Albion. Here he paid "a small but troublesome debt, and purchased a parsonage." His increase by conversions was twenty-six. In 1846-47 he was stationed at Seneca Falls. Here he found a number of earnest and lively souls, through whom the revival work was carried on successfully. In the two years one hundred and fourteen converts were received, most of them into full membership. Out of these, three young brethren became preachers. But he failed to build a new church, as he says, "Our most able man was immovable." This golden opportunity thus misimproved was much lamented, and was, he says, "a permanent backset to Methodism."

In 1848-49 Brother Arnold was appointed to Canandaigua. Here, with true Christian magnanimity, and with great unity of feeling, the Congregational church worshiped with the Methodists, while the church edifice of the former was undergoing repairs and enlargement, the two pastors arranging the preaching service equally. The work of revival began in a Thursday evening prayer-meeting, and continued without extra meetings. During the two years one hundred and fifteen converts were the fruit of labor in that direction. One said he had marked it that some were converted each month of the two years. He desired to rebuild the church edifice, but a debt of \$1,200 rested on the church and demanded first attention. This was canceled, but not in time to justify the beginning of a new enterprise involving heavy financial demands. He accomplished it, however, as we shall see in our future record.

The church in Canandaigua is among the oldest in that region. In 1796 the first Methodist society was organized in the town of Canandaigua, or "Number Nine," as it was called. The Congregational Church in the village was organized in 1799 or 1800,* being at least four years later. The Methodist society was in advance of all other churches in that region by at least ten years. Other Churches operated by missionaries and settled pastors; the Methodists by circuits and itinerant pastors. The Methodist society here worshiped in a log school-house until 1818, when it dedicated its new church in the village, on Chapel Street, and centralized its work at that point. In the year 1834 the society moved its church to its present site, on Main Street. These data mark epochs in its progressive church life. We shall have occasion to further refer to the work of God here in the progress of our history, especially from 1848 to 1872.

3. Wesley Cochran was one of several whose assignment to East Genesee Conference, at the time of the division, was pursuant to his earnest request. He was naturally, and by grace, a son of consolation. Modest and meek in his spirit and mien, he was not lacking in keen perceptions and incisive thought. A man of spotless integrity, good culture, wide reading, he has passed the years of his ministry with universal esteem, acceptability, and brotherly affinities.

In 1847 he was appointed to the Pittsford Charge. Here, by organizing the official brethren in a special order for evangelical and spiritual work, good was accomplished in the church, and a goodly number converted. At Lima, his next appointment, "a good revival prevailed, and numbers were converted," mostly among the students. Here, also, he found "a specially strong membership of Christian ladies," among whom were Sisters Bartlett, Dusenberre, Spencer, Welch, Copeland, Godfrey, and others—names ever dear, which are written "in the Lamb's book of life." At Avou, his next

* See Hotchkiss's *History of Western New York*, p. 30.

charge, he had several preaching appointments, but in much labor was enabled to hold the ground already attained. Here he says he found no school suitable to the wants of his two girls, which induced his faithful wife to open a school for young ladies, in order to provide for her own. The proceeds of this enterprise, he says, "encouraged my hope that I might lay by enough during active service to supply the needs of our later life."

August, 1850, found him stationed in Groveland, a pleasant country charge, good church and parsonage, five acres of land, with all the material provisions for family comfort, and an inviting field of labor. His two years here were not without fruit, though no general revival. "I found it exceedingly difficult," he says, "to get a break upon the ranks of the unconverted, though we had a few conversions. While here," he adds, "I received the degree of A.M., in regular course, from Dickinson College. I had regularly graduated there, on examination with the class three years previously. I had been counted in the senior class one year, but spent only the spring term in college with the class. In 1835 I was advanced in the regular college course of study about one year. I then resolved to complete my course. I spent no time in shops and stores, or in company to while away time." While in Groveland he began the book entitled *The Emigrants*. "My leading purpose in writing it," he says, "was to encourage all Christians to efforts to win souls to Christ—to emigrate from the realm of darkness to the kingdom of Christ."

4. A clever colleague and fellow-laborer was Edward Hotchkiss—a man of fine talents, good social power, and an earnest worker. He was such a man as one is always glad to meet. With imperfect health, he joined the itinerancy in his twenty-fourth year, and now, with the pressure of fourscore years, he is "waiting for the Lord's returning." He was converted in 1827, when twenty-one years of age, licensed to exhort in 1828, and two years later licensed to preach. In 1830 he joined

the Maine Conference, and served in the itinerancy till 1843, when he was transferred to the Genesee Conference. On almost every charge thus far he had served his full disciplinary term. In Genesee and East Genesee Conferences he served nineteen years. In the former five years and the latter fourteen years; but from 1852 his active years have been quite irregular. He was a useful and beloved fellow-laborer, but from his foreign residence little is known personally to this generation. In every place he was useful and acceptable. In Towanda, he says, "the good Lord gave me eighty souls, happily converted to God." In other places he gleaned many "sheaves" for Christ.

5. The name of Jonathan Benson is a synonym of soundness, and what we may call conservative reform; that is, conserving the present good, and moving forward in progressive stages of legitimate improvement. He is among the oldest, if not the oldest, in ministerial life, of the surviving East Geneseeans, and has exemplified, through all the years, an enviable character for truth, purity, and an unquestioned fidelity. As a preacher, he can appeal to hundreds and say, "For the seal of mine apostleship are ye in the Lord." 1 Cor. ix, 2. His preaching talent is of the earlier type, always evangelical, practical, and acceptable, and his brethren now rise up to do him honor. As in other cases, so in this, if we would know the man we must look to his work and his times.

Brother Benson began his itinerancy in April, 1828, in Lewiston Circuit, under the presiding eldership of Loring Grant; Wilber Hoag, senior preacher, and himself and John E. Cole assistants. He records: "A very good revival, and many added to the Church in almost all the appointments." After the next session of Conference Brother Benson was sent by the presiding elder to Boston Circuit, "three hundred miles around, and preached over thirty times in four weeks. He received that year \$60 for his support, with wife and three children, and not over \$20 of this sum in

cash. The following year, 1829, he joined Conference and was sent to Friendship Circuit. Here, with the help of his presiding elder, John Copeland, he began a church edifice in the village, and also purchased a parsonage. Received \$120 salary. In 1830 he was appointed to Angelica, and was favored with a good revival at two appointments of the circuit. Received for support \$180. The next year, also, at Angelica and Mount Morris, with Merritt Ferguson as assistant; was blessed with an encouraging revival in both the villages named, and in each built a house of worship. Received for salary \$280. In 1832-33 his appointment was at Lima and Livonia Circuit. Here, also, at different points of the circuit, good revivals were enjoyed. At Lima about forty students were converted; among them Daniel P Kidder, so widely known since, whom Brother Benson baptized and received into the Church, and gave him a letter of church standing, which he presented at the Wesleyan University, Middletown, Conn., where he finished his collegiate course.

The next two years, 1834-35, we find Brother Benson on the Penfield Circuit. Both years were marked with good revivals. The work on Victor Circuit, 1837, was marked by the dedication of a new church at North Perrington, and saving the church property at Victor by a new and legal deed, after much labor and danger. In 1838-39 the appointment was to the Benton Circuit. "I had," says Brother Benson, "Asbury Lowrey * for my colleague the first year, and Zina J. Buck for the second. A new church was dedicated at Kinney's Corners [now Bluff Point] by F. G. Hibbard. The second year we had a very extensive revival at Benton Center." In 1840-41, at Medina, the society is reported "spiritually

* The name of Asbury Lowrey may not be familiar to some of our readers as connected with the annals of Western New York Methodism. His name appears in the Minutes of Genesee Conference for 1838 as received on trial that year. He is now widely and reputably known as Rev. Dr. Lowrey, American editor of *Divine Life and International Expositor*, an able and excellent monthly, devoted entirely to the teaching and Bible exposition of Christian holiness.

very good. The first year a very good revival." In 1842, also, on Niagara Circuit, Isaac Smith, assistant; I. Chamberlayne, presiding elder." This year Brother Benson reports "one hundred and eighty received on probation; at Niagara Falls, seventy; at Tonawanda, seventy; at almost every appointment we received additions." In 1846-47, at Sodus, J. K. Tinkham assistant the first year, and A. C. George the second; revivals at several points. "Two very pleasant years," says Brother Benson; "the Lord was with us." From this to the date 1850, the limit of this chapter, nothing remarkable occurred, though the churches he served were in a good and healthy state and there were some conversions. The reader must bear in mind that these apparently dry statistics are the warp in which the threads of history are woven, and by which we form our estimate of the noble workers and their self-denials in early days.

5. Luther Northway had a notable experience in his call to preach and subsequent labors. At sixteen years of age he was, he says, "happily converted to God in Hornby, Steuben County, N. Y., at my parents' family altar." By the advice of his parents he joined the Presbyterian Church, of which his father was a deacon; but upon further acquaintance with the doctrines technically called the "five points of Calvinism," he could not subscribe to them. His parents considered that this repugnance to these doctrines arose from a rebellion against God still existing in his heart. To increase his embarrassment he felt, within two months after his conversion, that if he would retain the favor of God he must preach the Gospel. In 1840 he became acquainted with the Methodists and their doctrines, and at once felt that "he had found his home, and resolved he would offer himself to that Church." His parents were not reconciled. He says to his father, "You believe that God fore-ordained whatsoever comes to pass?" "Yes." "Well, God fore-ordained that you should believe that doctrine, that you should be a Presbyterian, and a deacon in that

Church. Now, it has come to pass that I do not believe these doctrines, and if it should come to pass that I should join the Methodist Church, God has ordained that also." He replied: "If you can work in a Methodist yoke better than that of a Presbyterian, go on." The next day he took a church letter and joined the Methodist Episcopal Church at Corning, April, 1840, and has been, he says, "perfectly satisfied with my home ever since."

After two years at the seminary, Lima, he joined the Genesee Conference in 1842, and was appointed to Southport Circuit, with its nine appointments. He says: "On going to my circuit I found the church was not satisfied with the appointment of the boy preacher, and I could not blame them in view of my youth and inexperience; but I resolved faithfully to do my duty while I was on the circuit. At the Seeley Creek Appointment I was confronted by three aged Presbyterian ministers who were acquainted with my father and with my origin, and they regarded me as a renegade from the Presbyterian Church. One of these ministers, for three Sabbaths following my first three successive appointments, held public meetings and criticised the doctrine of my sermons. I made no public allusion to these criticisms, but at the fourth visitation to that place I preached from the following text: 'It is high time to awake out of sleep.' Rom. xiii, 11. I endeavored to show

"I. The resemblance between natural and spiritual sleep. 1. The time for sleep was a time of darkness. 2. Sleep was an inactive state. 3. It was an unconscious state.

"II. How sleep is produced. 1. By narcotics, opiates, poisons, and remarked the devil had many spiritual opiates; among them were, 2. Procrastination. 3. False doctrines. (1) Universalism. (2) That God fore-ordained whatsoever comes to pass. (3) Unconditional election. (4.) Once in grace, always in grace.

"III. Closed by an exhortation, 'awake out of sleep.'

“The next Sabbath my critic had but three persons to hear him. We started a protracted meeting at my next meeting there, and in two weeks fifty souls were converted and received on probation. At Athens Valley, one of my Sunday evening appointments, there were regular Universalist preaching and a large number of professed Universalists. One of them interrupted me in my first sermon. At my second appointment a dozen or more of them stayed to class-meeting. We told them the class-meeting was designed for each to tell how the case stands between God and his own soul, and then invited each to speak. But none of them responded. At the close I exhorted them all to repent and seek pardon of sin. At the next appointment many wept while I was preaching, and I started a series of meetings. In three weeks seventy were converted and received on probation. Not a Universalist was left in the neighborhood. Their minister was discharged, they telling him they had no further work for him. We held five protracted meetings on the charge with good results, and received one hundred and sixty on probation. In 1843 I was appointed to Springfield, Pa., having three appointments. At that village, one of my preaching places, we commenced a meeting, and a Universalist minister came in and put an appointment for one evening in the same school-house. I asked if he did not know I had an appointment there at the same time? He answered yes, but added, his people claimed the right to occupy the house there half of the time. I then asked him if he would commence his meeting at 6 P M., and close at 7:30 P M., and give me the balance of the evening; and he consented. He came out at the time with a large force and a choir, and preached his doctrine. At the conclusion of his time I insisted upon his closing his meeting. I opened our meeting with prayer, and then gave out my text: ‘These shall go away into everlasting punishment,’ and preached two hours on future punishment, closing each argument with an exhortation, and thus endeavoring to clinch what had been said. As a

result of this meeting three of his prominent Universalists renounced their doctrine and were converted. One was the chorister of his church. On Sabbath following, in class-meeting, he said that on that evening his bridge to heaven was torn down, and not even a string-piece left. There were fifty received into the church on probation.

“In 1844 I was appointed to Burlington and Springfield, with William W Mandeville as my colleague. We had seventeen appointments. There were thirty received on probation. In 1845 I was sent to Whitesville Circuit. We had thirteen appointments, and took on Wellsville in addition. Here I found over thirty hard whisky drinking church members. We commenced labor with them, and all were reclaimed to abstinence but three, whom we were forced to expel from the Church. In 1846 I was sent to Troupsburg Circuit. Here we had eighty converts, the most of whom joined on probation. In 1847-48 I was at Tioga and Lawrenceville Circuit. I held a protracted meeting in the rough neighborhood on the Tioga River, between the two rivers, and the third evening thirty persons came forward for prayers, and there was but one besides myself to pray for them. I urged them to pray for themselves. Jesus came in power and converted fifteen before the close of that meeting. In two weeks seventy souls were converted. We received ninety on probation in the two years. In 1849-50 I was at Jefferson (now Watkins). We had only four male members in that village. During the first year we built the first Methodist Episcopal church edifice of Watkins, 40 by 55 feet. Received fifty into the Church during the two years.”

The experience of Brother Northway throws us back into the revival and controversial scenes of fifty years ago. As in the days of Nehemiah in building the city walls: “Every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded.”

6. In the year 1828, in the town of Hector, Schuyler County,

N. Y., was born Daniel Clark, another candidate for the itinerancy, who has been an honor and a blessing to the Church. It was on the old Hector and Mecklenburg Circuit that he was converted, in 1847, when the good Enoch H. Cranmer was senior preacher, and William Potter his colleague. Young Clark was brought up in the midst of strong Methodistic influences, "for which," he says, "I have ever since been profoundly thankful. Long had I felt the influence of such Christian men as Caleb Smith, Chancey Smith, Richard Andrews, Andrew Milliman, Hiram Milliman, Samuel Shatlin, Robert Hemp; and also of such Christian women as Electa Mathers, Eliza Conwal, Jane Andrus, Hester Andrus, and others too numerous to mention. Mainly through their instrumentality, and that of Brother Cranmer and Potter, I was brought to Christ."

As Brother Clark had decided to be a Methodist, and already felt moved toward the ministry, he attended the Annual Conference in Geneva, 1847, and witnessed the proceedings, and was much encouraged and instructed, especially by the preaching of Bishops Morris and Hamline and Dr. N. Levings. He soon purchased books and began the study of systematic theology. The next two years were spent mostly at school. In 1848 he received license to exhort. He says: "My efforts at exhorting were not satisfactory; hence my license was measurably unused." Yet, despite his timidity, he felt drawn to the ministry, and in August, 1849, he was licensed to preach, joined the Annual Conference on trial, and was appointed to the Addison Charge, with Joseph Ashworth, senior. "I was fortunate," he says, "in having so good a man for a colleague. He and his excellent wife were to me valuable friends. Our appointments included Addison, Red School-house, Rathboneville, Town Line, Sanford School-house, Cameron, White's Meeting-house, Eddy School-house, and two others whose names are not recollected." The same field is now divided into four pastorates. During the summer a camp-meeting was held with good success, under care of Nathan

Fellows, presiding elder. The meeting was specially powerful. "There was a great outpouring of the Spirit; sinners were converted and saints greatly rejoiced." The next summer another was held in the town of Greenwood, in the western part of the district. "There God poured out his Spirit in a wonderful manner. Many a sinner was converted, and some of the people fell under the power of God. During the year," adds Brother Clark, "our church at Rathboneville was completed and dedicated; also our church at Addison. We had a good working force, and there was, in varied degrees, the revival spirit among us during the entire year."

At the next session of the Annual Conference, held in Bath, August, 1850, the Addison Circuit was divided into two parts, Addison and West Addison. But Brother Clark was appointed to Barrington. This charge comprised three preaching places, Barrington, Pulver School-house, and Chubb Hollow. My home was with Brother Pulver and family, who showed me great kindness. Though there were no marked results of labor that year, "it was, on the whole, a pleasant and profitable one."

7. David Nutten was born in 1810. Though he was brought up carefully and religiously, and entertained undoubting faith in divine revelation and profound reverence for sacred things, he did not come to the saving knowledge of the truth till in his nineteenth year. Dr. P. E. Brown was instrumental in arousing him to the importance of immediate salvation. He was taught to believe God was talking to him when he said, "Ask, and ye shall receive." He saw he had a personal work to do in prayer and repentance. He saw, as never before, his attitude of inaction was one of disobedience, and immediately submitted, saying, "I will," and the Lord blessed him. He immediately began to help others and soon became impressed that he was called to preach. He says: "I taught school soon after, and had quite a revival among my scholars. I taught two winters, attended two terms in Penn Yan Academy, en-

tered the Genesee Wesleyan Seminary in 1832, among its first students, spent three terms there, and then opened a select school in Perry, Wyoming County."

Although Brother Nutten purposed to preach, his exalted ideas of that calling and profession caused him to hesitate and delay until further qualified. In 1837 the Genesee Conference held its session in Perry, and James Hemmingway, a presiding elder, called a Quarterly Conference, which recommended him for admission on trial in the Annual Conference, all without the knowledge of Brother Nutten till some days after. A critic said, "he was smuggled into Conference."

His first appointment was on the Attica and Orangeville Circuit, with C. S. Baker, senior colleague, and Micah Seager, presiding elder. He says: "We were both young and inexperienced, and were following men of age and experience. Brother Baker had just been ordained deacon, and, so far, was prepared for work." Brother C. S. Baker, says: "Brother Nutten, from the first, was a hard student. His progress was not rapid, but it was steady and sure. Everywhere he made friends by the sturdy honesty and the true, child-like sincerity and transparency of his Christian efforts and aims. We had a delightful year; a good revival crowned our poor efforts; and few young ministers ever left a charge with a better record than did my colleague, David Nutten, at the close of his first year in the itinerancy." Among the converts were A. D. Plumley and A. D. Wilbor, both of whom have honored themselves and their Conference by their ministerial gifts and usefulness in a service of forty years in the itinerancy, and are still in the field. They often, in those early times, came to the parsonage on Sabbath afternoon for social prayer and counsel.

In 1838 Brother Nutten was sent to Churchville and Chili, with "that zealous and faithful brother, for senior colleague, Nathan Fellows." "Here," says Brother Nutten, "we were cheered with great success. About one hundred were received

on trial, and a new church was built at one of our appointments. I spent a second year there, with Gideon Lanning for senior, which was still a prosperous one."

In 1839 he was on the Alexandria, Batavia, and Stafford Circuit, with Richard Wright, senior colleague. There was an interesting conversion at Stafford. The post-master and merchant was a friend, but not a Christian, and much solicitude was felt for him. One Sabbath, after preaching, and as he was about to return home, Brother Nutten took his hand and said to him, "Stop till after class-meeting and I will go home with you to dinner." He hesitated, turned round, was agitated, but finally turned back to his seat. All present witnessed the scene with much feeling. As the meeting progressed his agitation increased and was evident to all. When it came his turn to give his testimony, he arose and asked all to pray for him. The leader said, "Shall we pray *here* and *now*?" He fell on his knees and all united in prayer. The turning-point had been met and passed, and in staying to class and fully confessing Christ the work was cut short in righteousness, and he was soon happy in God. He became one of the foremost workers in the Church.

At the end of the first year the circuit was divided, and Brother Nutten was left alone at Alexander. Here quite a revival was given. Some of the first families were converted and joined the church. The preceptress of the academy and her sister were among the converts. At a suburban school-house, also, some thirty converts were received on trial.

In 1843 his appointment was to Castile. A general religious interest prevailed. It was "Deacon Miller's day of doom!"—the time set by him for the end of time and human probation. Extra meetings were held, and at one appointment, St. Helena, more than one hundred were converted. His next appointment was Albion, then and now a strong station. As leading helpers he had "Father Waite," a located elder from Troy; A. J. Grover, Hon. Gideon Hard, N. A. Graves, a lawyer and a

student from Lima. Some conversions, a pleasant term, but no general revival. At Rushville, 1846, he had a prosperous year, especially in the Sunday-school department, which, by the aid of the active women in the church, was greatly enlarged.

In 1847 he went to Lyons. Here the incumbent of the preceding year, Rev. O. R. Howard, had been removed, against the strong wishes and remonstrances of the church, and our brother met this infelicitous state of public feeling. With no objection to the incoming pastor, they were not prepared for the sudden transition. "Of course," he said, "I had a cool reception." But the year was not a failure. The elements soon settled, and the work went on. About thirty were converted and received on trial, among whom was a youth, J. R. Jacques, "who arose coolly and calmly, in a small evening meeting, and pledged himself to God and his service." He soon left for college, was graduated with honor, and is widely and reputably known as preacher and an educator. We shall recur to him again.

In 1848 Brother Nutten was appointed to Dansville. He says: "I was sent to follow, as well as I could, our always popular D. D. Buck, D.D. He had enjoyed a good revival and left much regretted by the congregation. But still we had a good year, of some success, and at its close, 1850, I was sent to Bath District, greatly to my surprise. The district embraced fifteen appointments, stretching from Bath to Canandaigua, and manned by an able class of pastors. Four years of hard work were performed, yet richly enjoyed. Hard work was the rule with pastors. In various respects the church prospered."

Of the general work on his district, during four years, Brother Nutten says: "Three new churches were built, one at Naples, one at Hammondsport, and one at Cohocton, and large repairs were made on old ones. Parsonages, also, were built and repaired. Sunday-schools were nearly doubled. Revivals

were enjoyed on most of the charges. Several prominent young men began the Christian ministry on this district. Some notable revivals were had, among them was one at Rushville, under the pastoral work of Rev. Robert Parker, of blessed memory. He engaged Rev. S. C. Adams, a notable local preacher of some eccentricities, but of wonderful ability to stir things. One of the most powerful revivals I ever knew for a country pastorate followed. Young and old, rich and poor, were converted. Brother Parker well knew how to enlist and utilize help."

8. At Middlesex Brother Spinks, the pastor, had wonderful success. At first he was completely discouraged, but at the close of a remarkably solemn sacramental occasion, a call was made for any who desired prayers to come forward and kneel at the altar. Seven came forward from the first families of the place. A flood-tide set in with wonderful power. The pastor gave notice for meetings every night of the week, and the work increased till about one hundred and twenty-five professed conversion and were received in the Church on trial.

At Naples a gracious work was wrought through the ordinary instrumentalities by the Holy Spirit. Rev. A. S. Baker was pastor. "He was accustomed to expect success, and, of course, to work for it, and he succeeded. The efforts of the revival were lasting. A new church was built, and 'a noble parsonage secured,' so that it abides to this day among our best pastorates. It was a new epoch to the Methodist Episcopal Church in Naples. The churches generally were prosperous, and it was estimated that nearly one thousand had been hopefully converted in the fifteen pastoral charges of the district that year. Among the prominent young men who began their ministry on this district were J. J. Brown, now professor in the Syracuse University; K. P. Jervis, who needs but a chance to show himself fit for any position, and has succeeded as presiding elder, Conference secretary, lawyer, delegate to General Conference, etc.; Dr. A. C. George, talented and eloquent; also J. B. Wilson and J. L.

Edson, modest but well-gifted, and of sterling worth. All of these, except Dr. George, are still at work, and expect to die in the harness, though some of them have retired from the front of the battle.

9. Brother Richard L. Stilwell entered the itinerancy in 1842. From the beginning his record has been honorable. With a mind cultivated and well-informed, a heart in sympathy with his high and holy calling, and a social power which always made him a welcome guest, he has met the rough and the smooth of itinerant life with an even tenor, and accomplished a good work. He is yet in the field, and has recently saluted his friends and the public with a handsome 12mo. volume,* which they have cordially welcomed. The reader will find in it suggestive and nutritive thought, which so keeps the attention that, having opened the book, he knows not where to close it.

His first circuits were, in succession, Canton, Jackson, and Pine River Mission, wherein he served the people faithfully and acceptably. In 1846-47 he was at Covington, and his charge comprised Covington, Mansfield, Blossburg, Block House, and Lamb's Settlement. Richard Videau, a local preacher, took charge of Block House, now known as Liberty Valley Charge; "which then," Brother Stilwell says, "had only about twenty members, no church or parsonage;" now there are over one hundred members, with two churches and a parsonage. Then at Blossburg there was a small class, a school-house, and the attic of a depot in which to preach; now, one hundred and thirty-six members, a Sunday-school of two hundred and twenty-four, a church valued at \$5,500. and the society paid its pastor last year a salary of \$800, besides a donation of \$250. Then Covington had only about thirty members and no church; now, in connection with Lamb's Creek, she has one hundred and thirty members, two churches, and one

* *Sermons and Reminiscences.* By Rev. Richard L. Stilwell. Pp. 308. New York: Phillips & Hunt.

hundred and fourteen Sunday-school scholars. Then Mansfield had only about forty members and no church; now, there are nearly two hundred members, and they have a \$16,000 church, and one hundred and twenty-one Sunday-school scholars. Then (1847-49) the Urbana Circuit comprised Hammondsport, South Wayne, Sonora, Bradford Hollow, Savona, and Campbelltown; now, Campbelltown is of itself a charge, with a membership of one hundred and fifty; Sonora and Savona is another, with membership of one hundred and thirty, two churches, and a fine parsonage. Hammondsport had no church, and but a small society; now, two churches and more than one hundred and forty members and ninety Sunday-school scholars. Bradford had no church, and only a small class; now it has over one hundred members and two churches, with one hundred and seventy Sunday-school scholars. From 1849-51 I was on the Hector Circuit as junior preacher. The first year the Rev. T. McElhenny had the charge; the second, Rev. I. J. B. McKinney. With the former we had, at Burdett, Reynoldsville, Davis, and Hector Chapel (now Logan), a wonderful work of grace; the second year Brother McKinney lost two daughters in early womanhood, and he was brought nigh to death himself by the same fever. This threw nearly all the work of the charge upon myself for one fourth of the year. It was never my lot to become acquainted with a nobler nature than that of Brother McElhenny. He buried his only son, a very promising boy, while he was on the charge; and going from there to Towanda, and I to Frenchtown, adjoining, at the close of my second year, we were often together and lived over the scenes of joy and of sorrow in which we had mingled. One of the most blessed years of my ministry was given me on this charge, from the fall of 1851-52; when, having left my family for the year at Hector, we were appointed to the Jackson Circuit, and moved there."

CHAPTER III.

Contributions of pastors.

1. THE Rev. J. N. BROWN, with whose testimony we open this chapter, is a man of positive convictions and resolute purpose. With a clear understanding and naturally strong mental endowments, and with a steadfast adherence to doctrine and discipline, he has filled an honorable sphere and rank among his brethren for forty-five years past.

Of himself and his work he says: "As soon as I was converted there was a conviction written upon my soul as with a pen of fire, 'Woe is me if I preach not the Gospel.' I could not escape from this conviction. It followed me night and day, and for three full years I strove against it. Terrible was the conflict, until at last I gave up the struggle, and, laying my all down at the feet of Jesus, I promised him that I would go forward as he should open the way, and that I would make it a subject of prayer three times a day until the way should open before me. After I came to this decision, in less than three weeks, without any solicitation on my part, the Church gave me license to exhort. It was wonderful to me. I was poor and weak and unlearned, and I thought that the Church might regard any intimation on my part of such a conviction as a reflection upon the wisdom of God; and now, without waiting for such an intimation, she had recognized my call. From that time I set about preparing for the work as best I could. I had to struggle through the difficulties of getting an education alone with my own hands without aid from any one except my heavenly Father. It was, indeed, a great struggle; but it did me good. It taught me to face difficulties and over-

come obstacles, which has been a great help to me in many a trying hour.

“I was admitted into the Genesee Conference on probation at its session in Dansville, September 1, 1841. My first charge was Mead’s Creek Circuit, with Benjamin F. Chase for my colleague. The circuit was forty-five miles long, averaged about ten miles wide, and, stretching across the hills and valleys, embraced fifteen preaching places. On my way from Conference, in company with Rev. Philo Tower, we stopped for the night at the house of Brother James Miles, on the Canisteo, about ten miles above Addison, and the people, anxious to hear the word, insisted upon having preaching in the evening. Accordingly notice was circulated through the neighborhood, and the people came together. The meeting was one of great interest and power. Some were deeply convicted and arose for prayers. Such was the interest felt that we tarried there a number of evenings, and many persons professed to be converted to God. Reaching Beaver Dam, on my charge, I met my colleague for the first time, and found, also, that an appointment had been given out for a meeting in the evening, and he insisted on my preaching. At the appointed hour we found the large room crowded to its utmost capacity, and but one solitary candle to light up the scene. As I arose to read a hymn I deliberately snuffed out the candle, leaving all in total darkness, and took my seat without saying a word. I thought that was the best thing I could do under the circumstance. In a few moments a number of candles were obtained from a house near by, and the service went on. We never lacked for material light at Beaver Dam after that. During the following winter we had good revivals at Oak Hill, Mead’s Creek, Beaver Dam, and Big Flats. My colleague’s health being poor the burden of labor in these meetings fell on me. The only foreign help I had was from above. My method was to preach the plain, pointed truth, and urge it home upon the heart and conscience of both saint and sinner, and thus

enlist the members of the church in active service, many of whom became efficient helpers, and successful evangelists in the work of revival. In this way from one hundred to one hundred and twenty-five were converted during the winter. Our regular circuit work required three sermons each Sabbath, and a travel from ten to fifteen miles; also from one to four sermons during the week. It was a year of hard labor and glorious victories, and but very little pay, not over \$100; but we thanked God and took courage. There were many scenes of thrilling interest witnessed on the charge that year. I love to think of the godly men and women raised up through the instrumentality of Methodism in those days: men and women quaint and odd in many respects, but full of faith and of the Holy Ghost.

“Father Fort, of Mead’s Creek, was one of this class. He was a Dutchman, and was converted after he was forty-seven years old. At that time he could neither read nor write. His whole life had been one of dissipation, and he was so far gone in intemperance that his case was considered hopeless. Every time he left home on business his friends feared that he might never return alive. But Jesus saved him. He was powerfully converted. After his conversion, so great was his desire to read the Bible, that he had his daughter teach him to read, and when I saw him last he had read the New Testament through fourteen times, and the Old Testament a number of times. He sought and obtained the blessing of perfect love, and I believed walked in the light thereof until the curtain of mortality fell. His methods of illustrating his experience were peculiar to himself, and while they would sometimes provoke a smile, they seldom failed to bring tears to every eye. Many of them are vivid in my recollection yet. Brother McIntyre, of Sugar Hill, was another of those quaint and heroic characters. He was a Scotchman, full of faith and of the Holy Ghost. Also Sister Zuba Lee, a mother in Israel, of great native talent and force of character, who went singing and

praying and shouting through the world, winning many souls to Christ.

“At our next Conference (1842) Mead’s Creek Circuit was divided. Big Flats, with a few adjacent appointments on the surrounding hills, was set off by itself, and I was sent to this new charge. Our church on this charge was extremely weak, and required much labor. The Lord blessed us wonderfully in spiritual things, while temporal things were very limited. All I received during the year was \$91, including a donation, which was counted \$35, although it was not worth \$10 to me, as it was made up of small articles, such as remnants of calico, etc., and, as I was a single man, I had no use for calico. There was a large revival at the Flats and on Reazor Hill, and some conversions at the other appointments. Among the converts at the Flats and on Reazor Hill were nearly a dozen of the leading men and most noted skeptics of the town, from forty to seventy years of age. At the close of this year I was united in marriage to Miss Eliza A. Graham, of Orange County, N. Y., which was to me one of the greatest blessings of the year and of my life. I shall always have reason to thank God for the unspeakable gift of a good wife, who has cheerfully and patiently walked by my side for over forty-two years, sharing with me the hardships and toils of the itinerancy, speaking words of cheer and encouragement to me when my heart has been nigh unto fainting. My expenses for living during the year I was on the Big Flats Charge was over \$100 more than I received.

“In 1843 Conference was held in Lyndonville, N. Y. Here I was ordained deacon, and sent to the Mecklenburg Charge. Here we had a very pleasant year among a warm-hearted people. Quite extensive revivals were enjoyed at the two out appointments, also many conversions at the village. The whole church was greatly quickened.

“On August 11, 1844, Genesee Conference was held at Vienna (now Phelps), N. Y. It was a time of great refresh-

ing. Bishop Hamline presided. This was his first visit to our Conference. Dr. Olin was also with us, and, the best of all, God was with us. It was a wonderfully interesting Conference. From this Conference I was appointed to the Hector Circuit. I had scarcely settled in my new home before an order came from my presiding elder, Jonas Dodge, to report at Havana, and move my family to that place. On going to Havana I found, that after Conference, at the request of the pastor, Rev. Ira Smith, on the plea of poor health, the old Catharine Circuit had been divided, making two stations, Brother Smith taking the Catharine part, and leaving Havana to be supplied. The presiding elder had exercised his episcopal authority in consenting to this new arrangement. I was cordially received at Havana by the church, and, after making the necessary arrangements for a home, I removed thither. During the year the church was repaired and refurnished, a parsonage was built at an expense of from \$1,100 to \$1,200. Some souls were converted to God, and I received from thirty to forty persons into the Church in full connection, many of whom were heads of families. Thus Havana station was planted, and it has continued, with growing prosperity, until the present time. Watkins, also, which at that time was a part of Havana Charge, has grown into an independent station, with a fine church property.

“ At the session of Conference for 1845 I was ordained elder and appointed to the Burlington Circuit, Seneca Lake District, with Albert G. Layman for my colleague. The circuit embraced a territory about thirty-five miles long by ten wide, with sixteen preaching places, having Burlington for the center. Here I found a parsonage begun, and I waited over two months for its completion before I could have a home. We had abundance of labor on this charge and some fruit. There was a good revival at Springfield, also some conversions at Burlington and Ulster. A check was also put on the practice of running lumber on the river on Sunday. A general im-

provement was seen throughout the charge. At the next Conference we were enabled to report progress. In 1846 I was appointed to the Catharine Charge. During the two years on this charge many were converted and united with the church, while we lost many by removals and death. The church building was repaired and painted, a bell was placed in the tower at a cost of over \$300, the grounds were improved and fenced, and the parsonage also was rebuilt and enlarged. These two years of mutual labor and trial served to unite pastor and people in the bonds of Christian love and fellowship; and I left the charge at the end of my term of service with deep feelings of regret on my part, and with a general expression of a similar feeling on the part of the people.

“The first session of the East Genesee Conference was held at Rochester, N. Y., August 16, 1848, Bishop Waugh in the chair. From this Conference I was sent to Towanda, Pa. This charge at that time took in what is called the Bend, four miles below, on the river, Holland Hill, and Monroeton. They had no parsonage, but had rented a house which the official members said was not fit for a preacher to live in; and I said to them, ‘Then I will not live in it.’ After surveying the ground it was determined to build. One sister subscribed \$50, to be paid in pine trees standing in the forest. These were converted into lumber, and sold at double their original estimated value. Thus the parsonage was built and paid for, and has served a good purpose unto this day. I was returned the second year to the charge. These two years were pleasant and prosperous. A large number were converted at the different appointments. We had a good revival at the village, also at Holland Hill and the Bend. Much was done in organizing Sabbath-schools in destitute places.”

During his service at Towanda Brother C. M. Gardner was reclaimed and Brother G. W. Coolbaugh converted. Both entered the ministry, the former being still in the field, and the latter called to his reward after a goodly term of years.

Brother Brown was, also, by his counsel, instrumental in helping Brother R. D. Brooks into the ministry, who also died after a successful term of nine years in the itinerancy. These were all Geneseans.

2. It is interesting to trace the ways of Providence in selecting and calling out his ministers, and it is a most notable commendation of the Methodist Episcopal Church that she has always looked, with godly jealousy, to the evidences of a divine call before conferring Church authority to administer in the holy office. William A. Runner was descended from German ancestry, and was early brought under the influence of a pious mother. Clearly converted in his twentieth year, he was not long after solicited to take license to exhort. This was during his third year at Allegheny College. After much hesitation he accepted his first license, February 13, 1848, signed "Joseph Chapman." Feeling his great responsibility in the step taken, he says: "I felt the necessity of the endowment from on high, the gift of power, as did the apostles. I sought for that blessing. I went, the next day, to the old Bardeen School-house, where William Bush, a layman, was holding protracted meeting. The Holy Ghost came down on all present with power. I was filled with the Spirit, and spoke as the Spirit gave me utterance to every person I met with, telling them of the wonderful gift God had imparted to me. This settled the question of entering the ministry. In June, 1850, I received a local preacher's license, signed by Rev. F. G. Hibbard, presiding elder. At the ensuing Annual Conference, in August, being duly recommended, I was received on trial with ten others."

His first appointment was at Ulysses Mission, Potter County Pa., sixty miles from Bristol Center. He says: "At that time there was not a church of any denomination in the entire region into which I was sent. The places of preaching were in school-houses, private houses, and, in pleasant weather, in barns and groves. I expected to be absent from home for about five weeks, until after my first quarterly meeting.

During that time I was engaged in making pastoral visits, and in finding out how my future work was to be planned, which required a travel of about seventy miles every two weeks, mostly on horseback, and preaching eight times every two weeks throughout the year, and six times a week in special work during the winter.

“ On returning home to remove our household goods to our field of labor, I found our baby girl, a little over a month old, had died with *cholera infantum*, and had been buried over a week. With sad hearts we started for our new home. On arriving there we found no suitable place of abode, so, taking up with an offer to live in a room fourteen by fifteen feet, supplying at once the entire conveniences of cooking, lodging, and study, we took possession of our limited quarters. This we endured through the year. During that year we labored more abundantly, and were very much exposed to the cold. The snow was deep. Deer tracks were as numerous as if there were flocks of sheep running through the woods. One man went out into the deer forest for fifteen days, returning each night, and shot fifteen deer. We had a supply of venison and pigeon meat, on which we lived, with bread, for a long time. The people generally were poor, living in log and plank houses, with wide, open fire-places. I often slept where I was obliged to cover my face in the night to keep the snow from sifting through the roof on it. Some nights, while away from home, on waking up, I was so chilled that I was obliged to get up and kindle a fire to warm me; I was in danger of freezing. But the revival work was most powerful and thorough. Over one hundred and fifteen persons were converted to God during the year. Some of the converts were middle-aged men who had been hardened in sin. One old man had passed through the battle of Waterloo, under Lord Wellington. He had been wounded, and had lost one eye. He had been in the habit of reading the book entitled *Napoleon and his Marshals*, and never opened the Bible. After he was converted to God he

gave his old favorite book to his pastor, and commenced reading the Bible. He became a very devoted Christian.”

Among the converts three afterward became local preachers.

In August, 1851, the East Genesee Conference held its session in Penn Yan, Bishop Janes presiding, and Brother Runner was returned to Ulysses Mission. This year he removed to the town of Ulysses, where he enjoyed a more convenient dwelling. He says: “This year was attended with greater hardships than the preceding. The winter was more severely cold, the mercury standing about twenty degrees below zero for twenty-one consecutive days. I was chilled on the road, through and through, again and again, times without number. Provisions were scarce. Much of the stock died. One man lost nine head of cattle from cold and lack of fodder. Trees were cut down for browsing, but the stock would become lean and die. Maple sugar was the staple article with the people. Beech-nuts had been very plenty, on which the inhabitants fattened their pork. The ground-squirrels became so numerous the next season that the harvest fields of wheat were largely eaten up by them before the wheat was ripe. Venison and maple sugar were sold in exchange for provisions and groceries. Nathan Fellows, my presiding elder, came to the mission twice during the two years. As I was not ordained, I secured the services of ministers on adjoining charges to baptize the converts. These were high Sabbaths with the people. I received very light support, not enough to keep soul and body together, had it not been for the missionary appropriation of \$100. I also sold religious books to supply the wants of the people.”

Among the converts three received license to preach. Unbelief and absurd and antagonizing elements were found here as in other places. In one place three padlocks were put upon the school-house door to keep the preacher out. A sect arose teaching that man had no immortal soul, except the few that followed them. Brother Runner was called to attend the funeral of a man who believed, if he lived strictly according

to the laws of health, he would never die. A skeptical preacher was sent for, twenty-five miles away, to officiate at the funeral, but could not be obtained. The family desired a Christian burial. Brother Runner consented to go, and in his address said to the people that he had never known the deceased, and was not prepared to say any thing concerning him, that his business was to preach to the living, and took for his text, "Prepare to meet thy God," and preached a plain, pointed sermon. Shortly after they sent \$1 50 to Brother Runner for his services.

3. The Rev. John H. Day was born of pious parents, members of the Presbyterian Church, his father being an elder in that Church for forty-five years. The early training of the son was carefully religious and orthodox. At the age of sixteen he left Warwick, Orange County, and came to Morristown, N. J. Here he was converted to God during a gracious revival, under the labors of Rev. J. Buckley. Returning to his parents, he joined the Methodist Episcopal Church, and engaged in all church work of which he was capable, in Sabbath-school, class and prayer-meetings, and extra revival meetings; for in that circuit—the "Sugarloaf, or Monroe Charge," with its fifteen or sixteen appointments—they held extra meetings at every preaching place. He says of himself: "I was greatly blessed in those early years of my Christian experience. No less than ten pastorates have risen out of that old circuit."

In 1845 he received license to preach, signed by Rev. Marvin Richardson, of blessed memory, and was immediately pressed into service on the circuit. In 1846 he removed within the bounds of Tyrone Circuit, Genesee Conference. Here he lived and labored as local preacher till, in 1850, at the session of East Genesee Conference in Bath, N. Y., Bishop Waugh presiding, he was received on trial. The Quarterly Conference which recommended him to the Annual Conference, he says, "kindly asked for my return to their charge, notwithstanding I had filled part of their appointments for three successive years.

But," he adds, "at my own request I was sent to the Loyalsock Circuit, which, if not in every sense desirable, was at least famous, as being what, in ironic pleasantry, was called the 'Conference College,' from which, if the young itinerant was graduated with honor, he was esteemed a hero. Its scenery was wild and majestic, with deep, rich, arable valleys set in the frame-work of high mountains. It was settled by a colony, mostly of Englishmen, a peaceful and devoted Christian people. They received me as kindly as though I had been an angel from heaven."

He found the church, however, sadly torn and distracted by the secession of what is called the Wesleyan (then called Scottite) secession; but on his arrival the last agitator had left, and he says, "I was monarch of all I surveyed." At that time the circuit had fourteen preaching appointments, requiring one hundred and fifty miles' travel every two weeks. Ten years earlier, Rev. N. A. De Pew writes, "The Rev. H. Wisner* traveled this circuit, and informed me that it was, at that time, two hundred miles around it, and more than one appointment for each day in the two weeks. The appointments on the circuit were then as follows: Loyalsock Forks; Hillsgrove, nine miles down the river; Elkland, ten miles back on the hills west of the river; School-house, five miles farther on; Glass works, or Little's, eight miles up the river; Elkins, seven miles

* Brother De Pew gives a thrilling account of Brother Wisner having once lost his path in the forest, and how, at night-fall, he was driven to take lodging in a tree to escape the wolves. Their howling grew nearer and nearer to his place of refuge, and ceased a little distance off; but their snapping and snarling and growling continued through the night. Wisner, all night long, expected an attack. He sang, and preached from "And there shall be no night there," and was happy. At break of day his savage auditors dispersed. The wolves had run down a deer, a noble buck, and seized him near the tree in which he had taken shelter. The incident and escape made a great sensation at the time. Traveling alone along foot-paths was often perilous, especially to the novice. "The congregations," he says, "were often many miles apart, separated by wild mountain ranges or deep glens, and almost impassable morasses, with here and there a hunter's path, or the instinctive paths of the wild denizens of the mountains—the panther, the wolf, the bear, and the timid deer. During that year Brother Wisner traveled nearly four thousand miles, preached over three hundred sermons, and received less than \$100 salary. Wisner died, November 4, 1878, full of years and rich in experience."

on toward Muncy Creek; Taylor's, on Muncy Creek; Big Bottom, on Muncy Creek; Elk Lick (Davidson's), up Muncy Creek; Wilcox's (now New Albany), twelve miles from Loyalsock Forks to Wonder Creek; Cherry, up the south branch, now Dushore, to Haverly's. Besides these, several appointments for preaching in private houses." Some survivors, veterans, may still be able to trace the circuit lines of these heroic times."

Brother Day says: "I found a reverence for divine worship here such as I had never seen before nor since. When I opened the first service at the church—the central appointment—and said, "Let us pray," every one in the house, young and old, saint and sinner, kneeled before God; and although the house was well filled, I thought that they must all be Christians. But such was not the case, for I found the same respect for divine worship at every appointment, except at Laporte, the new county-seat. This new center had been established by a gentleman from Philadelphia, who desired me to make a stated appointment there. It was then a new place, settled by families from different localities, who knew nothing of the religious reverence existing in other parts of the charge. But they were all glad to have preaching, and treated me kindly.

"The only church edifice and parsonage on the circuit were located where the Big and Little Sock unite, and in seasons of high water they are quite isolated. Our quarterly meeting was to be held there. It was the fall season, and the June flood of the Big Sock had swept away the bridge. But amid the storms and almost impassable roads the Rev. A. N. Fillmore, presiding elder, reached the place. He had forded the streams and breasted the tempests. In looking out upon the boiling waters of the Big Sock and up to the mountains piled toward the clouds, he said, 'It was the wildest and most sublime scene I had ever witnessed.' 'Who can get here to quarterly meeting?' was the question. But at the hour, by

the use of boats, they came, representative men from nearly every appointment. A fair congregation assembled, and the Lord crowned the meeting with his presence and blessing.

“Nearly all the pastor’s time was ordinarily spent from home and in the saddle. Soon after quarterly meeting I commenced a protracted meeting at Elkins Appointment, and in less than two weeks thirty souls were converted, of all ages, from sixteen to eighty years. From that time till the end of the Conference year, I think, souls were converted every month. I made pastoral visits in the day-time, and held meetings almost every night, and studied in my saddle.

“A camp-meeting was held in which all the appointments were well represented. Souls were converted, and the church was in a flame of love. Thus the year rolled by, and thoughts of the future came up. The official members were good and reliable men, and asked for my return; but I told Brother Fillmore that I did not think I could endure the work and live in the saddle another year. It was a blessed year, and the last thing I did on the last Sabbath was to receive converts on probation.”

In 1851 Brother Day was appointed to Springfield. He succeeded Brother D. Leisenring. He says: “I found some of the good people dissatisfied because the Conference removed my predecessor at the end of the first year, and that his successor came from Loyalsock. As in the days of our Saviour, the question was asked, ‘Can any good thing come out of Loyalsock?’ So I was tried and condemned, by a home-made episcopacy, before I had attempted to preach my first sermon, before the first Sabbath, while I was making pastoral visits. But I took the matter to the Lord in prayer, and he helped me wonderfully.”

The circuit had no parsonage, and after moving forty miles in a wagon at his own expense, the brethren found two rooms in a large, old-fashioned house, in which the preacher and family could find refuge for a few weeks. His first business was to

provide a parsonage. He says: "I prayed and begged day and night until I succeeded. One third was in \$1 subscriptions, and a portion of this was raised beyond the limits of the pastorate." The church edifice needed repairs and remodeling and modernizing. The old brethren thought it sacrilege to renovate the sacred place. But a majority of the trustees and of the younger brethren were brought into the plan of refitting the church, and, after great labor, the work was at length undertaken and accomplished. After re-opening by the presiding elder, Rev. A. N. Fillmore, a protracted meeting was held, "And the carpenters who aided me in the enterprise," Brother Day says, "were converted; also James H. Ross, who afterward became a member of the East Genesee Conference, and many others. It was outwardly a year of discouragement, but a year of victory through Jesus. The Lord blessed me in my pastoral visiting and in preaching, and something was accomplished at every appointment; but it was all accomplished by fervent prayer and hard work."

4. In 1849 Brother J. M. Bull joined the East Genesee Conference on trial, and was appointed to Catharine Charge. This was the home of the Rev. J. W. Nevins, then presiding elder of the Seneca Lake District. Brother Bull says: "I here met some discouragements; however, the Lord graciously blessed us with a precious revival. Many souls were converted, among them a daughter of Brother Nevins, and many others whom I would love to name. I shall meet them in the great day. At the Conference of 1850 I was appointed to Southport. I had hoped to remain at Catharine. The presiding elder, Rev. A. N. Fillmore, said, 'You must remain.' So said the Rev. J. W. Nevins. But Bishop Waugh had ruled that a young man should not remain two successive years in the same place, and he was immovable. So I must leave the nurture of the young converts to strangers, and I was removed to Southport. Here, also, the Lord blessed us. At the School-house Appointment, in the Cleveland District, God gave us many souls. Some thirty

or forty were saved. This was a good appointment, near where now stands the Webb's Mills Church. At my home appointment, Southport, religion was at a low ebb. There were things there which militated against spiritual prosperity. I could not keep up a weekly prayer-meeting. I tried hard. Perhaps it was wrong, but I made up my mind that I would ask to be removed. Had I stayed and labored faithfully, I might have succeeded. But I had asked, and my request was granted. My next appointment, 1851, was Pittsford. Here I had a pleasant year, but no revival. For this I labored and prayed, but saw no fruit. The support, also, was inadequate. Thus I was again moved to ask a new appointment."

5. The Rev. I. H. Kellogg was and is a true East Genesean; but what is of higher rank and worth, he has been and is one of our best pastors. His residence abroad for so many years, to which we shall hereafter refer, together with the disruption of old Conference boundaries, has left him partially a stranger to many of our young ministers, and of brethren recently from the Central New York Conference. But his return to us, and the resumption of pastoral duties, is welcomed by all who knew him. He says: "I was converted at the age of thirteen. Three years after received license to exhort. At eighteen received license to preach, and at the age of twenty-one was admitted into Genesee Conference on probation, 1839, and appointed to Canisteo Circuit, with W. D. Gage as preacher in charge. Our circuit was two hundred miles around, with thirty-two regular appointments. Hornellsville was one of our Sabbath appointments. We had a class there of eleven members—ten females and one man, as leader. Our preaching place was an old school-house. We alternated with the Presbyterians, each occupying the house once in two weeks. I went to my appointment one Sabbath morning and was very much surprised to find the Presbyterian minister in the desk. Soon as I entered he arose and commenced service. I waited a few minutes and then left, and my people who

were present followed me. On our way from the school-house Mr. George Dailey, whose wife was one of our members, and whose house was my home when in the place, said to me: 'Don't feel bad, young man; this contemptible trick will result in good.' I said, in reply: 'How can good come out of so mean a thing?' He said: 'It will result in building a Methodist Episcopal church.' I said: 'If the Lord will make windows in heaven and send us down \$2,000, then might this thing be.' He said: 'You'll see.' I went with him to his house, took a little lunch, mounted my horse, and went to my next appointment. On my return, in four weeks, I found that notices had been given, 'the first society of the Methodist Episcopal Church organized,' according to the statute in such cases made and provided, and a subscription obtained amounting to \$1,800, a lot procured, and the job let for building a Methodist Episcopal church. The church went up as by magic, was finished, dedicated by Edmond O'Flyng, and paid for. We continued meetings every night for six weeks, which resulted in an addition to the church of nearly fifty probationers. Mr. Dailey attended every meeting, and when 'mourners' were invited to the altar for prayers, he would go through the congregation and personally invite them to come; and though he did not even profess to be a Christian, was one of the best helpers that I ever had in a revival. The dear man was killed suddenly by accident the year after.

"My next appointment was Clyde; next Buffalo, where I found a good wife, who has shared with me the labors and privations of the itinerancy for nearly fifty years. From Buffalo we were sent to the following charges: Clarence and Lancaster, Yates and Carlton, Springville, Clyde (second time), Towanda, Perry, and Newark. While at Palmyra, 1848, East Genesee Conference was organized. Then Clyde, the third time, and Penn Yan. At the latter place I preached from these words: 'This is the third time I am coming to you, and I seek not yours, but you.'"

6. The Rev. Orrin Trowbridge, though not of robust health, has accomplished a good work, and has reached the senior grade with honor. His abilities were good and his labors acceptable. With a sound mind and an earnest desire for usefulness, he combined a prudence of administration which secured the good which he sought. He lives retired, with the faithful partner of his life in the itinerancy, at Newark, N. Y. Brother Trowbridge was born in Tully, N. Y., October 29, 1809, and, as he says, "born again in 1826, 'not of blood, nor of the will of the flesh, nor of the will of man, but of God.'" While yet an infant his parents moved to Lyons, N. Y., when that region was yet a wilderness. Brother Trowbridge says "they were soon visited by the almost ubiquitous itinerant, and in 1812 his parents were converted, and their house became the home of the preachers and a place of religious worship. A class was formed, and here meetings were held till a place more suitable could be provided. The visits of these early messengers of the Most High were regular, and always occasions of the most intense interest to all, young and old, children and parents. We looked upon them as almost superhuman beings, and our log-house was often packed with attentive hearers, some of whom came quite a distance, and often in the evening, the torch-light being the principal guide to direct their steps to the house of God, which was often the very gate of heaven. In my own experience I never lost those early impressions thus made upon my young and tender heart. They have been abiding. In my eighteenth year I came to a saving knowledge of the truth as it is in Jesus. Then all was changed. A new field opened up before me upon which I entered with many misgivings."

Brother Trowbridge continues: "My first license to preach was dated February 27, 1836, signed by Robert Burch, presiding elder, John Parker being pastor. In 1839 I was received into the Genesee Conference, and appointed, with that venerable man of God, Abner Chase, to Rushville

Circuit. One hundred were converted during that year." Brother Trowbridge passes over the intermediate, and says: "In 1848 the Genesee Conference was divided, and by transfer I was placed at Mansfield (Covington in the Minutes). Eight years previous to this I traveled over this same ground, in connection with Rev. E. G. Townsend. The charge then extending from Lawrenceville, on the north, to Blossburg, on the south. The southern part of the charge fell to my lot at this time, namely, Mansfield, Covington, and Blossburg. The charge was financially weak. Blossburg had been dropped. I succeeded, however, in gathering up the remnant left, and at the end of my term hope revived, and a rich harvest followed in due time. Blossburg has become a strong church. At Mansfield we gathered up some financial strength and more of resolute purpose, and built a church and paid for it. Heroic deeds were performed by these stalwart Christians, who eight years previous were many of them stalwart sinners, now being strong in faith, they laughed at impossibilities, and the thing was done. Thus the Lord placed the broad seal of his approbation upon their endeavors by crowning them with success, and thus handing down to their children and their children's children an inheritance of more value than silver or gold. In 1850 I was appointed to Victor Charge, a heavy field of labor and one that had been sadly decimated, and especially Victor itself, by that terrible scourge that swept over that region of country known as 'Second Adventism.' But we moved on slowly and quietly, and at the end of our term our churches were again well filled, discord had well-nigh ceased, and peace and prosperity had in a good degree returned. Many of those who had left came back, and these, with a goodly number of converts added, filled, in a good degree, the vacancies that had been made."

It should be noted here that the second coming of Christ, so often foretold and promised in the New Testament, was not the subject of dispute, nor the occasion of this lamented schism.

in the churches. On this, as revealed in prophecy, all evangelical Churches held, and have always held, in common. But the subject so boldly asserted, and so disastrously propagated, related to the *exact time* when he should appear, connected with some other points which the Church never asserted dogmatically, but allowed freedom of opinion. The interpretation of unfulfilled prophecy is one of the most delicate and profound subjects which biblical exegesis has to grapple with. "None of the wicked shall understand; but the wise shall understand." Dan. xii, 10.

CHAPTER IV

Contributions of pastors—Gift of exhortation.

1. THE Rev. James L. Edson is known and esteemed for his clear thought, sound doctrine, good abilities, large social power, and a modesty which often betrayed him into self-depreciation. He has rendered good service in the cause of Christ, both in his official capacity and in his personal life and example. He was converted at Lockport, under the labors of Rev. Allen Steele, in the winter of 1840–41; received license to exhort and also as local preacher at Niagara, Canada, from Rev. J. Scott in 1844–45. Spent two years at Lima Seminary, and was recommended by the Quarterly Conference of Lima for admission on trial, at its session in Rochester, 1848, being the year of the organization of the East Genesee Conference. His first appointment was at Canoga and Sheldrake Circuit, with Rev. R. Harrington, senior preacher. By arrangement Brother Edson took Sheldrake and Brother Harrington Canoga, the latter visiting Sheldrake as often as his pastoral oversight required. Sheldrake was a small settlement in a beautiful spot on the banks of the Cayuga Lake, and though the society was small, the situation was in a rich surrounding country, and the people were to receive their spiritual teaching from that point.

Brother Edson says: "During the winter there was an increased interest in religion at Sheldrake, and continuous meetings were held for seven or eight weeks. Two weeks of the time the Rev. S. C. Adams was present and assisted. Some thirty or more professed conversion.

He adds: "There were some remarkable conversions at Sheldrake. After Brother Adams left, some, who had been

awakened under his preaching, came out and made a profession of religion. Among these were two men of some prominence in the community. Peter Covert was a well-to-do farmer, brought up in the Dutch Reformed Church, but had drifted off into Universalism. Esq. Quigley was past middle life, and carried on boat-building, having a number of men in his employ. He had been skeptical, and a leader of an infidel club in that place. The morning after his conversion he called his family together, and said: 'You know I have often read this book, but it was to find something to ridicule and cavil at; but God has converted my soul, and now we will have family worship every day, and I want you all to be present and help me and wife to keep up this family altar.' And he continued to live a consistent, earnest, and Christian life, and a class-leader for some sixteen years, till his death.

"There were then living at Sheldrake a venerable couple, worthy of remembrance—Peter Sherman and his wife. Their house was the first preaching place for the Methodists in those early days. As early as the commencement of the century he had invited the preachers from the other (eastern) side of the Cayuga Lake to come over and help them. He had been a Revolutionary soldier in his youth, was tall, and straight as an arrow, with firm, military step. At the mention of the name of Washington his eyes would kindle with renewed fire. In his last sickness his faculties failed rapidly, so that he could no longer recognize even his wife, with whom he had lived sixty years. Calling to see him one day, I found his wife weeping because she could awaken in him no recognition of her. I approached his bed, and said, 'Uncle Peter (so he was familiarly called), do you know me?' There was no response. I then said, 'Uncle Peter, do you know Jesus?' He opened his eyes and answered, 'Yes, I have known him for a long time.'

"Brother Sherman, another Church worker, had been an exhorter for many years, and often held meetings in that

vicinity. His voice and presence were stern and commanding, yet kind and gentle in spirit, but woe be to any one who presumed to disturb a religious meeting when he was present or conducting it. Besides giving much of his time and means to promote the cause of God in that part of the country, he left his property, valued at \$2,000 or \$3,000, after the death of his wife, to the Church. Through that means there is a very good parsonage on the charge, in addition to a commodious new church at Sheldrake.

“Brother Thomas Osborne, widely and reputably known as a Methodist, and as a Church worker, had removed to Michigan the year before I came to the charge; but the influence of his character and labors could not be removed, but was fresh and as ‘ointment poured forth.’ He was a strong pillar in the Church.”

Dr. J. Dennis says of him, “He had filled the office of justice of the peace for more than twenty years, with many other offices of civil and judicial responsibility. Himself and wife united with the first Methodist society organized in Seneca County, of which Peter Sherman and his wife were also members, and Osborne was the first class-leader. Their house was the first place of preaching and religious worship, and a home for the itinerant. They were earnest and practical Christians. In those early times quarterly meetings were frequently held in his barn. He was a steward for more than forty years, a wise counselor, and a peace-maker. They reared a family of ten children, all of whom have occupied honorable and useful positions in social and civil life, nine of them members of the Methodist Episcopal Church.”

Such were some of the heroes of those times.

“In the fall of 1849 I was appointed, with Rev. A. S. Baker as senior pastor, to Nunda and Sparta. Brother Edson says: ‘The charge was large, involving much traveling, seven or eight preaching places. The congregations in those days were good, especially, I remember, that at River Road. At

that time there were several strong men in our Israel living there. Rev. Peleg Coffin, Father Chester Foote, Jonathan Miller, Benjamin Shepherd, and others equally worthy of mention, and their families and neighbors constituted a congregation to encourage and stimulate the preacher. On going there for the first time I thought it would be like most of the school-house appointments; but going in and looking upon the people, I said at once, 'It will not do to preach any thing here but my best sermons,' and that became the rule. So it was at Nunda and Sparta; through the year we always found intelligent and attentive hearers. The principal event of the year was the completion and dedication of the church at Nunda. It was through the abundant labors and undaunted courage of Brother Baker that the church at Nunda was secured. Since that period there has been an almost steady advance in the Methodist Episcopal Church in that place. Considering the many difficulties and discouragements in the case, it was really a great achievement. The dedicatory services and sermon were by Dr. Hibbard, presiding elder of the district.

"My associations with Brother Baker and his estimable wife were of the most pleasant character. I presume it was from seeing how great a helper such a wife as Sister Baker was to an itinerant, that I was induced to find such a one for myself, and happily succeeded, and was married that fall, September 10, 1850, at Geneva, to Miss Susan Phillips, formerly of Perry. Her patient spirit and her untiring devotion, both in her own house and in serving the Churches, have contributed greatly to whatever of usefulness I may have accomplished."

2. Rev. M. Wheeler is, characteristically, a revival preacher, as his record shows, and as brethren all know. The Church never runs down under his hands, and sinners will find no comforting balm in impenitence. Gifted with a sound mind and judgment, and a kind and friendly spirit, he draws and not repels, warns and not denounces. His voice is agreeable, musical, and his singing is a real factor in his success. He

has no enemies, and asks no friendship at the expense of smoothing or abating "the whole counsel of God." He was converted in December, 1839, in a meeting held near Dundee by those noted revivalists, David Smith and Anthony Ryal. "For several years," he says, "I felt it my duty to preach, but I resisted my convictions until, in a terrible storm on Lake Erie, I promised the Lord that, if I escaped with my life, I would try."

"I was licensed," he adds, "by Rev. N Fellows, in 1846, and as there was a vacancy on Starkey Circuit, I commenced at once and supplied the appointment until the session of Genesee Conference, about six months later, when I was admitted on trial. My first appointment, September, 1846, was at Alloway and Lock Berlin, where I labored two years. Had a good time; found sixty members, and left them with one hundred and twenty in full membership. In 1848 I was sent to Sodus Circuit, with Joseph Kilpatrick as colleague. We received one hundred members as the fruit of our labors for the year. In 1849 I went to Junius and Tyre for two years. There were about one hundred added to the Church during the term. In 1851 I was at Prattsburg. About thirty were added to the Church. In 1852-53 I was appointed to Naples. These were years of successful work. There were added to the Church about one hundred members."

3. Rev. Jonathan Watts is of English descent, his father a Wesleyan Methodist preacher; and his brother James, after receiving an education at Lima Seminary, joined the East Genesee Conference, and was afterward transferred to one of the western Conferences. Brother Watts has been known among us as a faithful and successful preacher, well versed in knowledge of the times, sound in doctrine, in hearty sympathy with all the great reforms of the age, an attractive speaker, and a lover of his work. The early life of Brother Watts was devoted to journalism as reporter, contributor, and editor; as an editor, taking the side, politically, of government of the people,

modernly called "home rule." But when he was converted he felt called to the work of the ministry, and to disentangle himself from politics he left Canada and came to the United States. He came to us at Lima, with regular credentials, as a local preacher.

He was received into the Genesee Conference on probation at its session in Lyons, in 1846, and fell into East Genesee Conference in 1848, by division of Conference. Brother Watts was appointed to Pittsford. His year at Pittsford was prosperous. During the year he was challenged to a public discussion by the Universalists, and accepted. The discussion lasted five days, and drew crowds from all classes of people, and from all distances. On the fifth day his opponent rose and said that Universalism could be sustained, but that he had failed in the discussion for want of ability. The result of the discussion was salutary, specially in opening the eyes of the young people.

His next appointment, 1847, was at Newark, N. Y. He says: "Here I spent two years of marked prosperity. A number were converted the first year, and during the second year we had a revival of great power, resulting in the conversion of about one hundred souls—over one hundred joined the Church. Among the workers were Rev. Gideon Osborne and Brother Warring, a local preacher, of blessed memory." In 1849 Brother Watts was ordained deacon, and appointed to Port Gibson and East Palmyra Charge, and the following year at Corning. In the latter place he spent two years of marked prosperity in church growth, and at the end of his term many of the citizens of wealth and influence, of different churches, proposed to form an independent Arminian Church and settle him as their pastor, but this he declined.

4. In 1848 Nelson A. De Pew was appointed as local preacher, under the presiding elder, to the Rogersville Charge. He succeeded the Rev. Veranus Brownell on this circuit, which, he says, "embraced Rogersville, Oak Hill, South Oak

Hill, Burns, Boylan's Corners (now Canaseraga), and Oakley's, an appointment on the corner of Birdsall, Burns, and Almond. Early in December a revival began on Oak Hill, which entered every family except one for three or four miles in area. Soon it spread to Rogersville, and when I left for Conference it was beginning at Boylan's. The power of God was wonderfully displayed, sinners were stricken in their seats, by the way-side, and around the family altar. Not an unusual thing for four or five to lie for hours under the mighty power of God. Rev. George W Brown, a local preacher, aided us, but without other help than the aid the church gave the work spread every-where throughout the vicinity. Many scenes of the power of God were gloriously evidential of his presence in the work. A Mr. Moshier, a neighbor of mine, I found at the anxious seat, and when I asked him how he felt he replied, 'I'll tell you, Mr. De Pew, I feel nothing at all. But I believe in religion, and I want it. You say this is the way to get it, and I see my neighbors come here and get converted, and so I have come.' It was to me a new feature of God's method; nothing but this man's intellect was affected. I counseled him as best I could, but asked the Church to pray for him. On his way home, walking between two brethren, his neighbors, in a moment, as if an arrow had pierced his heart, he cried out, 'O now I feel! God have mercy on me! God help me!' His agony was great and so deep he could scarcely walk; but partly walking, and partly supported by the brethren, he reached his home, and his pious wife got up and prayed with him, and about midnight the Lord came to his deliverance. Years after this I visited the charge, and asked for this man. 'He is faithful,' said the brethren, 'and serves God as he began—from a holy, godly principle.'

“Another scene: One evening the Spirit of God seemed to move on all the audience, and as I stood and preached it appeared to me I was but a passive instrument, acted upon by another. When I invited mourners forward they came and

knelt three deep in the row till there was no place for any more to kneel, and many turned back, as they could not get near the circle. For one whole hour the church remained in the most earnest, agonizing prayer to which I ever listened, when, in a moment, like an electric chain, it moved around that circle, and sixteen we knew were converted simultaneously. The joy was great, and the voice of thanksgiving and praise could be heard afar off. I left the charge still in a revival in some appointments.”

In 1849 Brother De Pew joined the East Genesee Conference on trial, and was appointed to Cherry Mission, Pa. This was part of the old and famous Loyalsock Circuit, and was a child in the image of its mother. He says: “It was two hundred and fifty miles around it to complete the tour and meet all appointments. Conversions occurred in many of these small communities, but no general revival, nor was there time or opportunity for holding extra meetings. Dense forests separated appointments, and lonely rides of all day long often fell to me in going and returning. The people were poor, and the preacher literally suffered with them. Our salary was estimated at \$400, and we got \$196. But few presents, except house-rent. Our fire-wood we cut in the abundant forest. It cost us \$46 to move to the circuit, which was taken out of our \$196. The desolateness of that year’s life of excessive toil, the loneliness of heart, cannot be written. All was in a rude state; log-houses, or, if otherwise, their fixtures were home manufacture. We were invited to go down the Muncy River and preach for some former residents of the mountains. We went, and sitting in their parlor, soon after reaching their home, we saw door-knobs on their doors and brass buttons to fasten their cupboard doors, and in spite of all our stern manly philosophy, we wept, like seeing the face of a friend. Nothing but home-made handles, or the famous ‘latch-string’ to pull up the wooden latch had greeted our sight for months. ‘We wept when we remembered’ home.

“My next appointment was Orange Circuit. This included parts of different circuits, and was a laborious field. Two men had been employed on the circuit, and now I filled all their appointments alone. Revivals were had on all of our principal appointments—Monterey. Oak Hill (South Bradford), Townsend, Beaver Dam, and Post Creek. We stayed two years (1850–51), when we went to Wellsborough, Pa. This was a feeble station, with a membership of but fifty-three in the village, and forty-eight were females. Our out appointments were simply classes belonging to the station, and swelled the membership to seventy-five, with eight probationers. Our congregation more than quadrupled in the year; in fact, the weakness of the charge became no more matter of complaint. During the year we laid the foundation for a society and church in Niles Valley, or Crooked Creek Valley. To accomplish it we often preached four times on Sunday that we might give the little Sunday-school extra labor.”

At the earnest wish of many friends the following paper, relating to myself, was prepared by another hand :

5. Freeborn Garrettson Hibbard, eighth son of Rev. Billy and Sybil Russ Hibbard, was born at New Rochelle, N. Y., February 22, 1811, and received the name of the cherished and venerated friend of the family, Rev. Freeborn Garrettson, of Rhinebeck. His father, an itinerant minister of the Methodist Episcopal Church, in those days of large circuits, was seldom at home, and the care and training of the sons devolved upon the patient, courageous, godly mother. The oldest son, a youth of most lovely character and promise, consecrated by his parents to the work of the Christian ministry, was suddenly removed by death the year preceding the birth of this youngest son. With unfaltering faith the mother devoted this son to God, to take the place of the beloved one early called home. She kept the fact of his special consecration in her own heart, but the careful and tender teaching bestowed from his earliest years brought mother and son into closest sympathy,

not only fashioning his boyhood character, but her reading of the Bible with him, her clear doctrinal teachings, her holy living in the midst of privations cheerfully borne for Christ's sake, that the Gospel might be preached, exerted a blessed influence on all his after life. At ten years old, in the city of New York, after days of earnest seeking, while kneeling by himself, God spoke pardon and peace to his soul.

His conversion was so clear that it was never doubted; yet by removal from privileges to which he had been accustomed in New York, and new associations not favorable to religious life, he lost for a time the clear evidence of his acceptance with God. But that covenant-keeping God remembered, and at sixteen, after bitter repentance, he was restored to his former state of joy and peace. The duty of praying and speaking in public was one from which his soul shrank. Timid and self-distrustful, he struggled against this cross; and not till he could say, "I sink in deep waters, where there is no standing," did he make the covenant to do every known duty at any cost. This perfect surrender being made, the light and joy of full salvation filled and settled his agitated soul. At eighteen years of age, recognizing a distinct call to the work of the ministry, with an exhorter's license, he left his home to preach under the presiding elder. So youthful was his appearance that in one place he found a large congregation called out by the report that a boy eleven years old was to preach. He says, in relating the incident, "Probably when they heard the sermon, they were not convinced that the estimate of the age of the preacher was out of the way."

That early work was owned of God. A revival blessed the circuit, and in Canaan, his home, many of his schoolmates of the preceding winter were converted. In 1830, when nineteen years old, he joined the New York Conference, which held its session that year in old John Street Church, New York city. Mr. Hibbard's ministerial life dates in the third generation in the history of Methodism in this country. Methodism was

planted in America in 1766. In 1798, thirty-two years after, Rev. B. Hibbard joined the New York Conference. Freeborn Garrettson entered the same Conference in 1830, thirty-two years later. The question of stopping to complete a classical education before fully entering upon work was prayerfully considered. The way was open for a regular course of study, but while waiting, with a tender conscience and willing heart, to know the mind of God, he felt that the Spirit bade him "go, preach," and, without further questioning, he obeyed. With years of successful study in the work of trying to save souls, he has never regretted this decision.

Mr. Hibbard's first circuit was one hundred miles in compass, embracing parts of Vermont, Massachusetts, and New York, requiring twenty-seven sermons every four weeks. He traveled on horseback, had no certain abiding place, and received \$80 salary for the year. One who knew him in those days describes him as a very boyish-looking man, on a fine horse, and as he passed beyond the village, taking a book out of his saddle-bags, and studying on his way to the next appointment. West Troy was his first station. At this place, and at Waterford, the next, the Churches were visited with gracious revivals, over a hundred being added to the membership.

At West Troy there came within his reach an opportunity greatly longed for. He was admitted into the Theological School, Dr. N. S. S. Beman, president. He took the regular course with a genial class of students, and under the instructions of Dr. Beman and Dr. Kirk, afterward of Boston, was greatly assisted in establishing and developing methods of thought, habits of patient investigation, and clear logical statement of truth. Mr. Hibbard has, in the years, as he has realized the benefit of those privileges, thanked God and blessed the memory of those teachers, whose personal interest in the young Methodist itinerant and whose godly example are gratefully and reverently treasured. Dr. Bangs and Dr. Luckey are authority for placing Mr. Hibbard first in order on the list

of Methodist preachers who have been taught in theological schools. In 1832 the New York Conference was divided, and, by geographical location, Mr. Hibbard fell into Troy Conference. In 1834 he was married to Mary Whipple, of Troy, N.Y.

After seven years of itinerant life a desire to visit the then called Genesee Country, seconded by the wish and advice of his life-long friend, Bishop Hedding, led to the transfer of Mr. Hibbard to the Genesee Conference in 1837. The session of Conference was held in Perry, at which place he was stationed. The general character of the preachers and people of this section of the State, the push and freedom of thought, the primitive Wesleyan type of doctrine and worship, the hospitality and kindness of the inhabitants of a country so rich in natural resources, all combined to make the stranger feel at home; and with the years increasingly thankful that "the lines had fallen to him in so pleasant places."

The first year at Perry was marked by spiritual improvement and increased membership; the second, the church edifice was destroyed by fire. This was a terrible blow to the society. To rally the church in order to rebuild, the pastor preached from Haggai i, 4, 5; a text which some doubted being in the Bible, and said it was written for the occasion. That year a Sabbath-school chapel was built. The next appointment was Penn Yan and Geneva. The churches in these places were strong and active, sinners were converted, and the work of God prospered. While in Geneva, 1841, Part I, of *Hibbard on Baptism* was written; Part II was completed in Penn Yan, 1842. In the latter place, in 1843, the home of the pastor was shadowed by death. Their two lovely children were taken to the Father's house. In the depths of sorrow the precious Saviour so manifested himself to them that from that memorable hour both parents entered into, and henceforth testified to, the grace of perfect love, as if "a live coal from off the altar had touched their lips." In 1844 Mr. Hibbard was a member of the General Conference, held in

New York city, and day after day listened to such debates as have been heard but once in the history of the Church, resulting in the division of the Church North and South. The same year his appointment was at St. John's, Rochester. The new church edifice was dedicated this year. The enormous debt dampened the joy of the occasion, but after years of struggle, and a change in name, he had the privilege of partaking in the rejoicing, in 1885, that a beautiful and commodious new Asbury Church was dedicated free from debt.

Lima, the next station, was, in many respects, to Mr. Hibbard a desirable appointment. The year opened auspiciously, but before the close of it he stood a stricken man. The lovely and beloved wife, whose pure character and holy life are a fragrant memory in the churches, was taken from him in an hour when he looked not for it. Those were days when there was no pleasant prospect but upward; all the earth was darkened.

Geneva, the succeeding charge, was blessed with a glorious revival greatly refreshing to the church, and increasing its members. In Geneva, *Palestine; its Geography and History*, was begun.

In 1846 Mr. Hibbard married Miss Maria Hyde, of Oxford, N. Y. Lima and Rush were, in their turn, his next pastorates, and here, in 1850, he finished his work on *Palestine; its Geography and History*. In 1849 he was appointed to Dansville District. This district extended from Rochester to Angelica and Almond, over eighty miles in length, containing seventeen appointments. The traveling was accomplished chiefly on horseback. The sermons averaged five per week. The district camp-meeting, at Mount Morris, was glorious in power, and in all the charges the work of the Lord prospered. For nearly five years the seminary at Lima was Mr. Hibbard's home. These were years of the "right hand of the Most High," of continuous revival and blessing. Coming from district work, he would go at once into prayer-meetings, often held

in his study, and many now living will never forget this place, where a sin-pardoning God was first revealed to them.

In 1851, at the request of Bishop Janes, Mr. Hibbard was removed to Geneva District. It cost pain to leave his friends on the Dansville District, but it was pleasant to find himself again in the associations of former years. The noblest company of kind, true, and faithful ministers greeted him, strong church ties and gifted workers were in unison with him in his work. Five camp meetings were held; revival power visited these meetings and was felt generally through the churches, with glorious results. The preachers' meetings instituted regular studies in biblical history and archæology, church history, biblical hermeneutics and exegesis, etc., and, despite all obstacles, the preachers made marked improvement in acquirements.

6. The oft-recurring notice of revivals in the progress of our history calls up a primitive and Wesleyan gift, and the practice of the Church in recognizing that gift. License to exhort was generally in anticipation of preacher's license and admission to the itinerancy, but not always. It had its own marked individuality. As in the Apostolic Church the rank of deacon often became the preparatory probation for some higher rank, so with Methodism. The distinctive qualities of an exhorter allied naturally with those of the preacher. Whatever notions may be entertained of the gift of exhortation, as being an inferior and secondary function, it stands and will forever stand the most effective instrumentality, we should say the only instrumentality, for bringing sinners to God. A revival without free and earnest exhortation is an anomaly we have never witnessed. There are two elements of evangelical discourse which we may assign respectively to the sphere of logic and rhetoric. The former relates to the regular and natural order and connection of thought, the latter to its moral application and enforcement. The logic of a discourse is an address to the understanding, the rhetoric to the sensibility and will. Logic

teaches the natural unfolding and correlation of doctrine or ideas; rhetoric their practical, present use. Logic supposes the hearer to be more or less ignorant, rhetoric assumes the hearer to be already adequately instructed, needing only motive power to induce action. Action, immediate action, is the object or ultimate end of rhetorical discourse.

Exhortation, strictly, is logic applied and enforced. He that can exhort, in the full meaning of that word, holds a power that angels might covet. He must know all the facts germane to the end sought, and all the avenues to the human heart. He occupies a position above the mere logician or philosopher, for he not only knows all that they know germane to his object, but he knows, also, how to apply it to the highest moral ends. We admit that rhetoric stands related to the beauty of discourse, but it is the beauty of truth, divesting style of those defects which mar and impair the innate beauty of truth, so that truth may obtain easy access to the conscience and sensibility. It is not the province of rhetoric to impart beauty, but only to remove impediments that disfigure and conceal the native form and beauty of truth. This is the sphere of exhortation.

The success of our Methodistic fathers largely lay in exhortation. They understood theology thoroughly, so far as it related to salvation. Having advanced a truth, they would often turn off suddenly into exhortation to apply and enforce it. Nearly fifty-seven years ago I heard the venerable Lewis Pease, of the Troy Conference, preach from Luke xvi, 31. He had made a few statements clearly, covering human responsibility, and struck into an exhortation with overpowering pathos. In less than three minutes his large congregation were in tears, and his awful appeals none could forget. If we look into apostolic example we find exhortation and argument constantly alternating. The epistles to the Romans and Hebrews, the most argumentative writings of the New Testament, are good illustrations of what we say.

It may be supposed that this is a gift of the Spirit not be-

stowed upon all. This is a mistake. It is given to all, though in different degrees, "according to the measure of the gift of Christ." Just at that point where discourse takes on the persuasive element, or type, just there exhortation begins. Just there discourse rises to the dignity and pathos of address. Whether by preacher or layman, man or woman, in a congregation, or with one alone, whether in church or in the highway, exhortation is persuasive address. Like all other spiritual gifts which have an ethical sphere, it is susceptible of improvement. Study, prayer, faith, using the gift or measure of gift which you have, love of souls, by the power of the Holy Ghost, will bring the truly humble and earnest soul into new degrees of life and persuasive power. It was thus our fathers cultivated this gift. If one preached, another would exhort after him. Brief exhortations in prayer-meeting were elements of power and encouragement.

The "exhorter's license" gave authority to appoint meetings in remote neighborhoods, for prayer, reading the Scriptures, and exhortation. The meeting might be mostly a prayer-meeting, but it was expected of the exhorter that he would read a portion of Scripture as the scope and basis of an exhortation. His license gave him authority to conduct the services and to use his freedom of remark for inducing repentance and godly life. Our preachers generally came to public life through the beginnings of an exhorter's license.

The following, given at Quarterly Conference on the Seneca Circuit, Ontario District, is the usual form of exhorter's license :

"This certifies that Robert McDuffee is hereby authorized by the Methodist Episcopal Church to hold public meetings for exhortation and prayer. Signed by the approbation of the Seneca Quarterly Conference held at Seneca Falls, May 29, 1830.
GLEZEN FILLMORE, Presiding Elder."

It will be seen at once that the margin of freedom and dis-

cretion of the exhorter is quite broad. He can say little or much of the passage of Scripture read, from simple comment, even to preaching; though, if he develop a call or capacity for the latter, he receives license to preach. Brother McDuffee, mentioned in the above license, was a patriarch on the Seneca Circuit, and especially in the section known as "McDuffee Town," in the township of Varick, Seneca County, in which he lived. His is not a solitary case wherein the exhorter substituted the pastor in the absence of the latter. I have often preached there when the fragrance of his name was yet fresh. His celebrity arose entirely from his piety and his gift of exhortation. Woe to the Church when the spirit of exhortation dies from the pulpit and the congregation.

7. Brother N. N. Beers began his evangelical labors as an exhorter in Brighton, N. Y., in 1843, and was blessed with the conversion of some forty souls. He was licensed to preach by the Quarterly Conference of the First Methodist Episcopal Church of Rochester in that same year, John B. Alverson, presiding elder. In 1844 he was admitted on trial in the Genesee Conference. He had been appointed by his presiding elder to superintend the good revival on the borders of Brighton, and was now appointed to East Rochester, with James M. Fuller, to attend to the same work, making his entire term of service there two years and seven months. The new society grew, and is now the Alexander Street Church of Rochester.

In 1846-47 his field of labor was Chemung, having eight appointments to be filled every two weeks. "We had glorious revivals," he says, "on this charge, and during the first year built and dedicated a new church." But his excessive labors broke him down, and the physicians gave him up to die. But after a year's rest and treatment he resumed labor, and "has been preaching from that time, thirty-eight years."

In 1849 he took the light charge of Townsville. Here also he witnessed the conversion of some forty persons, mostly adults, including some of the leading men of Lodi. The next

two years he was in Mecklenburg, where he witnessed some souls saved, a quickening of the Church, also a remodeling of the church edifice. The next two years, at Catharine, he was blessed with powerful revivals. The next two years, 1855-56, at Chemung, some good was done, but no general revival. In 1857-58 he was stationed at Bath, and both years witnessed powerful revivals.

In 1859-60, at Lawrenceville, Tioga County, Pa., he found a weak charge, financially, but God gave him a powerful revival, gathering in some sixty souls, and the people paid him \$200 more than the accustomed salary. In 1861, at Rushville, a good and promising work was begun, but cut off and defeated by an impostor in the profession of a revivalist, who for a time divided public opinion and headed a faction against the judgment of the pastor. Subsequently he was lodged in the State-prison for crime. In 1862, at Ovid, he accomplished some improvements in Church property, and some additions to the Church. It was in the depth of the insurrection, and the war overshadowed every thing. His next appointment was Dundee, The two years he spent here, he says, "were pleasant and successful, though we did not see a general revival."

PART III.

1851-1856.

CHAPTER I.

General Church items—Attitude on slavery—Church growth—Contributions of pastors.

1. FROM a few acts of this session of Conference may be seen its attitude in regard to several important public interests. On the Bible cause they declare: "We continue to cherish unabated confidence in the American Bible Society, and we will cheerfully unite with the friends of the Society in carrying on its benevolent operations." In the Report on Finance, relating to the support of our worn-out preachers, the following was adopted: "*Resolved*, That we will not vote for the passage of any preacher's character [at the annual examination of character] who does not meet the requirement of the first resolution [to collect a shilling a member annually for the superannuated], unless he can show satisfactory reason for his delinquency." Whether or not this rule might be considered constitutional we will not here dispute, but it was the offspring of a benevolent heart and a resolute will, and its effect was positive and salutary.

The Pastoral Address, by the committee appointed, with the venerable Abner Chase as its chairman, is a valuable document and replete with sound doctrine, apostolic wisdom, and refreshing spiritual unction. The Committee say: "Besides much of temporal prosperity we have seen in many of our charges very encouraging indications, especially those that give evidence that the Church, so far from tending to decline, is striving to become more awake to duty—that though we see deplorable worldliness and backsliding in some, the Church in general is feeling the powerful presence of saving truth, and

will not be content without ceaseless effort to bring in all the life of godliness.

“ We wish again to insist, with all the emphasis implied in our entire agreement to say the same things, that the great, first and engrossing subject to be urged upon you is that of personal holiness in heart and life. It is only by positive spirituality that we can have ‘life and peace.’ It is only by a true piety derived through faith in Jesus Christ, steadily maintained by all the helps instituted and sanctioned for this end, that you can answer the purpose of the stewardship in which you live, and for which, with positive certainty, you, with us, must give account at the last day. . . If you neglect your closet prayer, and private meditations in God’s word, you will have no growth in holiness, and no protection from the dreadful deceptions of the devil. The prayer and class-meetings, which we are compelled to say are too generally neglected, have claims upon you of the most decisive character. We must also, our dear people, exhort you to consider how essential to the weal of the church of God are *families* that serve the Lord. How does that family with a professing Christian at its head, but without domestic worship, differ from a heathen family? Neglect the duties of family religion—the daily reading of Holy Scripture and prayer with the household, and the faithful training of children in religion—and all light must go out in your souls, and you must yet come to see that Satan had placed his power where Jehovah should have had an altar; for none but Satanic influence could keep suppressed a duty so plain and essential to family preservation. One of the grand wants of the Church and of this poor world is the want of praying families—households where God is recognized.”

In the same spirit, and the same happy mode of expression, the leading duties of Church and pastoral life are pressed upon the membership and the leading officaries. We give only brief excerpts from the address.

It would not be doing justice to a history of the East

Genesee Conference to withhold or disparage the true position of that Conference toward American slavery. This

“ bloodiest picture in the book of time ”

had usurped the federal government and constitution, and caused the nation to bow down to its “golden image.” Our wise men predicted a civil war as impending. The Church was complicated and compromised in the fatal web. Men stood aghast in expectation and terror. The institution of slavery had already divided the Methodist Episcopal Church, and the very “ark of God” seemed captured. The next scene of the fearful tragedy must open with civil war. In the midst of these gathering war-clouds, the voice of the *Northern Advocate* might be heard above the din and tumult. Its editor, the Rev. William Hosmer, was a chief in the van of the vast myriads of antislavery freemen and Christians. As a leader he had no superior. He thoroughly comprehended the breadth and import of slavery in itself, and in its relation both to Church and State, and his terse, sententious style, his fearlessness, clearness and cogency of argument, his conscientiousness and fidelity to fundamental principles, marked him as a man for the times, and for the work.

At the session of Conference of 1851 the Report of the Committee on Slavery was ordered to be published in the *Northern Christian Advocate*. Brother Hosmer, as usual, was on that committee, and the report is from his pen. We give it entire, as furnishing a good specimen, not only of his admirable type and current of thought on the slavery question, but as showing the moral convictions of the Conference on that most complicated enormity. Brother Hosmer treated slavery as a sin, and in no other light. The report is as follows :

REPORT OF COMMITTEE ON SLAVERY.

The Committee on Slavery beg leave to report:

At our last annual session, in looking over the ground and fixing our eye principally upon what had been achieved by the friends of humanity,

namely, the prevention of the addition of slave territory to our beloved country, we failed to realize as we should have realized, or at least to express as decidedly as we should have expressed, our abhorrence of that shameful thing called the "Fugitive Slave Law."

That savages should make slaves of their prisoners taken in war; that Spain, just emerging from the Dark Ages, should reduce to slavery the inhabitants of her subjugated provinces in the New World; that the king of the French, two hundred years ago, should demand that the Indians taken in war be sent from this country to serve in his majesty's galleys, is not, perhaps, strange, under the circumstances.

But that Christian men, in a Christian country, under the light of the nineteenth century, can act so *unchristianly* as to wink at a law among themselves that demands the seizure of an unoffending man, drags him before a bribed commissioner, tries him by a summary process, and sends him away into hopeless bondage, is to us passing strange; it is utterly unaccountable.

But such is the fact. And not only is this abominable law connived at, but apologies long and loud are made for it, not only by driveling sycophants, who claim to be politicians, but even by professed ministers.

We know that the right of property is pleaded to justify the enormity; but we sternly deny the right of property in man. We know also that obedience to civil magistrates is pleaded by these apologists. But we deny the right of civil rulers to enforce obedience to laws which contravene the laws of God. And one of those laws is, "*Thou shalt love thy neighbor as thyself.*" The very least that ought to be expected of a Christian man, in regard to that wicked law, is to refuse to obey it and submit to the penalty, just as the martyrs refused to abjure Christ and cheerfully submitted to suffer.

But, thank God! we do not live under a reign of terror. Nero is not our king. But our patriotism is appealed to, and we are entreated, by the love we bear our glorious country, not to meddle with this hateful thing. Nay, more, if we put forth a finger to change or to alter it, intimations are given that the Union will be dissolved. Alas! has it come to this, that the Union is bound together by the sinews of enslaved men, and cemented by their blood!

Do any inquire, What shall we do? The answer is plain. Pray. Send your petitions first to heaven, that a gracious God may forgive our national cupidity, our national injustice, our national oppression. Pray to our rulers. Let us send our petitions to our national legislators, most respectfully, but most earnestly, entreating them to blot out forever the Fugitive Slave Law from our national code.

It is sometimes said that slavery, as a system, is doomed, and must soon come to an end. But when? We are forced to exclaim, "How long, O Lord, how long?"

Since 1790 the number of slaves has increased in the United States from less than 600,000 to about 3,000,000. This looks indeed like coming

to an end. How long will it take, at this rate of increase, to come to an end of human calculation ?

The truth is the spirit of slavery is clamorous, and impudent, and persevering ; and the only proper way for us, as citizens of this great country, is to seek its utter extirpation. And has not the time come for us, brethren, to seek its extirpation from within the pale of the Methodist Episcopal Church ? Let us beware. It has caused us, by its impudent demand, one sad division. Let us see to it that we do all we can to prevent its gaining such foothold again as to cause us still another.

We believe the day has fully come when every thing that can be construed into the indulgence of slavery within our pale should be stricken from within the Methodist Discipline, and that slavery should be placed, in this respect, upon the same footing with drunkenness and the like sins. Ought we not to take measures to bring this subject to the notice of the next General Conference, and ask for such a revision of our Discipline as shall place us in a consistent light before God and the Christian world ?

In conclusion, we submit the following resolutions :

Resolved, 1. That in this war against the sin of slavery, the pulpit and the press should take the lead.

Resolved, 2. That on moral questions there is no compromise.

Resolved, 3. That as ministers of Christ, we should not only ask, "What should be done for the extirpation of the great evil of slavery ?" but steadily and earnestly labor to effect its overthrow.

All which is respectfully submitted,

J. DODGE,
WM. HOSMER,
T. McELHENNEY,
C. L. BOWN,
J. MANDEVILLE.

The general status of the Church in 1851 may be, in part, indicated by a few figures. For instance, the rank and file of effective preachers in 1848 was ninety-one, in 1851 it is one hundred and fifteen, besides fourteen pastoral charges which were in excess of pastors, and "left to be supplied"—a growth of twenty-four pastors and thirty-eight pastorates in the two years. The vacant pastorates were to be supplied by local preachers, or by young men drawn from their preparatory studies to take the field. This enlargement of the work beyond the ministerial supply, within two years, gives at once both a grateful and a humbling aspect—grateful as a sure sign of progress, but humbling in the thought that somewhere in the churches, or in the young men, the worldly spirit had predom-

inated against the claims of the kingdom of Christ. But it is not a solitary instance. Our Saviour himself complained of the same: "The harvest truly is plenteous, but the laborers are few." This inadequacy was still more aggravated and painful as the usual question was asked, "Who are admitted on trial?" Answer, *one*, "James Landreth"—an instance almost without a parallel.

The numbers in society for 1851 were eighteen thousand eight hundred and ninety-nine, against sixteen thousand six hundred and sixty-one in 1848—increase two thousand two hundred and thirty-eight. The superannuate fund was \$2,672 47, against \$1,800 in 1848. For missions, \$4,126 25, against \$2,704 55 in 1848. For Bible cause, raised \$1,832. Parsonages, fifty-one, against thirty-four in 1848. Sunday-school scholars, fourteen thousand two hundred and sixteen, against ten thousand five hundred and eighty-one in 1848. Sunday-school officers and teachers, three thousand one hundred and twenty-five. Sunday-school expenses, \$1,739, against \$972 in 1848.

We give these figures, not as a complete exhibit of the progress of the Conference, but as indices of a healthful growth. More specific details of the actual work have been given in the preceding chapters. If we would know how the churches were planted and established, we must follow the workers throughout much of the details of their work.

2. Brother J. Ashworth thus reports his work: "In 1850 my field of labor was at Trumansburg. At that time special effort was being made by ministers of the East Genesee Conference to raise the full amount needed to meet the claim of superannuated ministers, their widows and orphans.* This collection was deferred until all the others were taken. When the pastor informed the brethren, at an official meeting, of the

* For many years the Genesee Conference has been forward in this department, a noble example in her history. The East Genesee at this time was making good advances, but was behind her compeer in this.

amount apportioned to the charge, one brother said, 'We cannot raise it.' The pastor replied, 'We *can*, and we *will*. That collection will be paid in full, whatever amount the preacher may have to pay to complete it.'

"A special plea, founded on 2 Kings iv, 1, 2, led the congregation to put into the collection more than the apportionment, and the man who said 'We can't raise it,' on Monday following, said to the preacher, 'If there is any way to do it, I want to pay \$35 a year into that collection myself. My will is made, but I would like to put into it \$500, for the worn-out ministers, widows and orphans of our Conference.' I handed him a slip to put in as a codicil to his will, about as follows: 'I give and bequeath to the trustees of the East Genesee Conference \$500 in trust, the interest of which is to be paid annually to the superannuated ministers, their widows and orphans. Signed, William Atwater.' Soon afterward the executor of that will asked me to whom he should pay that \$500 then in his care. He was directed to pay to Rev. D. Nutten, then treasurer of the Conference funds. Does the reader suppose that new impulses of hallowed joy are given to that sainted spirit as he witnesses the relief afforded to the servants of God by his gift?

"A good parsonage was built and paid for that year, and fifty received into the Church.

"The years 1851-52 were spent on the Jerusalem charge, with Rev. D. Nutten presiding elder, who greatly aided the pastor in his work. In a revival meeting, where the presiding elder efficiently labored with the pastor, at Kinney's Corners (now called Bluff Point), an unusual number of aged people were converted. Nineteen of these, four of whom were over sixty, were added to the Church. The entire number added to the Church on the circuit was eighty-one. Two young men specially interested me—L. D. Chase and A. F. Morey. Both received their first license as local preachers during my pastorate, and in 1854 joined the East Genesee Conference. In

Hornellsville, 1853, I received twenty-four on trial and thirty into full membership. In 1854-55, on the Rogersville charge, thirty-one were received on trial and twenty-eight in full communion. Among the number was J. T. Brownell, afterward graduate at Genesee College and member of East Genesee Conference.

“While pastor there the Hon. William C. Rogers passed to the Church triumphant. Brother Rogers had been a member of the Methodist Episcopal Church since 1817. He was one of the leading actors in creating and establishing the Rogersville Union Seminary. His death was a great loss to the community, and much lamented.”

I well knew Brother Rogers. He was a man of broad views, and much in advance of the region in which he lived. After a church-life of thirty-eight years, in which he had sustained various and constant care and labor for the good of the public, not without witnessing good fruit, he left his mark indelibly impressed, not only upon the institution he had pioneered and liberally helped to establish, but upon the culture and improvement of his generation. I sympathized in his work, and as far as practicable co-operated in the origination and establishment of the seminary.

3. In 1852 Brother Cochran was appointed to Rush, Monroe County, where he remained two years. The church had no parsonage, and the chief management in securing one, as usual, devolved on the preacher. The whole region thereabouts was noted for its rural beauty, its thrift, and its agricultural wealth; but these did not supersede the exercise of wisdom, resoluteness, and perseverance in the enterprise. With these qualifications Brother Cochran succeeded, and delivered at length to the trustees the deed of a well-located, pleasant home for their pastor. While in his routine of duty with one of his official men he met one day with Bishop Morris in a private carriage. After the introduction the bishop, in his laconic style, said to the layman: “You have Brother

Cochran with you this year, work him hard and feed him well."

"In Rush," he says, "there was an intelligent and wealthy membership. We had a class at West Rush, where I preached twice a month in their school-house. A few were won to Christ during the two years. While there I published the first edition of *The Emigrants*."

In 1854 he was appointed to Mount Morris. Before leaving the Conference room his presiding elder said to him, "There are difficulties in Mount Morris. You are selected to do the best you can with them." The "difficulties" were, indeed, great, and discreetly were the true interests of the Church guarded, and greater evils avoided. "Your best policy for the present is a masterly inactivity," said the Episcopal clergyman, in a friendly catholicity of spirit; and truly by patience and charity, avoiding partisan committals and hasty action, our brother passed Charybdis without falling upon Scylla, and thus cleared the Sicilian coast. Among the adjudged good fruits of the year was the exchange of Church property with the Episcopal Church, in which was gained a better site for our own church edifice, including a place for a parsonage, and, in the arrangements, a parsonage also. In the expenses for these changes all parties united, which also had a unifying and pacific influence. And this the pastor foresaw. "I concluded," he says, "it was a good policy to find so good an object on which the parties in the Church would unite. It worked well, as money was obtained from one side as freely as from the other."

Near the close of the year, however, the dreaded Church trial of great seriousness, through indiscreet counsel, was precipitated upon the officary, which threw the society into great commotion. "It caused," says Brother Benson, who succeeded Brother Cochran, "great division, and many left the Church." This, however, was not at all the fault of the administration, but wholly against his pacific plans and counsels. We do not

pronounce upon the merits of the case, but only upon what was judged expedient at that time.

In 1855 we find Brother Cochran at Nunda, operating in the department of congregational singing, led, not superseded, by the choir; also in class-meetings and Sunday-school, and prayer-meetings. "In the winter," he says, "a good revival was enjoyed at Nunda Station, two and a half miles from Nunda. It was largely among young men and women. It broke up attendance at dancing parties. One large, stout young man resisted his convictions for a time, till taken severely sick, and his life was in danger. I called and prayed with him several times. One day, on my way to the evening meeting, I found his Christian parents and others very anxious for him. His pious physician had prayed for him. I explained briefly the way to find forgiveness, and led in prayer. His burden was taken away, and as we rose from prayer he began to sing, and was in happy peace with God. I then said, 'Now God has given you peace, do not be concerned to live or die. Be at rest on that; take your medicine, and let all do the best that can be done for restoring health.' Soon remedies took effect, and his life was prolonged. I afterward baptized him and took him into the Church. About six years after I called on him and found him still in his Christian course. I said to him, 'Albert, I always thought you would have died that night if you had not sought and found peace with God.' He said, 'I think so, too.' That was one of the cases where the coming in of divine grace gives such quiet to the mind that the physical system can be affected by remedies without a check from troubles of mind. His religion prolonged his life.

"During the same revival a young man and his wife were converted. He was zealous, and sometimes mingled prayer, exhortation, etc., when speaking in meeting. Rev. J Pearsall, who aided in some of the meetings, suggested to me to speak to Brother A., cautioning him against so bungling a manner. I answered, 'No; it will harm him.' A few years later I

found him an efficient officer in the Church at Nunda, and heard him pray and speak exceedingly well. Several adjoining neighborhoods were frequently supplied with preaching and prayer-meetings; but at Nunda Station I organized a class, which has since built a church.”

4. In 1851–52 Brother F. Benson was on the Canoga charge. The meeting-houses on the circuit were at Canoga, a village of Fayette, and Varick, Seneca County. A third preaching appointment was at Varick school-house, where this year twelve or fourteen were hopefully converted to God.

This was an old battle-field, dating back to 1806, when but few acres were cleared for tillage. The first society was formed in 1810, by Dan Barnes. Three members formed the first class. Three weeks from that event, at a glorious meeting one evening in McDuffee Town (Varick), about twenty were converted. A good revival followed, and in a few weeks the society was much enlarged. Robert McDuffee was among the converts, who afterward received his first license to exhort from Gideon Draper. His gift of exhortation brought him into notice, and he became widely useful and influential in bringing souls to Christ. On one occasion he was obliged to cross the Cayuga Lake to get a grist ground. He went in his rough working dress. Unable to get his wheat ground that day, he stayed over, and hearing that Palmer Roberts was to preach in the neighborhood, he went to the school-house. Mortified at his rustic habit, he slunk away in a remote corner, and supposed he had escaped recognition. After the sermon, much to his chagrin, Brother Roberts called him out by name, and requested him to come forward. Abashed, and coyly, the obedient exhorter came forward and begged the preacher not to require of him any public duty in his present plight. “Brother Bob,” replied Roberts, “I want you to fire old Copenhagen to-night.” There was no retreat. The blowed exhorter faced the audience and opened a telling fire, in which he soon forgot his unwedding-like garments, and thought only of souls

At one time the "baser sort" living on the east shore of the lake determined to cross over and break up the Methodist weekly prayer-meeting. It became known too late to provide against it. In the midst of the meeting the rowdies came on and, passing into the room, sat down. Nothing could be done but to pray. It was impossible to guess where the dreaded disorder would end, but at that time such ruffian visitations meant something serious. The praying band fell on their knees and poured out strong cries and tears to God, especially in behalf of these new visitors. They were soon struck with awe, and then with terror, and then, said my informant, the power of God took hold of them and swept them from their seat to the floor. Some rallied and fled, while others called on God for mercy. The battle was pushed to the gate. Some were converted, and none ever after offered disturbance. Brother McDuffee used to entertain the preachers, and always set apart enough hay for their horses as the winter months required, and this at times when himself went into the woods and felled trees that the cattle might sustain themselves on browse. But to return to our dates.

In the year 1853 Brother Benson was on the Bloomfield Circuit, having two church edifices; and in 1854 on the Richmond, Canadice and Springwater charge, with its three churches, in both of which, though not favored with special revivals, the societies were in peace and in an encouraging state. All the pastor's work may be generalized under two heads—a sound *conversion* and a godly *edification*. This was the apostolic idea and aim (Acts ix, 31), and for the upbuilding of Churches Brother Benson could always be trusted. In 1855 he was appointed to Mount Morris, Rochester District, A. C. George, presiding elder. Here, as we have just stated, the society was in great affliction and confusion. Time and the power of reflective conscience, with divine providence and grace, alone could calm the elements and heal the wounds. But, despite present circumstances, fifteen or twenty were

converted, and under the administration the omens of peace grew more encouraging.

5. In 1852 Brother A. S. Baker was stationed in Hornellsville, David Nutten, presiding elder. He was expected to preach each Sabbath morning and evening in the village, and at two P. M. at Whitford Hill, in South Dansville, six miles north; and in Harvard, three miles east, alternately. He says:

“During Conference the class-leader at Whitford Hill, the hope and inspiration of the class, died of cholera. The community were in mourning, and the little flock disheartened. Taking advantage of the existing state of feeling, I soon commenced a series of revival meetings, resulting in the conversion of two brothers of the deceased leader, and about thirty others, more than doubling the former number in society. After the close of the meeting in this place one was immediately commenced at Harvard, and afterward at Hornellsville, continuing in all nine weeks; nearly one hundred were converted, most of whom joined the Church.

“During that year, in addition to revival work, a new parsonage was purchased and paid for at Hornellsville, and a new church was built at Whitford Hill.

“In 1853 I was stationed in Dansville, Rev. John Copeland, presiding elder. Here a few sheaves were harvested for the Master.

“In 1854 I was stationed at Vienna, now Phelps, F. G. Hibbard, presiding elder. During this year many precious souls were won to Christ. A subscription for a new church was circulated, and good, reliable pledges obtained, amounting to over \$10,000, and the contract let.

“In 1855 I was returned to Vienna, with Rev. Moses Crow, presiding elder. During the year a beautiful and capacious church was built, and furnished with a bell weighing over two thousand pounds, the whole Church enterprise costing \$12,000, and all provided for.

“In 1856–57 Corning was my field of labor, Rev. P McKinstry presiding elder. In answer to the earnest prayers and faithful endeavors of the people of God, many precious souls were brought into the kingdom of Christ.

“At the close of the second year the Conference was held at Corning, and well entertained.”

7. In 1852–53 Brother D. D. Buck was at Penn Yan. A goodly number of conversions were among the fruits of this pastoral term, and some valuable accessions to the Church were made. Among the young people was converted the pastor's only son, now an educated and devoted minister of Christ, and two Chinese girls, adopted by a missionary and brought to this country for education. Among the earthly losses of the Church was the death of the venerable and beloved Abner Chase, an early minister in the Methodist itinerancy, and an apostle in the old Ontario District. We shall speak of him later on in our history.

We find Brother Buck next (1854–55) in Elmira, First Church. As it not unfrequently happened in those times, so now, the attention of the in-coming pastor is first directed to the condition of the church and lecture-room edifices, in their adaptation to the work and uses which they subserve. At considerable expense both the church and lecture-room edifices were readjusted, to the great convenience and relief of the society and Sabbath-school. And this seems to be what the apostle means by “a worldly sanctuary” (Heb. ix, 1); that is, a tabernacle or church structure adapted to the wants and condition of the working membership *in this world*. The instrument must be adapted to the ends sought in and through their use.

“During the first winter,” says Brother Buck, “a powerful revival was witnessed, resulting in, perhaps, one hundred conversions, adding largely to our membership. The chapel rooms, being now accessible directly from the audience room, proved to be a very great convenience. More were converted in the

chapel than in the audience-room. The additions to the society by letter and probation were singularly disproportionate as to the various social relations. There were thirteen fathers, thirty-two mothers, and forty-nine young people. One of the boys was De Witt C. Huntley, now (1885) Rev. Dr. Huntley, pastor of the Metropolitan Church, Washington, and chaplain to the United States' Senate."

The next remove finds Brother Buck in the First Church, Rochester, 1856-57. He had lived in Rochester, was a clerk there for some years, and had been licensed and recommended to Conference by the official board there. His appointment was, he says, "like sending the prophet back to his own Nazareth." But he was not without honor, though it was in his own country. One of the chief members of the officary said, "Well, we are bound to like our preacher any way, for he is one of our own making, and we ought to be satisfied with our own work." At this time the society was worshiping in the basement rooms, and the church was midway in its enterprise of building. For want of funds work had been suspended. Inquiry into their affairs by the trustees found them several thousand dollars in debt. The report was startling and discouraging.

But notwithstanding this infelicitous state of their finances, the attendance on public and social meetings and on Sunday-school was quite commendable and encouraging. Some extra meetings were held, and there were some conversions, resulting in good accessions to the Church, but no general revival. The fact that the spiritual state of the Church was better than its financial was a good omen and pledge of better times. At the close of the sermon one Sunday evening, after a strong appeal to the unconverted, two young men, clerks in mercantile establishments, came forward for prayers, and were both converted. One especially became afterward a very useful and worthy member of the Church.

From Rochester Brother Buck was removed, in 1858, to

Geneva. He says: "There had been an extensive revival in Geneva the preceding year, under the energetic pastorate of J. H. Kellogg, and about one hundred probationers were to be looked after. The Church in Geneva was at that time considerably larger than it is at present. In 1858 there were reported two hundred and ninety-seven members and ninety-eight probationers; total, three hundred and ninety-five. In 1861 they reported three hundred and fifty-nine members and thirty-seven probationers; total, three hundred and ninety-six. During my first year there were indications of another religious revival, which seemed likely to equal the one of the preceding year. The congregations were generally very large, the prayer and class-meetings were largely attended, and there were conversions every week. Extra meetings were already commenced, and people were converted at the altar at the close of every public service.

8. In August, 1850, Rev. J. N. Brown was appointed to Lodi, where he served two years. At that time the charge consisted of two societies, one at the village and the other about two miles west. The latter was the stronger. Now the two are merged into one, and all meet at the village. Brother Brown says: "This was one of the most interesting and pleasant fields of labor I ever occupied. The people were remarkably social, kind, and very considerate of their pastor." The year previous they had built a small, but very suitable, church edifice in the village. This indicated that "they had come to stay," and was very distasteful to the Dutch Reformed Church, an overshadowing power, numbering about six hundred members.

"During the first year," says Brother Brown, "an interesting revival was the result of a few extra meetings at the West Church; and after this similar meetings at the village were fruitful of a wonderful work of grace. The spirit of revival spread like fire in a dry place, the young and old alike bending before it, like the ripening grain before the wind. Over

one hundred professed conversion. It was in vain that the old and established Church, especially their pastor, opposed the meeting, advising the people not to attend the 'exciting meetings of the Methodists,' and claiming for themselves a prior and exclusive right to the territory. During my first year's labor the church debt was paid, and an increase of membership of between seventy and eighty souls, including eighteen heads of families.

"The district camp-meeting, which was held within our bounds the second year, 1851, resulted in a wonderful awakening throughout the entire community, and in many conversions. Our method here in these revivals was the same as in other places, God working with and through the pastor and laity without sending for foreign help."

Our next Annual Conference was held in Honeoye Falls August, 1852, and Brother Brown was appointed to Dundee and Starkey. Here he was met with discouragement. The societies had greatly lessened, and an unprovided debt hung heavily on the Church. Some of the leading members had died. Over thirty families of the Church and congregation had moved away during the two preceding years. But the Church debt was paid, and during the two years of his stay there over sixty souls professed conversion. "So," he says, "we thanked God and took courage. The last Sabbath I spent there was a glorious day. Our parting was amid the shouts and hallelujahs of the brethren upon whom had descended a baptism of fire."

The next appointment of Brother Brown, 1854, was at Palmyra. His reception there was very cordial, and he spent two years of pleasant intercourse with the people. In both years he had good revivals. At the revival meeting in the second year a sensational evangelist had spent over two weeks. His efforts to bring the Church into a higher experience of saving grace did not prove successful, owing to the incongruous method of presenting those great truths. "After he left," says Brother Brown, "the Church righted up, came out into

the clear light upon definite, spiritual ground, and went forward with power. Sinners flocked to the altar, and many were converted. The two years were years of healthy, spiritual growth. Many pleasing reminiscences come up before me whenever I think of Palmyra. During those two years we saw many wonderful exhibitions of the power of God. Many by faith entered into the Eden of perfect love. Among the number was my dear wife; and in the light of that love she has been walking ever since. O! what a victory she gained at Palmyra!"

In 1856 Brother Brown was appointed to North Street Church, Rochester. A congregation of fifty greeted him the first Sabbath. "It was," he says, "rather a dull beginning, and my ideas of a city station dropped toward zero." The next Sabbath brought an increase. The society had become distracted by some dissatisfaction, and had wandered into other churches. The Sunday-school offered the fairest promise of a better state of things, under the efficient superintendency of Foster Sprague. The new pastor thoroughly surveyed the ground, purged the records, and comprehended the situation. He then laid the whole matter before the Church, assuring them if they would have patience and do their duty, trusting in God, that God would reunite the society and fill the house again. They rallied and acceded to the advice, and the house was soon filled. "A good revival followed, which greatly quickened the Church and added some to our members. The second year was still more prosperous. Over sixty were converted, while some of our members entered into the rest of perfect love."

In Irondequoit, three miles north of the city, a wonderful work was witnessed. "The Spirit came down upon us one Sunday afternoon," he says, "while I was preaching; and forty-two rose for prayers at the first invitation. Among them were many of the leading men of the town. This was the commencement of the meeting, and the work went on grandly

until the whole town was pervaded by its influence, and the city itself was greatly stirred. There were over sixty converted during the meetings, and I organized a class, in the place, of thirty-five or forty members, the first ever organized in the town." A much larger result, it is supposed, would have been realized but for the interference of city ministers and laymen who, through sectarian zeal in the interests of city churches, embarrassed and checked the progress of the work.

9. Brother L. Northway, who acted upon the motto, "Whatsoever thy hand findeth to do, do it with thy might," says: "I was at Benton Center in 1851; found the church property without a title, and in debt \$500. Paid the debt, and secured deeds for the church and parsonage. In 1852-53 was at Clyde. Paid debts of \$850; had a revival each year, left a net increase of one hundred members, and left a subscription of over \$3,000 toward their new church. In 1854-55 was at Port Gibson. Received eighty on probation, and built a church at Coonville that cost \$1,600. In 1856-57 was at Pultneyville. Paid debt on Williamson Church of \$1,500, and received by conversion eighty on probation." It is easily perceived from these data that, with the stir and resolute strength of Brother Northway, no Church would find time to sleep, or a disposition to be idle.

10. Brother Nutten had now fulfilled his term in the presiding eldership on the Bath District, and we find him, in 1853, at Corning. "Two pleasant and profitable years," he says, "were spent there. I followed T. McElhéney, who entered Conference in the class of 1837 with myself. He was physically a strong man, full of emotion, with a voice like a lion, and stirred things. A sweeping revival prevailed in the church and community. He gathered a large membership into the society. Many more professed conversion during my term, and our meetings were very full of interest. The chief workers there have gone to the 'land of rest.' The pastor who preceded me, the leaders, stewards, and a large number of women

who were mighty in prayer, have gone triumphantly to the Church above."

From Corning we find Brother Nutten removed in 1855-56 to Avon. "Here," he says, "was quite a different atmosphere prevailing." Yet in the course of two years he witnessed a sensible change. "We increased," he says, "largely in numbers and in spiritual interest. Quite an outpouring of the spirit was experienced in the village. Also a series of services were held in two school-houses. Many were brought into the Church, and a brighter day dawned upon the community. After eleven years had passed, and my district work was done, by invitation I returned to Avon, and stayed three happy years. Among the many converts during my earlier pastorate here was Rev. A. M. Bancroft, who is doing good service for the Master. Avon is now one of the most desirable charges in that section. A new and commodious church and a splendid parsonage adds to its conveniences and attractions."

11. At the Conference of 1852 William A. Runner was admitted to full connection and ordained deacon, and received his appointment to the Brookfield Mission. His parish boundaries required him to preach in two States—New York and Pennsylvania—four counties, and four towns. The Lord blessed his labors, notwithstanding this disparted condition of his circuit. Over one hundred were converted to God. But this result was not without great exposure. The weather was cold and the snow deep.

Brother Runner says: "At the time of holding a protracted meeting I was invited by a Universalist to stop at his house. One morning, on going into his sitting-room, *The Christian Ambassador* (a Universalist paper), was lying on the window-sill, and on reading it I found an article upon the first page entitled 'The Effect of the Resurrection.' The author undertook to show the comparative difference between 'Paul and Nero.' 'In this life,' he said, 'God gave Paul a more perfect organic construction than was given to Nero; but in the

eternal world God will give Nero as perfect an organic structure as that of Paul; hence one will be as holy and happy as the other.' When my host, Mr. Simmons, came in from his morning chores, the article was read to him. He indorsed it. I endeavored to show him the absurdity of the positions taken by the author, and in doing so I mentally prayed that God would convict him.

"This conversation continued till afternoon. It then clearly appeared that God had answered prayer, and that Mr. Simmons was under conviction. I invited him to attend the prayer-meeting, which was appointed to be in the school-house. At that meeting invitation was given to persons who desired the prayers of the people of God to come forward to the anxious seat. Mr. Simmons rose and said, 'I have studied the Bible enough to make consecutive years of study, in order to be able to prove the doctrine of Universalism. But I have heard arguments to-day against that doctrine that I cannot answer, neither do I believe they can be answered.' Then, raising his right hand he said: 'I, here before God, and in the presence of you all, renounce Universalism.' He then asked the prayers of Christians in his behalf, and knelt down at the anxious seat. O what a triumph of grace attended this act!

"The following evening, with thirty grown persons, he knelt, as before, at the anxious seat. But it was not long before he began praising the Lord for the great change that had taken place in his soul. Mr. Simmons was a leading citizen of the town, and a trustee of the public school. At the close of the Conference year he was superintendent of the Sabbath-school, and a class-leader. Thus closed a very prosperous year. During the previous years the pastor had distributed many religious books which, doubtless, helped to promote the revival work."

But these severe strains upon his physical strength and vitality, after a few years, began to develop new and strange symptoms. While at his work, in the Ridge charge, a few

miles from Mount Morris, to which he was assigned in 1853, he was suddenly stricken down, and his career of usefulness interrupted and greatly restricted till the fall of 1859.

12. In 1851 Andrew Sutherland was removed from Dresden to Catharine, Chemung County. This circuit had three appointments: Catharine, Odessa, and Alpine. The inhabitants were originally from New England, and their rigid habits of economy at first gave the impression of penuriousness, but afterward Brother Sutherland ascribed them to education. Here were strong families, and the name* has an ancestral as well as religious association. In 1810 Gideon Draper was appointed presiding elder of Susquehanna District, which included Catharine. It was the custom to begin their quarterly meetings on Thursday and close on Monday. At this time they merged it in a camp-meeting. On such occasions great results were expected, and commonly realized. The meeting was in "Johnson's Settlement." Johnson was a man of mark, and a strong Methodist. In the midst of the meeting the alarming tidings came that a mob was coming to break it up. There was little to depend on from the civil law in such cases. The preacher for the evening had been appointed. The women feared to appear in the congregation. The mob came and took seats. All were in silent terror. Draper's plan was fixed. The preachers were in the stand with their presiding elder. The latter arose and addressed the audience briefly, stating that their plan for the evening was to omit preaching and go into a general prayer-meeting. He remarked that he was glad to see so many of his Irish friends there that night; that he himself was of Irish descent, and was always glad to meet his old countrymen, and that he should feel safe in their good-will in assisting him to preserve the order of the meeting. He then stated that the order of the meeting would be to march round the circle in

* Supposed to have been derived from Catharine Montour, the wife of an Indian Sachem; of French descent, but taken captive in war when ten years old, and brought up an Indian.

orderly procession, with music, encircling the congregation, and then join in prayer to God, that every one thus encircled might be converted. He then said he would proceed to call off the order of the march. The trumpeters* were to take their place at the head of the procession; the singers to follow; then the preachers, exhorters, and official members and laymen; then the women. They were to march in perfect order, and when they had reached the point of beginning, to then form for a prayer-meeting. "And now," said the elder, "make a wide circle so as to encompass all, for we expect all will be converted to-night." The trumpeters started with the loud blast of their trumpets, and above their sound the singers struck up the awful judgment hymn. The movement was solemn, and, to the astonished mob, mysterious and terrible. The fear of God fell on them, as on the Canaanites in the days of Moses. They looked this way and that, and saw that they were soon to be encircled, and the result they could not comprehend. Terror stricken, they fled, and left the ground, to return no more. The prayer-meeting continued all night. Johnson's family were all converted, and the revival spread abroad.

But to return to Catharine as it was at the time of Brother Sutherland's pastorate.

He says: "We had a good work of revival during my first year at Catharine, and had some fruit at Alpine, though not extensive. Here the family of Rev. J. Nevins resided, and this gave me an opportunity to become well acquainted with him. I found him to be more of a reader than I had supposed, and a man who kept up with the times," though on the tobacco question he still held, "conscientiously" he thought, to former usage. Age, sometimes, pleads for lenity.

His next appointment, 1853, was at Bath, where the first year "there was improvement, and some professed conversion," and the second year "were held some extra meetings,

* In those days they had seven men, with trumpets, to lead the march.

and we had a good work of revival. The revival influence continued up to Conference.”

“Here,” he says, “we held our first children’s meetings, according to the present Discipline. My wife was the leader of this class, and if a spiritual atmosphere was ever manifest in any meetings we have ever held, it was manifest in the meetings of this class. The members were children mostly of pious parents, and have continued faithful to this profession, and have become strong, useful members of the Church.”

Brother Sutherland had two cases from the Calvinistic school. One, the county clerk, professed sanctifying grace, and had frequent interviews in his study, always closing with prayer, and was Arminian in his experience. The other was darkly cherishing the despair of a reprobate. After a series of conversations his mind lighted up with hope that he might not be a reprobate, and finally he came into the clear experience of salvation in Christ, though this happy result was after the removal of the pastor to a new field of labor.

His next field of labor was Towanda, Pa., 1855–56. He says: “We have never been in any place of more culture, or of more liberality among the Christian denominations, than we found here. The clergy of the town sat together on the platform of the Episcopal Church at a Bible meeting, and I have taken my turn with the speakers. The difference between New York and Pennsylvania, I suppose to be the difference between Bishop De Lancey and Bishop Potter. Our society at that time was small but generous. They conducted all their financial matters with less friction than in most places that I have known. I could specially mention Brother Harry Mix, as the faithful and happy Christian man. He had an easy way of introducing the subject of religion. It was done with a smiling face, and no one could doubt that to himself his religion was his chief source of enjoyment.

“The society at Towanda held to the East Genesee Conference with great tenacity. They would not consent to be set

off to Wyoming.” Though some accessions were made to the Church, and a season of peace and harmony was enjoyed, Brother Sutherland says: “It does not appear to me that I ever accomplished much for the Church;” a reflection which many a faithful prophet has made, though a prophet cannot always justly estimate the good he has done.

13. We left Brother Tousey, 1851, at Dundee and Starkey, which was, at that time, a large and flourishing charge. He says: “Brother Stacey had preceded me at Dundee, and Brother R. T. Hancock at Starkey; consequently I had the work of two men on my hands. It required three sermons each Sabbath, and a vast amount of pastoral visiting. There were giants there in Dundee and Starkey in those days; the McLeans, Smiths, Pierces, Maples, Barneses, Millards, Dunns, Shermans, Wrights, and a host of others equally devoted and earnest, which made our Sabbath services at that point times of real interest and refreshing; while at Starkey, the birthplace of Methodism in that section, the Tuthills, Van Allens, Gabriels, Sawyers, Curtisses, Hyatts, Hunts, and many others, made a congregation which for intelligence and appreciation is rarely equaled.

“I did my best, studied hard (I was in my fourth year’s course of study), visited far and near, held extra meetings for about two months, preached as well as I could (I now think with more zeal than discretion), had about fifty conversions, and found myself much exhausted as the summer and Conference came on. I was very willing, and so were some of the people, to accept the change which came when the Bishop, in 1852, read my name for Trumansburg.

“Here,” he says, “I came under the jurisdiction of F. G. Hibbard, as presiding elder. My two years there were memorable years in my ministry. We had a gracious and wide-spreading revival the first year, which seemed to go of itself, and resulted in nearly doubling the membership of the Church. The next year we raised the money, procured the plans, and

made the arrangements for building the brick edifice which stands there to-day."

"My next appointment was Penn Yan, in 1854. I spent here two pleasant and profitable years. There was nothing special to do, only to keep things moving. They were well-organized, had a comfortable church and parsonage, paid a good salary, contributed liberally to church benevolences, and did things on a large and liberal scale. We had revivals both years, and a number of additions, but no general sweeping work, like the one at Trumansburg. Moses Crow was presiding elder the second year of my pastorate there. In 1856-57 I was appointed to Palmyra, J. G. Gulick my presiding elder. The society there was well-united, with quite a spiritual and eminently social atmosphere. My time was devoted to my duties as pastor, and the Lord greatly favored us by the outpouring of his Spirit. The last year was especially marked as a time of great refreshing from his presence. The financial ability of the Church was nearly doubled. The church building would not seat the membership, but about one hundred of them were probationers, and it seemed premature to immediately enlist them in a building enterprise. My disciplinary term was up, and in this state of affairs I committed the Church to God and to my successor."

14. From Barrington Brother Daniel Clark, in 1851, was stationed at Wellsburg. He had now passed his second year's examination, and was admitted into full membership and ordained deacon. Bishop Janes presided at the Conference. He had recently come from the death-bed and funeral of the lamented Dr. Stephen Olin, and gave the Conference a touching account of the closing scene of that great and good man. Brother Clark says: "The preaching places on my new charge were Wellsburg, Dergy Hill, Orcutt Creek, and Toger's Bridge. Early in the year I found, on Dergy Hill, a forlorn man, a bachelor, by the name of Ira Hill. He was so much disheartened that he said to me, 'The people here are so wicked that,

were an angel to come and live among them he would backslide.' But ere long he was reclaimed, and so long as I knew him he was a happy and useful Christian.

"Extra meetings were held at Orcutt Creek. The Church there was revived, and there were also some conversions. At Buck's School-house, a suburban neighborhood and destitute section, we held a series of meetings resulting in the conversion of some. A class was formed and I made it a regular preaching place. That year I had a very pleasant home with Brother William French. He and his excellent wife did much to comfort and aid me in my work. At the close of the year I was united in marriage with Frances M. Hobart, of Potter, Yates County, who has been to me a helpmeet every way worthy."

In 1852 Brother Clark was appointed to Havana, Schuyler County. In the extra meetings held he was helped by Brothers Brunson and Ryal, local preachers. The meetings were productive of much good. Believers were quickened and some sinners converted. During the year there was considerable accession to the Church. At the ensuing Conference, 1853, Brother Clark was ordained elder, and appointed to the Burlington charge, and re-appointed in 1854. His preaching places were at Moore's Hill, Burlington, South Hill, in the old church, at Vroman School-house, and at the Hilton school-house. On Moore's Hill and at the Hilton school-house, they held extra meetings and had conversions. "That charge," says Brother Clark, "was blessed with a goodly number of intelligent and devoted members; most of them have done their work and gone to heaven."

In 1855-56, Brother Clark was sent to Mainsburg Circuit. Early in the first year the pastor of the Troy charge, which joined him on the South, resigned, and Brother Clark was appointed to have the responsible oversight of this vacated but important pastorate, in addition to his own. This he must do with such assistance as he could call into the field from local

preachers. "That year," says Brother Clark, "was one of much labor and trying responsibility. And yet, so kind were the people, and so good was the Lord, it was one of considerable enjoyment, so that we still look back upon it with pleasure."

The second year was on Mainsburg charge alone, and there was some spiritual prosperity. "A few sisters of the Church," he says, "held prayer-meetings in a school-house on what was called the State Road, where the inhabitants generally did not attend any religious service. Here God poured out his Spirit in a wonderful manner. Many a sinner was converted, and some of the people fell under the power of God. During the year our Church at Rathbonville was completed and dedicated; also our Church at Addison, in the basement of which our people had worshiped for some time. We had a good working force, and there was more or less revival spirit among us the whole year. At the next session of our Conference, held in Bath, N. Y., the circuit was divided into two pastoral charges; one was called Addison and the other West Addison. At the ensuing Conference I was appointed to the Barrington charge. That was, comparatively, a light field of labor. It embraced three preaching places: Barrington, Pulver school-house, and Chubb Hollow. While I was there my home was with Brother Henry Pulver. He and his family showed me great kindness; the people, also, were kind. Though there were no marked results that year, it was, on the whole, a pleasant and profitable term."

CHAPTER II.

Contributions of pastors.

1. WHATEVER of honor, moral good, or public advantage may descend to children from the saintly lives and popular favor of parents, has been realized in the history of William C. Mattison. He is the son of Rev. Seth Mattison, who was one of the brave forty-nine who constituted the Genesee Conference at its organization in 1810. He was esteemed for his mental culture, his popular talent, his unsullied fidelity, and his deep piety. He "died in the presence of all his brethren," honored and lamented, in 1843. William C. Mattison was born February, 1822. His education was carefully attended to, and he devoted his life to God in 1847. In 1850 he received license to exhort, at the hand of Rev. T. Tousey, in Painted Post, N. Y. Three months after he received license to preach, and a recommendation to be admitted on trial in the Annual Conference, at its session in Bath, in August of the same year.

His first appointment was to Covington Mission, in Tioga County, Pa., N. Fellows presiding elder. The charge consisted of Mansfield, Covington, and Blossburg. In Mansfield was a new church, built during the pastorate of his predecessor, Rev. O. Trowbridge. At Covington they worshiped in a school-house, and at Blossburg part of the time in the school-house and part in the freight house of the Blossburg Railroad. There was some addition to the Mansfield appointment from revivals. Brother Mattison says: "Four years after my term on this charge I was appointed one of five commissioners to determine the site of a Conference seminary, bid for between Mansfield and Wellsborough, the county-seat. I voted for Mansfield, which turned the scale in its favor. The first building was burned before finished. A second was built, at great sacrifice,

and is now a State Normal school. Rev. Richard Vidian, afterward a member of East Genesee Conference, was an earnest and successful local preacher during my pastoral term.

In 1851 Brother Mattison was stationed at Wellsborough. "Only four male members and about thirty-five energetic women held the fort here; among them was the mother of Rev. J. Robinson. Otis L. Gibson was converted here, under the labors of my predecessor, Charles Nash. I gave Gibson his first license to exhort. On going to Lima, to finish his education, he found, on arrival, he had just \$4. At the close of his first year he met all demands by book-keeping for the treasurer, and teaching penmanship in the writing department."

In 1853 Brother Mattison, with J. Jeroloman as junior colleague, was on the Whitesville and Andover Charge. It was Brother Jeroloman's first year on trial, but he here "gave evidence of his great zeal and hortatory power, and promise of becoming an excellent preacher," all which was verified in his future useful life. Their nine appointments on the circuit were supplied weekly, and by an alternation of two weeks. In Tyrone and Wayne Circuit, 1854-55, "as the fruit of a revival at Wayne, fifty probationers were added to the Church." The Charge consisted of five appointments: Tyrone, Wayne, Six Nations, Pine Grove, and Square Top School-house. Enos Mead, the lover of missions and the Bible cause, flourished here. He said to his pastor: "I can't talk in meeting, and can't find words to pray; but I know how to make a dollar out of fifty cents honestly, and God shall have that talent." Associated with Brother Mead, as the pastor's helpers, were others worthy of mention: brethren Van Lew, White, Wilber, Sherman, and Rev. Charles Weller, a local preacher, a man of wealth and of godly power.

At Jacksonville, 1856-57, Brother Mattison says: "The second year I witnessed the best revival of my ministry. One hundred and twenty converts were gathered in. In those days evangelistic work was accomplished by home talent as the

instrumentality William Farrington, J. Ganoung, and John Usher, laymen, made their names precious by devotion and success at the altar. The two years closed in wondrous peace in Church and community." The church edifice, also, was remodeled, at a cost of \$3,000, and rededicated by Rev. Dr. H. Mattison.

2. In 1852 we find Brother A. D. Edgar stationed at Orange (now Monterey). Here he finds himself soon settled "in one of the best parsonages on the district, built by that industrious man of God, Austin E. Chubbuck." Brother N. A. De Pew had preceded him, and left the charge in good condition. The circuit embraced six regular preaching places, to be supplied once in two weeks. There were many things encouraging to stimulate action and thoroughness, so that, he says, "We soon found ourselves in the midst of a glorious revival. Here we had the Rev. N. B. Dodson, who joined the Genesee Conference in 1813, and died in 1862. He was at this writing in feeble health, but waiting patiently for the coming of the Lord."

Methodism was early planted on this circuit by Jedediah Miller, a layman, and a devoted servant of the Church. He was a man of large business, employing many hands, and, as their preaching was all on week-days, it was his custom to release his hired help to attend the service and allow their wages to go on, charging himself with the loss of time. As at first there was no parsonage, he took the preacher and family into a part of his own house, and afterward gave to the circuit a fine lot for a parsonage, and another, we believe, for the church edifice. He died in 1854, beloved and honored by all.

"We closed our labor on this charge," says Brother Edgar, "with much good-will and kindly feeling, having received fifty-four into full membership, and left all things pertaining to the Church in a pleasant and prosperous condition. It was from this charge that sister Caroline Brown offered herself, and was accepted, to be a missionary to Africa. Her race was short. She died in Africa as a witness to the faith."

3. In 1853-54, we find Brother T. Stacey at Clifton Springs. Here his first work was to secure a parsonage. The society was small and poor, and, in the light of this comparison, the work of obtaining a parsonage was the more difficult and praiseworthy. At those times Clifton Springs stood connected with Orleans, or with Manchester. "Had a good though small revival," he says, "and a very pleasant two years in the church and Sanitarium; laying the foundation for something better." In 1855 he was appointed to Alexander Street Church, Rochester. "Here a glorious revival in that new mission Church was enjoyed." But, owing to excessive labor in protracted meetings and a defective ventilation of the church, he was obliged to retire at the end of the year on the superannuated list. The second year of his retirement he served as chaplain to the Foster Sanitarium, in Clifton Springs. Here he regained his health.

4. We left Brother Stilwell at his new appointment, Jackson, 1852. He says: "This was the second time that I had been appointed to this charge; and, during the two years, a goodly number of persons were brought to Christ and a neat and substantial church was erected at Daggett's Mills. Three good country charges are now found, mostly within the bounds of that old battle ground. Our next charge for two years, 1854-55, was Ulster, embracing East Smithfield (where Rev. F. G. Hibbard dedicated the church). Good results followed our labors here, and our sanctified friendships enjoyed which are still cherished. It was here that the light of our home was well-nigh put out in the death of our first son, William Hosmer. Our next two years, 1856-57, were on the Knoxville charge, including (the first year), Osceola, Elkland, and Nelson; and the second year, in addition, Farmington, Chatham, and Middleburg. These were years of gospel triumphs, and one hundred and ten were added to the societies. Brother S. B. Guernsey was my assistant the last year. Farmington is now an important part of the Tioga Charge (Genesee Conference); Chatham and Mid-

dleburg make the Little Marsh Charge; Nelson and some other point a Charge; Osceola and Elkland one, and Knoxville another. These now comprise a membership of more than five hundred and fifty.

5. Brother G. W. Paddock was of Methodist parentage, born at Vienna, N. Y., December, 1823. He says that among the things of his earliest recollection were his being led by his parents to the neighborhood school-house and to his father's barn, where Methodist meetings were held, and also family prayer at home. His immediate ancestors were of great longevity, and honorably known. Governor, afterward United States Senator, Fenton, lately deceased, was a nephew of his mother. At twenty-two years of age he was converted at Wolcott, Wayne County, under the labors of Dr. Bragdon and Rev. S. C. Adams, and immediately joined the Church there. There he received license to exhort, and afterward to preach, and from the Quarterly Conference at Walworth he was recommended to the East Genesee Conference, in August, 1852, Dr. J. Dennis, presiding elder. His first appointment was Castleton and Orleans. The second year he was re-appointed, with William Bradley, senior, while Brother Paddock acted as agent of the Ovid Seminary, then under the patronage of the Annual Conference. In 1854 he was re-appointed to Castleton and Orleans. He records "some revival and prosperity on the charge."

In 1855-56 he had the Chapinville and Reed's Corners Charge. This year he was ordained elder. In 1856 he was returned to the same charge, and records a "good revival at both points of the charge. Reconstructed the parsonage at Chapinville, and dedicated a church at Reed's Corners, Dr. Hibbard officiating."

6. Brother William Manning was received on trial in the East Genesee Conference at its session in Bath, N. Y., in 1850. He was young, but courageous, ardent in his temperament; candid, truthful, and resolute. With good abilities and a good

knowledge of men, he was a candidate of much promise, to which he has never been false. His standing among his brethren was honorable, and he has only friends in his Conference. His first appointment was on the Whitesville Circuit. Of his early itinerancy we leave him to tell his own story. He says :

“After four weeks service on this circuit I was transferred by my presiding elder, Rev. Nathan Fellows, to Wellsborough Circuit, which I reached the first of October.

“Wellsborough Circuit was forty miles long, extending from Charleston, Tioga County, to Pike Mills, on Pine Creek, in Potter Co., with ten regular appointments or preaching places.

“There were but two churches on the circuit, namely, at Wellsborough and Dartt Settlement. The other appointments were in school-houses and dwelling-houses, and in summer in barns and groves. I rode the circuit mostly on horseback, with portmanteau behind the saddle. My salary, or rather my quarterage and table expenses, allowed and paid, amounted the first year to \$300, and the second year to \$350. This was paid almost wholly in grain, meat, and ‘store orders’ for groceries and other goods.

“Money was very scarce, and not much of it was needed, for we lived as our members lived, and were content.

“Joseph Wilcox was then living in East Charleston, on this circuit. He was a steward and an exhorter in the church. In all my experience I have found no truer man than Joseph Wilcox.

“I reached the circuit near the close of the week, with my wife and my goods, and found that my Sunday morning appointment was up Pine Creek, thirteen miles from home.

“It was Saturday ; my wife had no wood for the fire over Sunday. I hitched my horse to an old borrowed sled, drove a mile to the woods, where I had permission to get fire-wood, cut a log, rolled the end of it on the sled, and started. No ; I did not start. My horse refused to draw wood in that way. I coaxed and urged and scolded and finally whipped him ; but

he stubbornly refused to draw or try to draw that load. I finally had to get another horse and hitch it in with him, and toward night we got the log to the house.

“Brother Wilcox was waiting there to accompany me up the creek to the Sunday meetings. It was our first greeting, and I was in sad plight for it both in mind and body. Brother Wilcox saw the state of things at once. He ordered me to get into the house and wash my face and change my clothes. He seized my ax and before I had finished my toilet he had chopped and split a fine pile of the wood. We left my horse to rest and recover his spirits, and started on foot, walking thirteen miles that night before bed time to the place for the morning preaching. I could not preach much that Sunday, but Brother Wilcox followed each little sermon with a rousing exhortation, sang and prayed and led the class-meetings, and held up the hands and cheered up the heart of his boy preacher wonderfully. He was then sixty years old, but his heart was young and his physical force was equal to almost any task.

“For two years he was my right-hand man, assisting me in revival meetings with his wise counsel, his fervent prayers, his stirring exhortations and songs; always cheerful, helpful, hopeful; never obtrusive, but always ready, willing, and able to cheer and help his pastor.

“One of my appointments was in Beech Woods, on the Summit, or dividing line between Pine Creek and Cowanesque River.

“Here we held a protracted meeting in the winter of 1851, in a log school-house. The seats were ranged on three sides of the room facing inward, and the great fire-place occupied the fourth side. Every night of the meeting I stood with my back to that fire and my face to the congregation. Before the meetings closed the back of my coat turned yellow from the shoulders to the skirts. But the meetings were wonderfully interesting, and nearly all the families of the settlement were brought to the Saviour.

“The same winter we had meetings of great power at Furlmantown, on Pine Creek.

“Among those converted at this meeting were two daughters of John Benn. Mr. Benn was a lumberman, living in his lumber-camp some two or three miles south of the creek, on the side of the mountain. He bore the reputation of a rough, profane, and reckless man. One day he sent me a challenge to ‘come up and see an old sinner, if I dared.’ Some of the brethren advised me to keep clear of him, as he would only insult and abuse me.

“But the challenge seemed so much like an invitation that I left Brother Wilcox to manage the meeting that night, and in the afternoon I walked up through the woods to the lumber-camp. Mr. Benn did not come in till about eight o’clock, and then sat by the fire in silence a long time. At length he asked me why I had come up there, and I replied,

“‘Because you sent me an invitation.’

“‘Well,’ said he, ‘I didn’t think you would come. They must have told you what a wicked old *cuss* I am; and I thought you would be afraid of me.’

“I replied, ‘The Saviour came to a great deal worse men than you, and I am not above my Lord.’

“‘Yes,’ said he; ‘but they didn’t know Him, and I am a backslider; I have crucified him afresh and put him to open shame.’

“As he said this I saw that his lip quivered and tears glistened in his eyes.

“We talked a short time longer, and he asked me to pray. During the prayer I heard him sob, but he turned his face from me as he rose and left the room. The next morning we breakfasted before daylight, and I returned to the settlement. That night he came to the meeting, and made, before the crowded congregation, a confession so sincere and humble and penitent, that the preacher and the people wept with him before the Lord. The Lord met and blessed him. From the

time of his confession he was a very humble Christian, and remained so, as I was informed, till the day of his death. I appointed him class-leader, in which position he was very acceptable and useful. He never ceased to regret his wasted years. After thirty-five years the scene of that prodigal's return remains fresh and vivid to my memory and in my heart.

“At the Conference of 1852 I was appointed to Mansfield, the charge embracing Mansfield and Covington. At Covington we built a neat and commodious church, and the dedication was followed by an extensive revival which nearly doubled our membership.

“During this revival, which was in the spring and summer of 1854, one Sunday evening, at the close of the meeting, I was requested to notify the people that a little girl was lost in the forest, which stretched from near the Tioga valley for many miles in a south-easterly direction.

“The men were on hand at sunrise next morning to the number of a hundred or more. We met in a little clearing at the edge of the great forest, and in front of the house from which the child had strayed the day before. We learned there were five children in the settler's family, and all but this one had obeyed their mother's command not to go away from the yard on Sunday.

“This little one, eight years old, had started to gather winter-green berries, though reminded by her sister of the mother's injunction.

“The family had been looking with lanterns, and calling the child's name all the night, and now, as we passed the open door, we could see the distracted mother rocking back and forth, and wringing her hands and groaning, calling, ‘Helen! Helen! My child! where is my child?’

“We were spread out in a line in front of the woods, and started in abreast with orders to keep in sight of the men on our right and left, and whoever should find the child must fire one gun, and if she was alive those nearest to the finder should

fire two more guns in quick succession. Thus we marched into the forest a mile or more, and wheeling around to the left came back in the same order, scanning every nook, under logs, and upturned trees, for some token of the lost one.

“It was nearly noon, and our hopes were growing faint, when we were startled by the firing of a gun. We held our breath and listened—she was found—but was she alive? In a moment came two more guns and we all ran for the clearing.

“As we reached the field a strong man was carrying the child, and, coming nearer, we saw that her clothing was torn, and her hands and face were bleeding from the scratches of bushes and briars, but she held on her arm the little pail with the berries she had gathered. The mother met us and, clasping the child to her heart, fell fainting to the ground.

“Those strong, brave men bowed their heads and wept in sympathetic joy. Never before had I realized the fullness of the meaning in the words of the Lord Jesus:

“‘I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.’”

Early in the year 1853 the project was started of building a seminary at Mansfield, in Pennsylvania. The idea originated with Mr. J. S. Hoard, a layman in the Methodist Episcopal Church in that village. Mr. Hoard consulted with his pastor, Rev. William Manning, who engaged heartily in the enterprise. Meetings were held, the subject thoroughly canvassed, and a subscription of \$20,000 was raised to build and equip the “Mansfield Classical Seminary.” The conditions in the subscription were that the seminary should be under the patronage and control of the East Genesee Conference of the Methodist Episcopal Church.

A committee was appointed, with the pastor for its chairman, to attend the session of the Conference, in August, of that year, and ask the Conference to adopt this young but promising child.

The people of Wellsborough, in the same county, learning

what was going on at Mansfield, were stirred up to make a similar request for themselves, and so at the Conference there were two committees, each asking the Conference for the location of the seminary.

The Conference appointed a commission of five, namely: Revs. Nathan Fellows, William Hosmer, Benjamin Shipman, H. N. Seaver, and W. C. Mattison, to visit the ground, consider the claims, and locate the institution.

The commissioners visited both towns, and were received and entertained with much enthusiasm. Large meetings were held and many speeches were made. Local pride developed local rivalry, and the local advocates were eloquent and urgent in exhibiting their claims.

The commissioners reported to the Conference at its next session, recommending the location of a Conference seminary at both villages, and the Conference adopted their report.

After carrying their point and getting the Conference to locate two seminaries, twelve miles apart, the Wellsborough people quietly dropped the subject.

The friends of the enterprise at Mansfield called a meeting of their subscribers, elected a board of trustees, of which J. S. Hoard was made president, Wm. Manning, treasurer and agent.

The subscriptions were collected, and a commodious building, on the plan of the Genesee Wesleyan Seminary, at Lima, N. Y., but smaller, was erected. The school opened in the spring of 1855, with Rev. J. R. Jacques, A.M., as principal, and a fine company of students in attendance.

The seminary was more successful than its most sanguine friends had hoped. But in the midst of the spring term of 1857 it was destroyed by fire. The building had been insured for \$12,000, in four companies. Two of the insurance companies refused to pay, as their agent at Wellsborough, through whom the insurance was procured, claimed that the premiums had not been paid in full to him. After some litigation, one of the contesting companies compro-

mised by paying one half the face of its policy; a judgment was, after much delay, obtained against the other contesting company, but the company failed and the insurance was never recovered.

Notwithstanding their disaster and discouragements, the friends of the seminary rallied, raised a new subscription, and erected another seminary building on the ruins of the first and re-opened the school.

But the burden was too heavy, and, after a heroic struggle, they accepted the proposition of the State of Pennsylvania to assume their obligations, and make the Mansfield Classical Seminary one of the "State Normal Schools."

Under the fostering care of the State, the school buildings have been increased and the accommodations enlarged, and the institution is now (1886) prosperous, able, and a public benefaction.

7. Brother James Landreth is of Irish descent, and was converted while at the seminary at Lima, in 1840, under a sermon by Rev. D. P. Kidder. In 1848 he was graduated at the University of Michigan. While there he received license to exhort, and in 1847 license to preach. In 1851 he was graduated at the Auburn Theological Seminary, and was called by the presiding elder to labor on the Port Byron charge, with Rev. Elias Bowen. A good revival crowned the labors of the year.

In 1851 he joined the East Genesee Conference, and from this date he has served thirty consecutive years. His appointments have been: Addison, Starkey and Barrington, Hector, Clifton Springs, and Manchester, Rushville, Naples; in 1860 Principal of Mansfield Classical Seminary; in 1861, Wellsborough, and following, Walworth, Pultneyville, Sodus, Beltona, Dundee, Potter, Canisteo, this last being in 1871, his last in the East Genesee Conference. After this, follows: Dansville, Friendship, Allegany, Scottsburg, Rogersville, Fowlersville, Wheeler. At the close of his first year on this last charge, on account of family affliction, he retired from active

service, and holds a superannuated relation at this present time, but says of himself and faithful wife: "Though deeply afflicted, we are both rejoicing in the Lord."

During his term at Addison there was a gracious outpouring of the Spirit, adding many to the Churches in the village, and resulting in the new society on "Addison Hill." Here, there was no place for preaching, not having even a school-house; but by the kindness of Mr. Carpenter Smith, who was building a new house, the friends were permitted to occupy an unfinished portion of the new building for a meeting-house. It was midwinter, but the fire of the Lord came down, and fanned the few feeble embers into a glorious refulgence. On this occasion many were converted. Mr. Smith, wife, son, and daughter, were numbered with the children of God. So powerful was the conversion of Mr. Smith, that on the next day he went from house to house telling all what the Lord had done for his soul. Before the next Conference a new church beautified the place, and Addison Hill became the center of a new circuit.

During his labors at Clifton Springs the gracious influences of the revival spirit brooded over the entire community; many souls were converted. The late Drs. Tefft and Dayton were congenial helpers in the work. At Manchester the society was greatly revived, and many added to its numbers and to the Conference. Manchester became at the next Annual Conference a separate appointment, with Rev. John E. Hyde, pastor.

At Rushville he closed a pleasant term, leaving the church in a prosperous condition. At Walworth he witnessed a gracious outpouring of the Spirit, resulting in ninety-two conversions. Among the converts was an old sea-captain. At Bellona (Benton), the Lord visited his labors "with a glorious work of grace. Having united with the Presbyterian Church in the services of the Week of Prayer, the baptism of the Holy Spirit came upon both ministers and people, and the Lord added to the Churches one hundred and twenty souls—forty to the Presbyterian and eighty to the Methodist. The newly enlarged Meth-

odist Episcopal Church was filled with a believing and happy throng. At Dundee, by the labors of the Auburn Praying Band, much good was accomplished. It was the first step upward of that discouraged society, which is now rejoicing in abundant prosperity.

“In contrast with all these seasons of refreshing, came the unexpected separation of that heroic band of Christian workers that composed the members of the East Genesee Conference of the Methodist Episcopal Church.”

Brother Landreth is a man of sincere piety, acceptable gifts, and ardent desire to promote the Lord's kingdom. He, with others, passed through the dreadful ordeal of the late war, and was among the foremost in his zeal against the odious institution of slavery.

8. The Rev. P McKinsty gives us an idea of a most heroic district in the southern portion of the Conference, and heroically he entered upon his presiding elder's work. His sound sense and judicious administration were well suited to his office. He says: “In the summer of 1854 I was appointed to the Troy District, the most of which was in Northern Pennsylvania, and contained the following named charges: Troy, Mainsburg, Knoxville, Chatham, Brookfield, Ulysses, Wellsborough, Wellsborough Circuit, Tioga, Mausfield, Springfield, Canton, Loyalsock, Laporte, Frenchtown, Towanda, Burlington, and Ulster—eighteen in all. I was the first appointee to this district, as it had previously been embraced in the Elmira District.

“The N. C. R. R., running south from Elmira, had just been completed, and the only other railroad was the Blossburg, which extends from Corning to Blossburgh; used, principally, for the transportation of coal, though one train daily each way carried passengers.

“My district, from east to west, was over one hundred miles in length, and had to be traveled most of the distance by private conveyance.

“While but few of the roads could be called first-class, the

most of them were passable. Of the eighteen preachers who served on the district, six of them were in elders' orders, five of them were supplies, and the balance were either probationers, or candidates for elders' or deacons' orders. Most of them were good and faithful Methodist preachers, and co-operated with me in great harmony. At the close of my first year on this district, on account of some difficulty that arose with the presiding elder on the Corning District, it was thought to be advisable to make a change, and as I had not been complicated or concerned in the difficulties, it was judged advisable to appoint me to the Corning District. Though it might not be considered a year of general revival, yet on many of the charges were gracious outpourings of the Spirit, and many additions were made to the Church in a large share of the appointments. At Loyalsock, at one of the quarterly meetings, a lad and his sister came fourteen miles over the mountains and returned home on foot, having found the Saviour precious in the forgiveness of sins and the gracious renewal of their hearts in his love.

“There were some items of interest worthy of record that I was made acquainted with during my year on this district. One was that of a little daughter of an infidel father, who was sick and evidently near to death.

“When she was thought to be dying, she called the attention of those about her bed to the presence of some beautiful people, as she called them, who were in white robes, and had come for her to go with them; and then turning to her infidel father, she said, ‘O, pa, lift me up, lift me up! that I may go with them!’ And in compliance with her request he took her in his arms, and raised her up, and just then she took her flight with her heavenly convoy.

“Another account was given me of most enchanting music that was heard in the air one quiet evening in a retired country place, when there were no bands of music nor singing choirs in all that region. No one could account for the phenomenon.’

CHAPTER III.

Contributions of pastors.

1. THE session of Annual Conference for 1852 at Honeoye Falls was a great blessing to Brother John H. Day. He says: "I became more and more interested in every thing that pertained to the business of the Conference, and the meeting and greeting of its members were a source of comfort and satisfaction." And this, we may remark, is the experience of every genuine itinerant who has entered the ministry from conviction of duty, and from the love of God and his Gospel. The Annual Conference is the great central home-gathering of social life to its members. Brother Day had been asked by the brethren for the Canisteo charge, and was introduced to their representative, Brother Stephen Taylor, lumberman, who said: "We have not much of a charge, but I will guaranty that if you will trust in God you shall have a place to live, and something to live on, and plenty to do." Brother Day replied, "If the Bishop sees fit to send me I will willingly go." The Bishop saw fit, and made the appointment. Brother Taylor came to him after Conference and said: "You are our preacher now; when will you come?" "The last of the week." Brother Taylor said, "We live in a ravine in the woods, on the road from Bath to Canisteo, in a shanty, in a small village of shanties, and you must come to our shanty." This the new pastor did, but says: "It was a new experience. We had lived in a log-house one year, and I had often preached in a log-house, but we had never lived or stayed in a shanty. But we met with such a hearty reception and found every thing so cozy and comfortable that we soon forgot we were in a shanty. Brother Taylor went round with me and introduced

me to the brethren. Jeremiah Baker was a prominent man, and had been to Albany as a member of the Legislature; Brother Payne, a merchant; Brothers Concolus and Hinkley, of Huntville, and many others. These I found to be Christian men and substantial Methodists."

The circuit embraced Almond, Baker's Bridge, and Alford Academy one Sabbath; and the next, Hartville, Canisteo, and Crosbyville; requiring about sixty miles travel every two weeks. After much fruitless labor to find a place for the preacher's family, it was determined to build one, which they did, the preacher living in a shanty meanwhile. With much hard and faithful work some souls were converted, and the year closed in peace.

At the Conference of 1853, at Elmira, he was billeted with Brother Palmer, with whom and his two sons he entered into a warm friendship. To the boys he bestowed a special care. One of them a few years since he met at a Sunday-school convention, where he confessed that the book which Brother Day had given him, his prayers and influence, had shaped his whole life. This, he thought, was "sowing beside all waters." His appointment this year was at Thurston, Bath District, Calvin S. Coats, presiding elder. On reaching the charge, he says: "I was greeted with a warm welcome from the parents of William H. De Puy, D.D., so long associated with *The Christian Advocate*, New York. This was the smallest charge I had ever occupied, having only four appointments; but they wanted all the preaching on Sabbath. There was no parsonage or church to buy or build or repair; so I spent the year in study and pastoral work, filling the appointments, with a few extra meetings. A few souls were converted, and among them my own sister. There were many fine families on this charge. Father Mason was a noble man, with a substantial family. Andrew Gay, Willis Buck, and Brother Barter, John De Puy, and others gave me their influence and co-operation in every good work, and they asked my continuance."

In 1854, by the advice and request of his presiding elder, C. S. Coats, he was appointed to the Potter charge, Yates County. On reaching his new field of labor he found there existed a want of unity. The division had been of some time standing and was a great check upon the spiritual character and enlargement of the churches. He says: "After setting forth the fact in a sermon, as best I could, that I was the pastor of the whole people, and not of any clique or party, I commenced to make pastoral visits from house to house, till I had seen all the families on the charge. I then appointed a series of meetings at the central appointment of the circuit, the presiding elder concurring and assisting in the commencement. The meeting was largely attended, and after earnest prayer and weeping they all agreed to bury the past and forgive and be forgiven. From that time the spirit of revival prevailed on the charge. Two successful protracted meetings were held, and God raised up laborers. E. J. Hermans, now presiding elder of Elmira District, was specially blessed, and commenced to exhort, and soon was licensed to preach, and joined the Conference the following year. Fifty souls were converted, and the Church was greatly blessed and strengthened. The official brethren were strong men: Israel Comstock, Dr. Hermans, George Wyman, F. Hobart, Jephthah Potter, and others of like character. They all co-operated with me nobly, and thus the Conference year closed."

In 1855 Brother Day was appointed to Canoga charge, Moses Crow, presiding elder. He succeeded T. J. O. Wooden, a faithful and fearless man of God. He says: "I was surrounded by representative brethren, who felt a deep interest in my work: F. G. Hibbard, at Ovid; A. N. Fillmore, of Waterloo; and David Ferris, of Seneca Falls. They all encouraged me in my work; but there were many embarrassments to overcome the first year. However, the Lord helped me to overcome, and the year closed gloriously. Every member of the official board asked for my return. It was not a year of revival, but

of laying foundations for future success. The Church, at least, had been made stronger and more united."

At the Annual Conference for 1856 Brother Day was re-appointed to Canoga Circuit. He says: "I was returned to a kind and loving people, who vied with each other in making me and my family feel that we had a warm place in their hearts." With the assistance of Mr. Thomas Burress, a leading citizen, he succeeded in securing the means of enlarging and remodeling the church at Varick, at an expense of \$1,800, which greatly encouraged the members. The congregations were large, prayer and class-meetings well attended and spiritual, and some success in revival work. At Canoga they had the best system of finance the pastor had ever known. "The year closed in the fear of God and the comfort of the Holy Ghost." At Canoga the official board were: James Dennis, James Burtless, Henry Burtless, Levi Boardman, Father Timmes, and John Fry; at Varick: N. Robinson, James W. Emmons (called Father Emmons), Enoch Emmons, Dr. Emmons, James McDuffee, and James Facer; all good and tried men, who stood by me like men of God."

2. From Pittsford, in 1852-53, Rev. J. M. Bull was removed to East Palmyra. This "charge was a part of the old Port Gibson Circuit. It lies in a beautiful vale on the New York Central Railroad, between Newark and Palmyra. The society was small but energetic. They had all the salary on subscription before I reached there. During the two years of my pastorate there was a glorious revival. There were many Germans who were converted. Every thing prospered. In 1854-55," he adds, "I was appointed to Webster, and had two prosperous years. This was a laborious charge, embracing Ontario. Sometimes I had to travel twenty-two miles and preach three times on Sabbath. The territory embraces now, I believe, four distinct charges. All the interests were in a prosperous state, however, and at the end of two years I went to Benton Center. I had here two pleasant years, 1856-57.

At the close of my pastorate in that quiet town I was moved to Havana, in Schuyler County. Here I found a pleasant charge and made, while there, many friends. God blessed us with some additions to the church, and we had at least general prosperity. From the Methodist Episcopal Sunday-school in Havana graduated the present governor of the State of New York, David B. Hill. But far better than this, his father, a good plain carpenter, was soundly converted to God."

3. The Rev. K. P. Jervis is widely known in the Churches as a man of cultured mind, classic taste, and sound discrimination. His history also shows him to be worthy the trust and respect which the Church has awarded him. His religious experience was quite distinct. He mentions the period when he first "began to have a personal conscious experience of religious thought and sentiment." As weeks rolled on his trouble of mind increased. It was on Sabbath morning, while alone studying his Bible lesson for an early school, that his faith reached out to Jesus as a physician and Saviour, and immediately light flashed upon him above the brightness of the sun, and *he knew that God loved him*. This was the date of his discipleship, and soon after, at a prayer-meeting, Dr. George Peck, who was the pastor, took his name as a probationer. That experience he never doubted, but ever after thanked God for so great a blessing.

His call to preach was a developing consciousness through a series of years. As he turned from it and tried to dismiss the conviction, it grew upon him. He says: "There was no other way for me, nothing else for me to do but to become, in due time, a Methodist minister." We need not follow the various methods which he tried, by which he might evade the call. He finished his preparatory studies at Lima without spiritual profit. He says: "I was not, indeed, vicious or immoral, but I was becoming more and more ungodly, in the proper sense of that term. Yet my school oration at the end of the term was, in substance, a short sermon, which I have since used as such."

He went to Union College, stood well on the merit roll—above the average, both for behavior and scholarship; but his church attendance was much neglected. But even then, possessed by the idea that he must preach, he was turning his thoughts to the preparation of sermons. At the close of the first term, in the fourth year of his college course, “a foolish resolution,” as he says, “not to be a school student beyond the age of twenty took me home for a finality.” Dr. Nott wrote him a kind letter, advising his return to graduate with his class, but in vain. He entered an attorney’s office for the study of law, and continued in it three whole years, and was admitted by the Supreme Court as an attorney and counselor, March, 1848.

It was not until two years later that he turned his thoughts seriously toward the Christian ministry. In 1850 he received his first license to exhort, and in 1852 his first license to preach. In that same year he was received on trial in the East Genesee Annual Conference. His ideal of a minister of Christ is comprehended in two factors: first, that he clearly comprehends what he is working for, “a definite and fixed notion of what he would bring out as a result;” and, secondly, that he clearly perceives that his present methods are the fittest to accomplish such result. With such views, he says: “In August, 1852, at the age of twenty-seven years, I entered upon the work of a Christian pastor, by appointment of Bishop Morris to the Middlesex Circuit. I succeeded the Rev. John Spinks, and found a large charge in a very prosperous condition. My reception was kind, though, as I afterward learned, some of the older members were doubtful whether I was just the man for their place. These doubts, however, were soon dismissed, and we enjoyed a year of peace and some prosperity. A few persons were converted.” Brother George Polley, a licensed exhorter, was a principal aid.

In January, 1853, Brother Jarvis was married to Miss Martha H. Long, a daughter of Dr. Moses Long, of Rochester. She was a lady of education and culture, of clear intellectual

powers, and a devoted Christian. In all their subsequent life in the itinerancy she has been a genial helper, a blessing, and an honor. His salary that first year was, on the basis of the old *régime* for a single man, liberal; namely, \$250. "This first year of my ministry," he says, "was to me exceedingly pleasant. I had a thorough conviction that my office was of divine assignment. The good people of the charge were appreciative and very kind to me. So every thing went well. My quiet happiness was clouded only by the great loss of my dear mother, who died in Rochester, Oct. 16, aged 61, ripe in Christian experience,

"Hallowed and made meet for heaven."

The Quarterly Conference, at the close of the year, asked his return, but as he had preached five times a week through the year it was considered proper to change. Among his leading helpers on the circuit were Rev. Jacob Wager, John Wager, David Y Underwood, Michael Gage, Marvin Gage, Abraham Van Houtan, Levi Fountain, George Polley, and others.

Brother Jervis's next appointment, 1853, was at Painted Post. He says: "Among the few members were some who exercised in prayer and exhortation, and to their zealous activity, more than any efforts of mine, is to be attributed a blessed work of grace that we enjoyed through the late winter and early spring. A goodly number were converted and united with the church, among them Brother Ira P. Bennett and wife. The membership was during the year nearly doubled. A class was organized at Erwin Center, which grew into a strong society, the dedication of whose pleasant house of worship I had the pleasure to attend. My salary at Painted Post was \$435, with a moderate donation supplemented."

Dansville, in 1854, was his next charge. On his way he learns that "the negotiating men of the Church" had expected a very popular man instead, and that he was likely to be measured on the start by contrast. But he says: "I had courage and grace enough to begin very well, and the completed record of my

two years' pastorate in that place is not unpleasant to review from a stand-point twenty-six years distant. The first year we had some revival, and a very interesting class of about thirty young people was gathered into the society." His salary the first year was \$500, and the second year \$600, with donations each year, making his financial condition, he says, "more comfortable than it had been in later years." Among his leading helpers, among the laity, were Rev. George Brown, Solomon Hubbard, Lewis Brockway, J. Burgess, etc.

The church in Geneseo, to which Brother Jervis was appointed in 1856, does not seem to have been prepared for the new arrival. The Church, he says, "was laboring under various embarrassments, and owned no parsonage. My wife and child found a home with friends in Rochester, and I a temporary boarding-place, first with Dr. Fowler, and then with Brother B. S. White. Salary allowed, \$550. They were not able to raise the whole amount." But, despite all infelicities, good was accomplished. In a prosperous meeting of special labor, "a fine class of young people was gathered in, as probationers, and graduated to full membership in the Church."

4. The Rev. John Dennis, D.D., was appointed to the Rochester District, as presiding elder, in 1850. Among our strong and influential men Dr. Dennis has long held a foremost rank. As presiding elder, few have equaled, none have excelled him. He has filled our best pulpits, and borne some of the heaviest and most complicated cares in the varied work of our itinerant ministry, and has always carried the confidence of the Churches. Three times he has represented us in the General Conference as our delegate, and has served us at home on all committees of greatest responsibility.

He was born in Ovid, Seneca Co., August, 1810. His grandfather was an earnest patriot and soldier in the revolutionary war. His own education was finished at the Ovid Academy.

At the age of fourteen he was thoroughly awakened, under the preaching of Rev. Dr. Richards, principal of the Theo-

logical Seminary at Auburn, but was not converted till in his twentieth year, at Ovid, under the preaching of Israel Chamberlayne and Gideon Osband, during the great revival of that period. The immediate instrumentality in his conversion was a sermon preached by Glezen Fillmore, presiding elder, on the night of Jan. 15, 1830. This changed the whole contour and purpose of his life. "The Master called," he said, "and I hearkened to his voice." A year later he received license to exhort, and the same year license to preach, signed by M. Tooker, presiding elder. In 1833-34 he was engaged as a supply on the Bath Circuit, by Rev. J. Hemingway, presiding elder, and with Rev. E. O'Fling, senior preacher, and John Shaw, junior colleague. In 1834 he was on the Catharine Circuit, as supply. He says: "Extensive revivals were experienced and two churches built." On the 4th of June, 1835, he was married to Miss Rebecca Hogarth, his faithful and loving helper through the long and honored years of their joint labor.

In October of the same year he was admitted on trial in Genesee Conference, and appointed to the Trumansburg charge. He says: "It was a year of spiritual prosperity. An extensive revival prevailed." The next year the charge was united to the Ovid and Ulysses Circuit, with John W. Nevins, preacher in charge, and D. Hutchins and John Dennis, juniors. He was also returned to this charge the next year. "Very precious revivals were enjoyed at almost every appointment."

In 1837 Brother Dennis was received into full connection, and ordained deacon by Bishop Hedding. From the Conference of 1838 he was appointed to Lyons two years, then two years at Canoga; then returned the second time to Lyons. He says: "The severest temperance conflict I ever witnessed occurred during my ministry in Lyons. The liquor men burned the barn of Joseph Cole, a Methodist patriarch and champion of temperance, with a thousand bushels of wheat. But he faltered not, and fought the battle to the bitter end. Five fatal cases of *delirium tremens* occurred during my min-

istry there. The most powerful and extensive revival I have ever enjoyed occurred during my third year in Lyons. More than three hundred professed conversion, and two hundred joined the Methodist Episcopal Church."

In 1843 he was sent to Waterloo. Their church had been recently consumed by fire, but a new one was dedicated and freed from debt before the close of the year. It was "a year of large spiritual prosperity." The next year he was appointed to Swan Street Church, Buffalo. He says: "I knew no man in that city, and found no church organization. After three months I organized a strong and vigorous church of one hundred and forty-eight members, gathered a Sunday-school of three hundred, built a convenient church edifice, and dedicated it without debt; remained two years, among the most pleasant and satisfactory of my life, and returned a membership of three hundred."

His next appointment for two years was to the Rochester First Church. He says: "The appointment illustrates upon what small contingencies the relation and mission of life in the itinerancy sometimes depend. Up to near the last hour of the session my name stood for the presiding eldership of the Buffalo District, and S. C. Church for the First Methodist Episcopal Church of Rochester. A change occurred. He was appointed to the district, and I to Rochester, First Church. He, by consequence, remained a Genesean, and I became an East Genesean. I was a member of the General Conference of 1848, and had part in the amicable division of Genesee Conference." The following two years, 1848-49, at Geneva, have already been noticed. His appointment to the Rochester District, in 1850, was highly acceptable to both the pastors of the churches, and a prosperous administration was both anticipated and realized. In the third year of his term on the district he attended the General Conference, at Boston, to which he had been elected the second time as delegate. In 1854 he had charge of the Walworth and Macedon Circuit for one year. "A precious revival was enjoyed at Walworth."

5. The Rev. A. H. Shurtleff is known among us as one of our prompt, executive men. To a naturally sound mental endowment he has added a good academic education and a large and liberal knowledge of men. In his ministerial life he has been successful, and an earnest and acceptable worker. Brother Shurtleff was born in East Bloomfield, N. Y., January 23, 1826. "He was converted and joined the Church under the labors of Rev. Samuel Parker, at Bristol, N. Y., in 1842. His education was obtained at the academy in East Bloomfield and in Olivet, Mich., a branch of the Oberlin Institution. He was licensed to exhort by Rev. William Mandeville, in 1847, and as a local preacher by Rev. Jonas Dodge, in 1849. He was employed the same year by Rev. David Nutten, of the Bath District, in the old Jerusalem Circuit, with Rev. C. S. Davis. During the year they held revival meetings at most of the nine appointments, where more than one hundred were converted; Rev. L. D. Chase, of the Genesee Conference, among the number.

Brother Shurtleff joined the East Genesee Conference at Bath in 1850, and was sent to Caton, N. Y. Here he "had a good revival and a pleasant year. In 1851 he went to Mansfield and Covington, Pa. At Mansfield the church was repaired and seventy-five professed conversion, including Mr. Joseph Hoard, who, from gratitude, was the founder of the Mansfield Seminary. The same year Brother Shurtleff was ordained deacon by Bishop Morris and received into the Conference.

"His appointment for 1852 was Troy Circuit, which had six preaching places. Besides holding revival services at nearly every point, arrangements were made in June for a camp-meeting on the circuit. Dr. and Mrs. Palmer and other good workers were obtained. As the result one hundred professed conversion, making about two hundred for the year. W. H. Rumsey, a son of a hotel-keeper, was among the converts. He afterward (in 1868) joined the East Genesee Conference. The following year the circuit was divided into three charges. In 1853 he was sent to Watkins and Reading. A new church

was completed and paid for at Reading, and sixty-five conversions reported on the charge. He was ordained elder by Bishop Janes, in 1854." At this Conference Brother Shurtleff located, but returned to the regular work in 1863, at which date we shall resume his record of appointments for 1864. "During his two years here an old debt of nearly \$3,000 was paid, and repairs amounting to a like sum put on the church. Seventy-five professed conversion. In 1866 he went to Richmond, where a new parsonage was built. In two revival meetings more than one hundred were converted, Rev. C. H. Wright, now of Central New York Conference, was one of the number.

He also assisted at Hemlock Lake and Livonia Station, where one hundred and fifty were converted. Among the number, Rev. F. D. Mather, of the Genesee Conference. In 1867 he went to East Bloomfield, his native town. The church was rebuilt, the parsonage repaired and nearly paid for, and revival meetings held, which resulted in fifty conversions."

Brother Shurtleff was assisted in all his work for thirty-three years by his faithful wife. She was a lady of culture and unusual gifts, and an important adviser and fellow-helper. Her biographer says: "Her life was one of great activity; she assisted in planning and executing more than a dozen church enterprises of considerable magnitude, and she assisted her husband in over thirty revivals, in which more than two thousand souls professed conversion; some of the meetings continuing a constant tax, on nerve and brain and physical powers, for nearly four months. During these meetings she often, with her husband and others, continued in prayer the entire night through, in the spirit of that saying, 'I will not let thee go except thou bless.' Her end, as her life portended, was in great peace and perfect triumph."

6. We resume the record of Rev. O. Trowbridge. He says: "In 1852 I went to Pultneyville. Here I had two years of excessive labors, which told heavily on my health, and came near finishing my work in the ministry.

“ At the Centenary Church, somewhere from sixty to seventy were added to the Church. A better working church and a better paying one, according to their financial ability, I have never found. Both in leading sinners to Christ and then taking care of them afterward, they excelled.

“ During the second year we had a more interesting work at Ontario; more interesting, because no revival had been witnessed there for many years. Infidelity had taken deep root, and its blighting influence was pervading the whole community; even the youth could hardly treat the house of God with common civility, if perchance they should find their way there. But this was all swept away, and many of them, at least, became interested in the services of the church, and were carefully gathered into the Sunday-school and became useful laborers therein; and thus a broad foundation was laid for the future prosperity of the church.

“ At Williamson, arrangements were made for a new church. The congregation, about two miles east, consented to sell their little church and put the avails into the new church at Williamson, and also the congregation, about the same distance west, were to do the same thing, and Williamson was to secure, by subscription, the balance that might be needed to meet the expenses of the proposed church. The arrangements being thus completed for a substantial house at Williamson, a pressing want for that region of country was supplied. It would naturally secure a good congregation, greater unity and concentration of action, and means to meet with ease the necessary expenses.

“ In 1854–55 my appointment was at Lodi. I reached the place oppressed with fever and ague, in addition to a general prostration of health. But the good people stood by me through the year, and then, to my great surprise, asked me to return; but I shrank from so kind an offer. They persisted, and said, ‘Sick or well, come back.’ I shall never forget the uniform kindness and cordiality of the people of Lodi at this trying period of my life.

“During this period a movement was made to unite South Lodi with the Church at Lodi Village, and thus form, at this central point, a good, strong Church. This was afterward brought about, much to the profit of Methodism in that community and the general interest of Christianity.”

7. In 1851-52 Brother J. L. Edson was appointed to Bethel and Voak Circuit. The first appearance of things was not flattering. The thought of coping with men that had preceded him on the charge, the exposure to malarious atmosphere, which, at that time, the place was noted for, the neglected appearance of the church edifice, combined to give a shadowed outlook upon the future. “However,” he said, “the people rallied with renewed courage, and in the winter, in concert with the pastors of the Presbyterian and Baptist Churches, it was decided to invite Brother S. C. Adams to come and labor in a protracted meeting. He came, and spent about two weeks at Bethel and one at Voak. As the result some fifty professed conversion, among whom were Dr. Buck, son of Rev. Zina J. Buck, and wife, and others of family and personal note. After this revival a number of our young people went to Lima Seminary, where Alice Yeckley, now wife of Professor Wells, of Union College, had graduated. Before their departure Miss Sarah Montgomery and Miss Rice circulated a subscription for repairing the church, and obtained \$600, enough to insure the enterprise, which was accomplished, at the cost of \$1,000. Much of my labor was individually and privately. While visiting the family of Mr. A. Tompkins, he took me out to see the improvements he had made on his house and premises. As we returned to the house I said to him, ‘Mr. Tompkins, if you are as well provided with a good home in the next world as you are in this, you ought to be a happy man.’ He replied, ‘I think more about that than people know of.’ In less than a year he died. I thought, ‘How good to speak a word in season.’”

At the Conference of 1854 he was stationed at Rush, a lovely rural charge on the Rochester District. It was soon

after the great revival, under the labors of Rev. John Mandeville, the fruits of which still remained. A few conversions followed the services during the first year. The second year meetings were held at the Stone Church, about a mile out of the village. About twelve professed conversion, among whom was Father Sherman, a man of seventy years. "He was of Quaker origin and principles; his wife a Methodist. He came with her night after night. His outward life was exemplary. One evening, after a sermon on the text, 'That I may win Christ,' he rose when the invitation was given to come forward to the altar, and said, 'I would gladly accept the invitation to go to the altar, but I cannot kneel, having a crippled limb. I will bow my heart, if that will answer.' The pastor replied. 'Very well, Brother Sherman, that will do just as well in your case. The Lord doesn't require impossibilities.' He came out every evening for a fortnight, was deeply convicted, at times almost sinking into a state of despair. The wicked said, 'What has Father Sherman done? He is as good a man as any in the Church.' But God looketh on the heart. I visited him several times, with good Brother Dryer, prayed with him, and his good wife encouraged him. In a few days he came out bright, and had a clear evidence of conversion. He lived some years, trusting in Christ, and died as a Christian dies. His brief story illustrates God's ways with men."

In 1856 Brother Edson was appointed to Mount Morris. At that time it was thought to be a very difficult charge to supply. For several years the pastors stayed but one year; but a better day was about to dawn. Brother Edson says: "There was a better state of things from the beginning—a steady growth in religion. The people rallied, and laid aside their former differences. One Sabbath, when the pastor was preaching, a melting spirit came upon the congregation. At the close of the sermon, some who had been alienated through differences in regard to a church trial a year or two before, so that they had hardly spoken to each other, coming together in

the aisle, with tearful eyes reached out their hands, saying, 'Brother, I want you to forgive me; sister, I have had a wrong spirit toward you; let us be friends.' From that time onward old difficulties disappeared, and those who would leave the prayer-meeting if some one prayed they did not like could now come together in prayer, and the Lord was in the midst of us.

"In the following winter, 1857-58, the revival began in a Thursday evening prayer-meeting. Many spoke, and among them a young man of godly parentage, and a young woman of marked intelligence and character, expressed their religious convictions and desired prayers. I arose and said, 'Brethren and sisters, the revival is here that we have been praying for.' Before the meeting closed we invited those two young people to kneel, and had a season of prayer. About forty of the young and middle aged gave their heart to God that winter and spring.

"That was the year (1857) of the 'great revival,' so called throughout the country, and of noonday prayer-meetings in most of the large cities. After holding separate meetings for seven weeks, we united with the Presbyterian and Baptist Churches, holding meetings each evening and in the day-time. Thus I was engaged in revival services over one hundred evenings, and part of the time both day and evening. Some of those converted in these meetings have filled responsible positions in the Church. Following this was a temperance revival of such extent that Judge Wisner announced at court that there were no criminal cases to go before the grand jury; a state of things he had never witnessed before."

The second term of Brother Edson at Mount Morris embraced the three years, 1862-64, during the excitement of our Civil War. The rebuilding of the church edifice, so long desired, was now completed. Brother Edson says: "Since the work of rebuilding was accomplished, most of those who contributed toward it have passed away. A new parsonage has

been built, principally the gift of one man, Mr. George Green. There was a little devoted band of men, and some faithful women, who have done what mortals could do; and divine aid and the blessing of God have crowned their heroic, self-sacrificing toil and perseverance. It was my good fortune to spend among them five years of my ministerial life, and in all their trials and toils I could and did feel that God's presence was with them, as his blessing was upon them; and they have a warm place in my heart."

8. In 1853 Brother Jonathan Watts was appointed to Genesee. Here the society was struggling to complete a new church edifice, and seemed drooping under the shadow of strong surrounding churches. Under the new pastorate they completed their edifice. "A large congregation was soon gathered, the membership increased, and a tide of prosperity set in." At the Bath Conference of 1850 he was ordained elder. In 1854 he was appointed to the First Church, Rochester. He says: "The society, at that time, was in a most embarrassing situation. They had sold the large stone church, which would seat nearly two thousand people, and which used to be filled to overflowing in the palmy days of Glezen Fillmore. It had been taken down and the materials removed. But the purchaser failed, the securities proved worthless, and all the society realized for their building was \$1,000. They had no church and were heavily in debt. They held their meetings for worship in an upper-room in the old city hall. The membership had been greatly reduced by the recent organization of the suburban churches of Frank Street, Cornhill, Alexander, and North Streets. Discouragement prevailed. By the blessing of God, and the energy and liberality of the trustees and the people, the debt was canceled, and the building in which the society now worships was erected. What was best of all, a powerful and glorious revival followed the opening of the new church. The trustees at that time were Brothers Osborn, Jones, Richardson, Henderson, Knapp, and Shelton."

It was during this term of pastorate that Brother Watts was elected delegate to the General Conference, to be held at Indianapolis, Ind., May, 1856.

9. Charles M. Gardner was born in Philadelphia, August, 1820. He was early religiously inclined, and in his eleventh year experienced a change of heart. For want of religious privileges adapted to his years he soon declined, but was powerfully renewed at seventeen. From a boy he was impressed with the thought of preaching, and his schoolmates called him the "boy preacher." At the age of eighteen the impression became more definite, but, not fully settled, he turned his thoughts to the study of law. For a season he struggled for clearer evidence of the call, and in prayer covenanted with God that he would go to the house and open his Bible and place his finger upon the page, and if it should be placed on a passage that gave him evidence of his call he would submit the question at once. He did so, and the text which his finger covered was Ezek. xxxiii, 7. Here ended his doubts. Soon after he received license to preach, and was appointed to the Wellsborough Charge by Nathan Fellows, presiding elder, as junior preacher. Up to this time he had preached only four times. This was in November, 1849. The next Conference, held at Bath, 1850, he joined the East Genesee Conference on trial, and was appointed to Painted Post. Here he found a church in process of erection. When it was finished and dedicated a revival began that same evening and continued several weeks. About sixty professed conversion, and nearly all joined the Church. Among those converted were Edward Pease, afterward local preacher, who did good work for God and the Church.

At the Conference of 1851 he was appointed to Watkins. The charge had two appointments, Watkins and Reading Center. He says: "At Watkins I found a new church edifice, with a debt of \$900 and two executions in the hands of the sheriff, and a congregation of forty or fifty, mostly poor people, who had given all that they felt able to give. It was a dark

outlook, but, by the blessing of God, we were enabled to provide for the entire indebtedness during the first year. During this year we enjoyed a good revival, which greatly helped the church.”

In 1852 Brother Gardner was ordained deacon, admitted to full membership in the Conference, and returned to Watkins. He says: “Soon after Conference I commenced a protracted meeting at Watkins, assisted by the Rev. Samuel C. Adams, a goodly number were added to the church. During the second year we built the church at Reading Center, and had it nearly completed when the Conference year closed. I think it was dedicated soon after Conference, under the pastorate of Rev. A. H. Shurtleff.”

At the Conference of 1853–54 he was appointed to Addison, N. Y. Here he had two appointments—Addison and Wood’s Corners. This last, at the end of the first year, was taken off, and Addison became an independent Charge. He says: “We had a precious revival the first year, and revival influences during the second.” At the Conference of 1855 he was stationed at Bath, N. Y., where he served for two years, enjoying “a good revival each year. Good improvements, also, were made on the church edifice. Here,” he says, “my venerable father was called to his heavenly home. He was a noble man, a dear and loving father. I felt the loss deeply.”

In 1857 Brother Gardner was sent to Clifton Springs. “During the first year,” he says, “God visited us with a gracious revival that reached many families of the place, who united with our Church. Among them was William Foster, brother to Dr. Henry Foster, of the Sanitarium. While on this charge I enjoyed the society of many of the most accomplished and talented men and women in the country, who came there for health and rest.”

10. In 1855 Ovid and Sheldrake was Mr. Hibbard’s appointment, three preaching places. At one of these, Romulus, a revival occurred, resulting in the conversion of several families and

others, and was a marked event. In 1856 *Hibbard on the Psalms, Chronologically arranged, etc.*, was published. This work was dedicated to the blessed mother from whose lips he first learned the Scriptures. At the General Conference this year Mr. Hibbard was elected editor of the *Northern Christian Advocate*. Of the editorial term it is not necessary to write. He says in referring to it: "The record of an editor is known and read of all men, and 'what is written is written.'"

In 1843 Alleghany College conferred the degree of A.M. on Mr. Hibbard; in 1856 Genesee College honored him with D.D.

Impaired health, through the excessive labors of these years, brought Dr. Hibbard under the care and medical treatment of Dr. Henry Foster, who had recently established a Sanitarium at Clifton Springs. With God's blessing on the remedies, he was restored, and his ability to continue in public life in the intervening years has been greatly aided by the remedies this institution has supplied, while his fellowship in Christ with Dr. Foster, the "beloved physician," in his work for God and humanity, he reckons as one of the richest gifts that have blessed his life. At the close of his editorship Dr. Hibbard returned to his chosen work, the pastorate, at Canandaigua. A year of close work followed, with increase of spiritual power in the church, and strong unity between pastor and people, and at the ensuing Conference a sudden disruption of tender ties by the appointment, without his knowledge or consent, to Canandaigua District. It cost tears and hopes and pecuniary loss to accept this uncalled-for interruption of pastoral work, and stand loyally to an order of the church which broke up cherished plans; but the year on the district was lived through, and at the close of it Bishop Scott, sympathizing with Dr. Hibbard's views, at his request restored him to the pastorate. A pleasant year at Phelps, a nominal appointment as chaplain to the Sanitarium at Clifton Springs, to accommodate the absence of Dr. Foster, brought him, in 1864, again to Canandaigua.

PART IV

1856—1864.

CHAPTER I.

Contributions of pastors.

1. WE left Brother Northway, in 1857, at Pultneyville, doing, as usual, a good work. In 1858-59 he was at Webster. During this time he "built two good brick churches, with basements, which cost about \$14,000." He says: "I never performed any work with a more settled conviction that God would own the same in the salvation of souls; and two years afterward there were five hundred souls converted in those two churches."

In 1860-61, at Honeoye Falls, he finds, as usual, both secular and spiritual work to perform. "Repaired church and parsonage, at an expense of \$350, and held a continued meeting the first year from June to October, and received one hundred and twenty-five on probation as the result" "In 1862-64 at Macedon Center, bought a parsonage for \$1,600, and paid the most of it, and had some addition to our membership." It is easy to gather from these data a general and more particular idea of a progressive work. The next year, 1865, he took a supernumerary relation, as needing to recruit a wearied and overworked system. Yet he says, "I filled the appointments of Brother W. R. Benham, who was sick for four months of the year."

2. In his tenth year Brother J. R. Jaques came from England to this country. He was converted in a protracted meeting in Lyons, Wayne County, where also, in the Union School, he prepared for college. He entered the Genesee College in 1850, where, in the seminary, he acted as tutor in mathematics and

classics several terms. In 1854 he graduated with the highest honors in the classics, and as valedictorian. After having two years served the Troupsburg Academy, as principal, he was elected to the principalship of the Conference Seminary at Mansfield, Pa. This seminary was under the patronage of the East Genesee Conference. In 1855 Professor Jaques joined the East Genesee Conference, but received his appointment to the principalship from the Bishop. The opening prospects of the Institution were highly flattering, and the trustees and friends were ambitious to rival the best schools of the land. But in less than a year of happy work, and amidst the tears of students and friends, the noble institution was consumed by fire.

Professor Jaques, finding that the rebuilding of the seminary involved an indefinite delay, tendered his resignation and entered into the itinerant field the ensuing Conference, at Elmira, August, 1857, at the end of his second year of probation in the Conference. He was here appointed to Elmira, First Church, and served them two years. He says: "I had a successful and happy pastorate in Elmira, and saw the membership greatly enlarged." At the end of the constitutional term (two years) he was appointed, in 1859, to Hornellsville, whence, after one year, he was appointed, in 1860, to Rochester, First Church. Here he was in labors more abundant, among which we must count the earnest patriotic speeches and services which the dense war-cloud of the Southern Rebellion called forth from all quarters. He had the honor of giving the first public address on the war delivered in Rochester. It was given in Corinthian Hall. The volunteers attended, with band of music; the mayor presided, and the money raised was used to equip the first regiment.

In consequence of these and other labors he induced a bronchial affection, which unfitted him for the pulpit, and he entered the Rochester Collegiate Institute as professor of classics and German. This position he filled for three years, when he was called to a similar chair in the Illinois Wesleyan

University, and began his labors there in 1865. For this position he had been for many years qualifying himself by close study in philology and kindred branches. In this department he labored in his new field "for ten busy and happy years," exercising meanwhile in preaching and lecturing in Illinois and adjoining States, till another call came to the presidency of Albert College and University, in Belleville, Ontario, Canada. It was the great central institution of the Episcopal Methodist Church in Canada. After ten years of service, the latter Church having united with the Wesleyan Church, the Albert College was merged in the Victoria College, at Coburg, which left the former with diminished powers, and President Jaques resigned and returned to the States. During all his professional life he has had five thousand students under his charge. In 1875 Dr. Jaques received the title of Ph.D. from the Syracuse University, having passed the post-graduate classical course, and the same day received the degree of D.D. from the Indiana Asbury University (now De Pauw University). In 1870 he was elected member of the American Philological Association. He has contributed to the *People's Cyclopaedia*, *Wesley Memorial Volume*, *Methodist Pulpit of Canada*, etc.

3. In 1857 Brother Daniel Clark was appointed to Lawrenceville and Tioga Circuit. "That," he says, "was a time of financial depression throughout the country. Our people at Lawrenceville were embarrassed with a church debt. They, however, rallied and paid the indebtedness in part. Some improvements also were made on the church edifice. After that we labored with more encouraging prospects. I preached at Lawrenceville in the morning; in a school-house, about three miles south, in the afternoon; and at Tioga in the evening."

In 1858 he went to Springfield, Pa. The preaching places there were, Leonard Hollow, Pleasant Valley, and Pisgah. "That charge," says Brother Clark, "was the birthplace of Ralph D. Brooks, once a beloved member of the East Genesee

Conference. During my pastorate there he died on his charge, at Burlington, Pa., Jan. 9, 1859. His funeral was held in the Leonard Hollow Church, and his remains deposited in the cemetery near by.

“In Pleasant Valley I found an aged exhorter of the old Methodist type, by the name of Jesse Hicks, who lived in Towanda when Philo E. Brown was pastor there. He had much to say about the popularity and success of that servant of God.

“In 1859-60 I was appointed to the Monroeton charge. In the fall of the first year our beautiful church on Hollow Hill, where we lived, which was built mainly the previous year, while William Armstrong was pastor, was dedicated. Thomas Stacey and T. McElhenny preached on that occasion, to the delight of the people. Not long after the dedication extra meetings were held in the new church, and souls were saved. James W. Irvin, a highly esteemed citizen, who had contributed liberally toward the erection of the church, was gloriously converted. The last I knew of him he was a devoted and useful member of our society in that place. We look back upon the years spent on that charge with many pleasing recollections.

“In 1861 we left the State of Pennsylvania, where we had labored for eight consecutive years on adjoining charges, and returned to our native State. Our field of labor for that year and the following was Catharine. There was the home of J. W. Nevins, a superannuated member of the Conference, who, nearly fourteen years before, as presiding elder, made out my first license to exhort. He and his wife were faithful workers in the church. There were also many others, on our new charge, intelligent and devout. Seldom have we found so strong a membership. Many refreshing seasons did we enjoy with that people.”

In 1863 he was appointed to the Tyrone charge, and remained there three years. “In January of the third year,” he writes, “we began extra meetings in the village of Tyrone, and they continued nearly three months. In addition to our

excellent home help, Brother Golden, a local preacher living at Avoca, labored with us about three weeks very efficiently. More than a hundred professed conversion, and the most of them joined our Church on trial. Some of the most prominent members of our church there now, and elsewhere as well, were converted in those meetings. Pleasant as it was to labor with that people, our term expired at the end of the year, and we went again among strangers.”

4. Lucius Charles Hitchcock was a graduate of Genesee College of the class of 1861. He was received in Conference at Towanda, as a probationer, that same year, and was assigned to the East Palmyra charge, William H. Goodwin presiding elder. There is a singular dispatch in the initiation of young men to the pastorate, when once they are fully decided and devoted; and yet each step in the process is carefully guarded by different judicatories and varied tests. The circumstances clearly decided that this was the call of Providence as well as the judgment of the Church, though his private preference tended another way. He says: “Some three weeks after the adjournment of Conference found the youthful couple at this most pleasant of rural appointments, with a fine commodious parsonage all ready for house-keeping, and seven acres of land, with fruit, all ready for tillage if desired. Our reception was cordial and hearty, which from the first promised God’s blessing. The previous year had closed with some prominent withdrawals, the culmination of a long-standing disagreement; but the pastor’s youth and inexperience kept him from any active participation in the matter, his one thought and desire being the salvation of the people.

“Soon, in the month of October, one of the most far-reaching and long-continued revivals that region ever witnessed came to this charge; so that the following year the membership doubled, and church benevolences more than doubled, as part only of the fruit of this wondrous work of grace. This revival was marked as to many things; starting with a Ger-

man woman, who could testify in English, but always prayed in her mother-tongue ; her testimony was often thrilling.

“Six of the converted and faithful lost their lives in the service of their country ; two became ministers, and many others that visited the meetings from the towns of Arcadia, Macedon, and Marion, were soundly converted, and went elsewhere to live for God.”

From the next Conference, 1862, John Mandeville presiding elder, Brother Hitchcock was returned to East Palmyra. Within the boundary of the charge the revival interest continued, though somewhat abated by the war fever which prevailed. Thus for two years, amid an unparalleled national excitement and suffering, the Lord wonderfully blessed the labors of his servant. At the end of the second year, having passed the examinations, he was admitted into full membership and ordained deacon, and the question of his life-work and calling was forever settled.

In 1863 Brother Hitchcock was stationed at Middlesex, with the “fatherly, kind, and careful J. G. Gulick for his presiding elder.” Here he found the charge ready for a revival, but the work was bitterly opposed from the beginning. A chronic state of irritation had existed for a long time, “so that the work did not take on the old-time stamp and step of conquest.” At Overacker’s, one of the old battle fields, and a center of power for Methodism in other days, the work was not hindered, so that, as a whole, we were greatly blessed, over eighty accessions to the Church being realized. In the temporal interests of the Church much was accomplished, in enlarging the property and securing proper deeds, placing the whole on a basis which promised well for the future unity and prosperity of the Church.

In 1864 Brother Hitchcock was appointed to Ovid and Shel-drake, with “the polished logician and earnest-souled S. L. Congdon” for presiding elder. The two preaching places were about five miles apart. As the establishment of an East Gen-

eesee Conference Seminary at Ovid was now the absorbing interest of the pastoral work there, all activities drifted in that direction. The old church was repaired, and a lot for the new one purchased. At Sheldrake the Sabbath-school interest was set forward, and a new preaching place, at Sheldrake Point, established, which resulted ultimately in the division of the circuit and the erection of the new pastorate, Sheldrake and Farmer. In the spring of 1865 the official board voted the pastor leave of absence to engage in the Christian Commission, in which he acted until after General Lee's surrender, after which he returned to his regular work.

5. William Armstrong joined Conference on probation in 1854. He is of Scotch descent, of broad common sense and good abilities, and an honest and earnest worker, and not destitute of native humor. His first appointment was Brookfield, Tioga County, Pa. His narrative is best given in his own language, and gives a more graphic picture of his work and of the people and times than could be drawn by a strange hand. "I lived," he says, "at Westfield, in one room, with a large fire-place in one end and two beds curtained off at the other. I had ten preaching appointments, preaching in each once in two weeks. These were: Westfield, Lower Northfork, Upper Northfork, Plant School-house, Potter Street, White School-house, State Road, Creek, Harrison Valley, and the school-house south of Brookfield Hollow.

"The country was very new and people very poor. I was a verdant Scotchman, unused to the wilds, fond of romance, and plenty of labor among these noisy Methodists. One Sabbath afternoon about Christmas, going home to dinner with one of my stewards, he informed me he had been out collecting quarterage. He took me into another room and uncovered a bushel-and-a-half basket, which was heaping with more kinds than a Scotch *hotchpotch*. There was beef *intil't*, and mutton *intil't*, and pork *intil't*, and chicken *intil't*, and sausage *intil't*, and venison *intil't*, and some orders on the store. The

country was wild, especially at the south. Several times I heard the wolves howl, and venison was cheaper than pork. There was not much need of study. A good warm exhortation was sure to strike fire.

“I tried once to preach on dress, or rather, as the Discipline recommended, read Mr. Wesley’s sermon on dress. The only attempt was on Saturday evening, when I preached to the poorest class on the charge. We had always a happy time at that meeting. That evening the people were out as usual in force. No storm ever kept them in. It was in the summer, and half of the men were in their shirt sleeves, some of the grown boys barefooted, and the costliest dress of the women was of calico, even their bonnets. That evening there were no responses. Every thing was dead. In the midst of the sermon the folly of the whole procedure struck me: The people don’t dress well enough; what folly to read this to them. I shut the book, and gave them a good exhortation. Presto, what a change! ‘Amen!’ ‘Praise the Lord!’ ‘glory to God!’ went up all over the house.

“Next year, anxious to take that country for God and Methodism, at my request a young married man was sent to my help. We had eighteen preaching places, and held that winter six protracted meetings, beginning in October and ending in April. Many souls were converted, and some of them became leading members of the church. That year I kept an account of the kind of things I received in the name of salary. Only about \$25 in money was given, the rest was in various kinds; among them two hundred bushels of buckwheat, which I traded at the store, there being no cash market for it.”

The next year, 1857–58, Brother Armstrong was sent to Ulster and Smithfield, in Bradford County, Pa., and enjoyed a good year of prosperity. His two principal appointments were nine miles apart, over an exceedingly hilly road, and the distance to his evening appointment four miles. They built a church on the hill that year, and the ease of raising the salary was a

surprise and an offset to former years. It was a year of great comfort.

In 1859 he was appointed Conference Missionary, and in 1861 he was at Hector, "where," he says, "God was with me. Quite a number of souls were converted, and a church debt paid." He left the charge in a prosperous state.

In 1864 he went to Wellsville. Here, he says, "the society was greatly discouraged, the property dilapidated, and the society deeply in debt. The new minister had nothing attractive in his appearance, and his Scotch brogue did not improve matters. I had a freezing reception, and not until the people of the other Churches began to praise me did the Methodists treat me warmly. The church property was all cleared from debt and improved. The first year my donation was \$255, and the second year \$500. Never did I, on any charge, find as many friends as here." The next year, finding his health broken, he was returned superannuated, and still retains that relation.

6. We resume the notice of Brother William Mattison's labor. In 1859-60 he was at Geneseo and Groveland. In both places he enjoyed encouraging success. About sixty were added to the charge, and the class-meetings, which are, on the Methodist dial, true indications of the spiritual state of the church, were brought forward in a remarkable degree. The church at Groveland was remodeled at a cost of \$1,200. Lucius and David Warner, and that venerable hero John White, fifty years a class-leader, were at the front in those days.

In 1861-62 he was stationed at Bath, but was released to accept a post in the Christian Commission service. In this capacity he visited the South Carolina coast, and spent a term among the soldiers at Hilton Head, Beaufort, Botany Bay Island, and Edisto Island, where were stationed five thousand soldiers, under command of General Hunter. On his return he was stationed, 1863-64, at Lodi, where he was called, Feb. 24, 1864, to bury his lovely wife, a lady of high culture and of

gentle mien, whose faithful life had shared his itinerating lot, and had left a good record. Here, also, he subsequently married Miss Frances M. Barker, who is still beautifully engaged in the appropriate sphere of a pastor's wife.

Horseheads was his next station, 1865, where, after six months of revival work, he received about fifty into the Church, and then consented to a transfer to Missouri and Arkansas Conference, and was stationed at St. Joseph, Mo. After a time in the itinerant field, he was chosen by the governor to be curator of the State University; afterward made Agent of Macon Male and Female College. Here, also, he received the degree of A.M., from Indiana Asbury University. We cannot follow these years in detail. Brother Mattison returned to East Genesee Conference, and in 1871 was elected Secretary of the Conference—the last year that our noble Conference ever convened, although he and many others of the old associates are still in the field.

7. In 1857 Brother A. Sutherland served at Trumansburg. "Here," he says, "we had a new brick church and a fine church property. Dr. Jerome was at that time residing in the place, and the society were indebted to him, largely, for the skillful conduct of their financial affairs during the building of the church-edifice and chapel. He was the most capable layman I have met with. I found him ready to work in protracted meetings, and such was his standing that all were glad to have him present and active in revival efforts. During my first year we held a protracted meeting with some good results. During my second year we held a great union meeting of all the Churches. We had many accessions to the church; so also did the Presbyterians; although the larger number joined the Baptists."

The year following, 1859, Brother Sutherland was stationed at Newark, J. K. Tuttle, presiding elder. "Here," he says, "was a fine church edifice and a society of wealth and culture. But the political excitement was great, and heavy war clouds

were gathering over the land." Nothing special was effected in the line of revival effort. At the end of his pastoral term he was appointed, 1861, presiding elder of Geneva District. He says, "My term of office embraced the four years of the war, and the excitement was most unfavorable to church work. The most important work of revival was that at Newark, under the labors of the ever faithful, gifted, and devoted Brother Gibson. He succeeded Brother Nutten on that station, and if any man in the Conference could arouse the community, and promote a religious revival in the midst of great war excitement, it was this beloved brother. I need not further speak of him. His published obituary tells us briefly of his excellence and of his uncommon success in the ministry."

8. In 1857 Brother David Nutten was appointed presiding elder of the Hornellsville District. He had filled this office before, upon the Bath District, and had proved himself worthy of the responsibility. It was the year of the transfer to the East Genesee Conference of Dr. D. W. C. Huntington, and Brother Nutten had the pleasure of meeting him as the newly appointed pastor of Hornellsville. Brother Nutten says of him: "He was in the spirit of his work, a strong, a clear, and moving preacher, and he had grand success. It is not often we see a community moved as they were during his revival services. Many scores united with our church, and the other Churches drank in the same spirit of labor and gathered a glorious harvest of souls. A new and beautiful church, not of our denomination, was built, and a new congregation gathered, as among the fruits of the common revival."

After his term of presiding eldership, Brother Nutten served Newark, Clyde, Lodi, and Avon the second time, in all which he served acceptably and profitably the full term, and also a full three-years' term at Hornellsville, in 1871-73. As this reaches the limit of our East Genesee Conference, I need only add the parting words of Brother Nutten, after rendering the brief sketch of his life: "I rejoice in looking back over the

forty-two years I spent in itinerant work. In view of all I know and have experienced of this mode of spreading truth and saving men, if I could work another forty-two years, I would say, let me do over again the same works and teach the same doctrines. Its toils, its responsibilities, its self-denials, I would welcome, and rejoice to fight and die with harness on. I am happy in hope of that eternal life, and trust a happy reunion awaits us on the other shore."

9. At the close of the year 1849 we left Brother J. T. Arnold at Canandaigua, where he had served the Church for two years with marked success. At that date he received a call from the First Methodist Episcopal Church in Albany, Troy Conference, to be their pastor, with the specific anticipation, it would seem, of building a new church. After some delay and careful counsel, he acceded to the call. Having accomplished the object of the call and performed a similar important work in that direction for other societies, he returned, in 1855, to his own (East Genesee) Conference. As the Troy Conference sat in the spring and the East Genesee Conference in the fall, he found a vacancy of four months on his hands. He had already been at Canandaigua and had planned a new church, and even started a subscription, by way of "feeling the pulse" of the society and congregation, and now he started at once in the active work of building; the congregation, meanwhile, worshiping in the basement. At the ensuing Conference session, August, 1855, he was formally retransferred and appointed to Canandaigua. "Sent back," he says, "to my loved East Genesee Conference."

The church was built; but how or whence, as to means or sources of supply, the builder only could tell. A beautiful and solid structure, there it stands to-day, and will long stand, a monument to the honor, good taste, and economy, of its author, and a chief factor in the growth, perpetuation, and stability, of the worshiping congregation. The Rev. Lucius Wilcox, recently deceased, moved into Canandaigua just in time to give

\$250 toward the last \$700 debt on the church, bell, and parsonage. It is now the handsomest church property in Canandaigua and a first-class appointment.

In the fall of 1857, Brother Arnold was sent to Ovid. Sickness and suffering filled up the year, and he requested to be sent elsewhere. Accordingly, we find him at Clyde, 1858. The presiding elder had told them that "if he could get a certain man to come, they would have a new church." "So," said Brother Arnold, "they were ready for me." A new brick church was built, with basement rooms above ground, the citizens generously contributing. The next year they had a good revival. The Christmas came on Sunday. He said to his people: "Young people are apt to make these days and evenings, till New-Year, seasons of pleasure. As a Christian, I would like to spend the evenings in the church. As many of you as would like to join me, do so." As early as the second or third evening the work began. "Soon the Sunday-school room became crowded. The work went on without preaching, except on Sunday evenings, for about three weeks, with only exhortation, singing, prayer, and speaking. We received into the church about seventy souls. I left a good congregation, Sabbath-school increased fourfold, a lively, united, working church in a good, convenient church edifice."

The next year, 1860, he consented to go to Corning, though not without a severe review of his life, in giving so much of time to duties which laymen might seem more fitted to perform. But he said: "If God has given me a talent above others in this direction, I must be a little cautious about refusing to improve it, however forbidding the task." Brother J. Watts, some years before, had selected an excellent lot in the right place in Corning for a new house, and the old one was ready to fall to pieces. He went, and in two years had achieved the work. In 1862 Brother Arnold is at Palmyra, and at the end of the year he located his family in Lima, to avail himself of the seminary and college for the education of his children. His pastoral appoint-

ment, however, is at Hemlock Lake. Here he found a debt of some \$700 outlawed by statute. In about three months he paid the debt, to the great joy of debtors and creditors. Then, at the solicitation of the presiding elder, Brother J. Mandeville, he went to Corn Hill, Rochester, and canceled a church debt of about \$1,300, which had hitherto baffled all efforts to extinguish it. Then followed two quiet years at Richmond, and one at Rush, free from begging, which brings us down to 1866.

At this last date Brother Arnold was at Henrietta. "They received me very coldly," he says, "because they were planning to be supplied from Pittsford. They pleaded they were not able to pay. Their objection was to the salary, not to the man. The outlook was dismal." But after service on Sabbath morning, when, in a kind spirit, he had given a kind of farewell sermon, they came round him and wanted him to stay. He offered no objection to stay or go. He stayed. They worshiped in a fifty-year-old house, bought of the Baptists. He says: "I talked with the brethren at their firesides about their great need of a new church; that their children would as soon wear a coat ten years out of fashion as to go to that old building to worship." The leaven worked.

In the month of February, in Quarterly Conference, Rev. Dr. Dennis presiding elder, after the regular business the talk turned upon the new church. The subject had now been before them about six months, and a favorable feeling and sentiment prevailed. Brother James Williams said he would give twice as much as any other man. "Then," whispered Brother Calkins, "he will give \$2,000." And thus it turned out. One gave \$1,000; the other gave \$2,000; a third gave \$800, and so on. "This," says Brother Arnold, "was the best start I ever had." Thus, though in an obscure charge, not able to support a pastor fully, yet needing the tasteful conveniences which wealth and population enjoyed upon a wider scale, four months after beginning to build there arose a small but beautiful church, all car-

peted, cushioned, frescoed, and adapted to the wants and culture of the society and of the times, at a cost of \$6,000.

The following year Brother Arnold was returned on the Minutes superannuated, but filled the vacated Livonia Station, and paid a troublesome debt of nearly \$600. Few men have done a more abiding service to the Church of God than Brother Arnold. With him every new church, always left unencumbered, meant a revival. In all his eventful life he was cheered and strengthened by his faithful wife, a lady of culture and of genuine courage and Christian zeal. "My wife," he says, "was given me of God. In her ever large Bible classes, and in private effort, many young ladies were gathered into the church who will greet her in the 'happy land.' We are resting in our pleasant home, in St. Peter, no anxiety for the morrow, just waiting our sunset, with an assurance of its rising in a better land. The Twenty-third Psalm we feel to appropriate to ourselves, and love much the sayings of Christ, 'In my Father's house are many mansions. . . I go to prepare a place for you. . . that where I am, there ye may be also.'"

10. At the Conference session of 1858-59 Brother J. N. Brown was appointed to the Phelps charge. Here he found a large number of probationers, gathered in during the great revival of the previous year, through the labors of Brother Martin Wheeler. A principal line of labor at once opened before him in nourishing and having the care of these inexperienced ones, in which, he says, by the help of the Lord, he greatly succeeded. Further additions were made during Brother Brown's term of service. This, also, was the first year of the long series of successful camp-meetings held at Oak's Corners. That series began in 1858 and ended in 1878, when Mr. Hotchkiss declined to lease the land further, but offered it for sale at \$10,000.

In 1860-61 Brother Brown was at Clyde. "These two years," he says, "were years of great excitement and confusion, owing to the presidential election, and the opening of the War

of the Rebellion; yet, through grace, we were enabled to hold our own as a church. The spiritual interests of the church were advanced, and numbers were converted to fill the places made vacant by deaths, enlistments, and removals. Much of my time was occupied, on week-days, in attending war meetings, and encouraging enlistments. In August of the second year I was appointed, by the governor of the State, Chaplain of the Third Regiment of New York Volunteers, and was mustered into the United States Army and moved to the front. At our next Conference session my name was returned on the Minutes as chaplain, which position I held, and in it served, for three years, or to the end of the war.

“The thrilling events pressed into those three years are sufficient to fill volumes if given in detail. I shall not attempt to mention them here. Those years were years of sacrifice, of suffering, of hardships, and perils such as no man can know, or form any adequate conception of, until he has experienced them; yet they were years of glorious opportunity, and grand, spiritual victories. For three long, weary years I marched and countermarched with our brave army, sleeping at night in the fields or in the woods, with the ground for my bed and the heavens for my covering; when mother earth has been warmed by the sun, or softened into mud by showers, or frozen by the chill of winter and robed in snow; amid pelting rains and drifting snow, in camp or field, I have tasted the changes and perils of a soldier's life. I have stood on twenty battle fields with our brave men, under the murderous fire of rebel guns, where the storms of shot and shell were doing up their work of death, and only God to care for me, without the smell of fire upon my garments. To him be all the praise! All this would I again consent to do and bear, if it were necessary, for the honor of the old federal flag, and the institutions of freedom, civil and religious, which it represents; for the glorious privilege of preaching Jesus to our brave ‘boys in blue,’ who so much need a Saviour in the hours of peril.”

11. Brother T. Tousey was appointed to St. John's (now Asbury) in 1859-60. He was now just ten years old in the itinerancy. He says: "Two very formidable obstacles to success confronted me here. First, financial embarrassment to the amount of \$28,000; secondly, an element of what was commonly known as 'Naziritism.' I will not enter into details further than to say that God graciously guided and helped, so that, at the end of my pastorate, in 1859, the church edifice was owned by the society now known as the Asbury * Church, and in regard to the second difficulty, the spirit of insubordination was quieted."

* The change of name of this church, from St. John's to that of Asbury, has not been understood by all, and in some instances has been unjustly criticised. I was pastor there when the first edifice was finished and dedicated. The policy adopted, which caused the impracticable indebtedness, was against the advice and judgment of the society. A few were overpersuaded, and the rest avoided active hostility. It was assumed that when the church was once finished the seats could be readily sold at prices that would fully cancel the costs of building. This theory, bad in principle, was quite popular in that day, but has worked only disastrous results. For twelve years the society struggled in vain to deliver themselves of debt. Finally the mortgage on the building was foreclosed, and the day of sale appointed. Brother Hiram Davis here interposed, on his own responsibility, and paid the face of the mortgage, \$6,000, and endeavored to stay the sale. But the property, after due and legal advertising, was sold at public auction, and was bid in by Brother Davis, who now became its sole owner. For several years the society worshiped here by rent and sufferance. The total sum of mortgage, interest, and costs, was \$7,000. Besides this, a debt of over \$10,000 still remained. The society could go no further. The public sale had been in due legal form. "But," says Dr. A. Mandeville, "at this point it seems clear that the following facts appear: 1. That all unsatisfied claims against the church were so contracted that the church could not be, morally or legally, obligated thereby. 2. That in surrendering their church to be sold on foreclosure they gave all real or pretended creditors a full opportunity to avail themselves of the proceeds of the sale for the liquidation of their claims; 3. That as all persons had an equal privilege and right to bid at the public sale, failure to realize the payment of said claims, to the full value of the church property, was certainly no fault of the church, but the blame, if any, must rest with such claimants."

The society had now no property or church. But in January, 1860, after prayerful consideration, a few members of the old church resolved to take steps for the organization of a new society, under the title of the "Asbury Society of the Methodist Episcopal Church of Rochester." Accordingly, a large number of the members of St. John's Church took letters and joined the Asbury Church, and in the close of the then present pastor's term the remainder followed. In process of time the old church was bought back, at a generous discount given by Brother Davis. From that time the Asbury Church has prospered, and now ranks with the best churches of Rochester. That the body of the church were morally obligated to pay debts which had been contracted against their will and remonstrance by a few, I might say *one* of the trustees, especially after they had surrendered their church property for that object, we cannot see.

Brother Tousey's next appointment, 1860-61, was at Geneva, Brother J. K. Tuttle, presiding elder. Here the church was repaired, a new bell purchased, and, in the spiritual sphere, some conversions. Rev. B. Shipman and E. G. Townsend were residents, and very congenial co-workers with the pastor. His next field of labor was Corning, 1862, S. L. Congdon, presiding elder. He says: "There was some division in the society, which was healed, so that there was quite a revival and a number of additions. Brother Congdon told me if I would promise to build a new church in Palmyra I might go back there. I replied 'I will do my best;' and accordingly, in 1863, while the terrible war was raging, I was returned to my old field, Palmyra. But it was not as I had left it. There was room enough in the church to seat the congregation, and it was difficult to convince the people that they ought to secure a more eligible sight and erect a modern edifice. Besides, the war was upon us, and every thing in confusion.

"For two years no progress was made, except that we used to the best advantage the means of grace we had, and were blessed in the conversion of over fifty souls. The third year (for the pastoral term had been extended) witnessed the downfall of the Rebellion, and the financial uplifting which followed. The present beautiful site of the new church was secured, the plans perfected, the corner-stone laid, Rev. F. G. Hibbard giving the speech on the occasion, and the walls about two thirds up when my pastoral term expired, and I retired, leaving the completion of the enterprise to my successor."

12. We resume the notice of Brother W. A. Runner. In 1859-60 he was returned effective on the Minutes, and was appointed to Barrington. In the two years spent here there was some revival work accomplished, but no general revival. His next appointment, 1861-62, was to Henrietta, where "religious prosperity attended his labors the first year," and the second year was baffled by ill-health. In 1863-64 he was appointed to Sparta. "The work of revival here was quite ex-

tensive the first year;” but the second year sickness again interrupted his plans. In 1865 he was sent to the Bethel and Voak Charge. Here were two Sabbath appointments five miles apart. He found the charge “very much reduced, both in numbers and spiritual interest. But by commencing and keeping up pastoral visitation, in connection with the regular means of grace, the congregations and Sunday-schools more than doubled during the year, and a good revival of religion was realized.”

In 1866 Brother Runner was sent to the Italy Hollow Circuit. “A good revival attended his labors. The congregations more than doubled during the year.” But his health became feeble, and, in 1867, he retired from the regular work, and has remained to the present time on the superannuated list; he and his faithful wife, however, still laboring as teachers of Bible classes, and in the various lines of church work, according to opportunity and ability. It is evident from the facts that the hardships of the first years of Brother Runner’s ministry broke down his constitution and shortened the years of his active and useful ministry.

13. We meet and greet again that servant of the Lord, Joseph Ashworth, and find him appointed to the Springwater Circuit, 1856–57. “These,” he says, “were years of revival in Springwater, and some of the out appointments. The Presbyterians and Free-will Baptists shared in the work, and in the ingathering. L. F. Congdon, if I mistake not, was among the fruits of that good work. My memorandum shows fifty-six received on trial, and sixty-three into full membership.”

In 1858 he served the Corn Hill Church, Rochester. “Went there,” he says, “with some hesitancy, as Dr. Seager, whom I had ever regarded as a model preacher, was my predecessor. Not much accomplished; thirteen received on trial and six into full connection. South Sodus, 1859–60,” he adds, “was my next field of labor for the two succeeding years. Theron R. Green, now of the Central New York Conference, is one of

forty received into the church while on that charge, and my memorandum shows that \$1,026 were collected and forwarded for the different benevolent objects—part legacies and part collections. About \$300 of it went to the Conference Fund for superannuated and worn-out ministers.”

In 1861–62 he was sent to the Dresden Charge. Here, though assisted by good workers, little fruit appeared. The war engrossed all minds, and awakened a spirit uncongenial to religious revival and the Holy Spirit of God. The same causes produced like results in his next appointment, Townsenville, 1863–64. “Only eighteen received into the church during the two years of his ministry there.” Starkey and Reading was his next appointment, 1865–66. Here thirty-four were received into the church.

14. We resume the notice of Brother Stacey. We left him on the retired list in 1856. He returns to us in 1858, appointed to the Watkins and Reading charge. Here he had “a small but good revival in both appointments of the charge.” He also lifted a debt of \$600, from the Watkins society, of ten years’ standing. In 1860 he is pastor of the Asbury Church, Rochester. Here he added about thirty to the membership, but regards it as a year of “very hard pastoral work, with sunshine and shadow.” In 1861–62 Brother Stacey was at Lyons. He records, “A good revival in the church. Two years of hard work in war times, with some encouraging success. The church raised, during the two years, \$300 per annum; more than ever before. Many improvements were made in church and parsonage.

In 1863–65 he spent a pleasant and profitable term with his former charge at Clifton Springs, by which he was much esteemed. “A discouraging beginning,” he says; “things fearfully low, yet God blessed the work and workers. Had a very encouraging revival the second year; and, in the third year, took up a subscription of \$11,000 to build a new church, which was built the following year, at a cost of \$16,000.”

15. In 1857-59 Brother W Cochrane was appointed to Richmond and Canadice, his family remaining at Lima for the education of his two daughters. Here, at Canadice, they had an excellent watch-night service, and, a little time after, enjoyed a good revival, blessing both church and converts. An old feud between a Methodist and Presbyterian member, growing out of difficulties relating to the public school, was here reconciled. It had been a hinderance to true religion in the community, and a grief to all. But after sermon one day they arose and met each other in the middle of the church, shook hands, and forever settled the strife. The effect on the congregation cannot be expressed. A new impulse was added to the work. Numbers were converted both years of his pastorate.

In 1859-60 he entered upon a two-years' pastorate at East Palmyra. Here he records many things disjointed in the membership, and himself in feeble health. The work of the pastor was mostly for the harmony and growth of the church, and herein he did not labor in vain. A few conversions are reported, parsonage debt paid, and Methodist books and tracts circulated upon a new plan, which also had a salutary effect. The opening of the war had its unhappy influence on evangelical efforts there, as every-where.

In 1861-62 he found his field of labor in Mansfield, Pa.; and his presiding elder informed him that he was appointed to that place partly in order that he might guard the interests of our Mansfield Classical Seminary. Our limits do not admit the full statement of the circumstances which made it necessary to part with the institution as a Conference Seminary, and its transfer to a State Normal School. Suffice it to say, the necessity for such a measure was the inability, after all that had been done, to cancel a debt of \$10,000. In every step of the proceedings Brother Cochran acted an important and judicious part, but could not save it. We can only give the final steps, as recorded in the *History of Tioga County, Pa.* "In July,

1862, L. Beach, Jr., moved in the board of trustees the adoption of the following: ‘*Resolved*, That the trustees of the Mansfield Classical Seminary now institute measures to offer the said seminary to the State, to become a State Normal School.’ The purpose of this resolution was carried out.” Brother Cochran was appointed to present the matter to the next East Genesee Annual Conference, to obtain their concurrence, which he did, the Conference expressing their regret of the necessity of such a measure. “On the 11th of December following the examiners appointed by the governor and State superintendent met at the seminary building and examined the same, and made report that it conformed with the requirements of the law; whereupon Dr. Burrowes, State superintendent, officially declared it the State Normal School of the fifth district of Pennsylvania;” which it is this day.

The ministerial services of Brother Cochran were chiefly at Mansfield and Covington; but frequent services were also held at Lamb’s Creek and Mill Creek, where Methodist churches have since been built. Several Sabbath evenings also he preached in the Presbyterian church in Blossburg, where a class was formed, and a handsome Methodist church was built a few years later, during the pastorate of Brother Harvey Lamkin. These seedling appointments generally grew into self-supporting pastoral charges. One Sunday night, after Brother Cochran had preached in the Presbyterian church, the building took fire and burned to the ground. At Covington an old and troublesome debt on the church was canceled, after much labor, and much unpleasant feeling thereby obviated, and the title to the church secured. A goodly number were converted and added to the church during the two years.

In 1863–65 Brother Cochran was appointed to Angelica, and served three years, the pastoral term being now extended, Here he found parties in the church obstructing progress, but he moved on in the line of gospel labor. He had very many funerals to attend, held two watch-nights, with salutary

effect, social meetings well sustained and regular. Public services morning and evening at Angelica, and afternoon service alternately at Baker's Creek and Allen, Second Church. In both these places classes were formed, and for two years he was chaplain to the county poor-house, two miles out.

“One of the hardest struggles,” he says, “was to secure a site for a new church. The worst difficulty seemed to come from enemies to Methodism secretly contravening his plans. The last proposition made was declined at the time. But,” he says, “the idea was started, and a few years after I left they did sell to our society. So a church has since been built on that best site for church and parsonage.”

In 1866 Brother Cochran was appointed to Canisteo. His Sabbath work was preaching at Canisteo morning and evening, and at Adrian and Hartsville alternately in the afternoon, Other points were occasionally supplied with preaching and pastoral attentions. “Quite a number,” he says, “were converted and added to the church during the year. At Hartsville an excellent watch-night's service was followed by a good revival. One case in that revival presents a lesson. In visiting from house to house during the day, while having meetings in the evening, I heard of a family, ‘Esquire Purdy's,’ about half a mile out, reported as very wicked; Sabbath breakers and profane; the children not allowed to attend Sunday-school. I said to some friends, ‘I am going to call at Esquire Purdy's.’ They advised me not to go; said it would be of no use, I would be abused. I went, and was well received by Mrs. Purdy. The children were very shy. Mr. Purdy came in from his work. He said, ‘We are very wicked.’ After prayer I invited them to meeting in the evening. That evening Mr. Purdy publicly requested our prayers. The next morning he called on our class-leader and said he had found peace with God. His wife and son soon sought the Lord. I baptized the three and received them into the church. This Esquire Purdy became a valuable member of the church dur-

ing the few years he lived. He told me his father was an infidel; 'but,' said he, 'when I was about twelve years old I was sent to live a few years in a Presbyterian family, where they had family prayers regularly. When their minister called I kept around to listen to his conversation. The impressions of religious truth there received clung to me through all my wickedness.' So I learned from this case that a pious family and a Christian minister, by every-day Christian duty, contributed to the salvation of a soul; and that my duty in visiting Esquire Purdy was successful because of the preceding faithfulness of that family in maintaining family prayers long years before. Probably that family will not know what good they did till they reach the next world."

16. At the Conference of 1858 Brother Stillwell was re-sent to Mausfield, with Tioga, Mill Creek, Landis Settlement, and Covington added. He says: "In February of my second year, and in the midst of revival efforts, I was attacked with typhus fever, and it was not until the May following that I could resume my labors; but under the efficient efforts of Rev. J. Landreth, and two local preachers, R. Vidians and Harvey Adams, the work went on, and a growing interest was manifested up to the close of the year.

"East Charleston, including Dartt's Settlement, Catlin Hollow, and Lamb's Creek, made my next charge. Here, 1860-61, I had two good years, adding about sixty to the society. The second year two brothers by the name of Wells, who, by various moves, were hearing me preach for the *seventh* year, were converted; and this year the congregations of my charge made out a company for the Bucktail Regiment of Pennsylvania Volunteers. At the session of Conference, 1862, I went to Burlington, Pa., and was returned to that charge at the session of 1863. A few valuable members were added to the church, and a good spiritual membership was built up. A "*stock*" church was changed to a free church, and some \$800 were raised to remodel it. Three years, 1861-63, were next

given us on the Liberty Corners and Monroeton Charge. \$700 was raised at Monroeton to repair the church, and two good churches were built; one at Franklindale, the other at Frenchtown. One hundred and thirty were brought into the society. Brother G. S. Transue assisted me the last year, at the close of which he was admitted as a probationer into the Conference. Pultney, N. Y., was our next charge, but only for a year. A few were added to the church, and Brother J. W. Brown, now of the Central New York Conference, was induced to re-begin the work of the ministry."

17. In 1857 Bishop Waugh transferred Brother G. W. Paddock to the Kansas and Nebraska Conference. Kansas was the special field of operation, and Burlingame his first pastorate. I assume it would not only be interesting to read a brief sketch of his Kansas life, but germane to the object of this book also; as illustrating the sympathy of the East Genesee Conference in common with the Northern Churches in the struggles and sufferings of that new State in behalf of freedom and a pure Gospel. The East Genesee Conference must be considered to be represented in the Kansas cause through Brother Paddock. While such a thing as written history shall be known on the earth, the story of Kansas, and its relation to freedom and the moral rights of man, will be read. Then, as Brother Paddock returns to us, after a ten-years' absence, and works with us thirteen years more, his Kansas life is related to his East Genesee life.

Immediately upon receiving his transfer he started for St. Louis, thence by boat up the Missouri River to Leavenworth, then a very new frontier town. He says: "Just at night ourselves and goods were landed. One of our company was left to guard the goods till morning. Suddenly, in the night, the watch was confronted by a man presenting a revolver, demanding his money or life. Our watchman at that instant thrust his revolver in the face of his assailant, and sternly replied, 'What do you mean?' The would-be robber quickly disap-

peared. The others of our party went to the hotel—a rough, board, temporary structure—and engaged beds for the night. Not one of us slept that night, the beds being pre-empted and pre-occupied by innumerable lodgers impelled by hunger.

“Next morning our goods were loaded upon ox-wagons—prairie-schooners they were called—ourselves on the top of the goods, and thus we rolled out of Leavenworth City, over magnificent prairies toward Burlingame, our destination, eighty miles distant. We camped and slept at night on the prairie; cooking our food by our camp-fires. Our little daughter, between two and three years of age, after supper, as it began to grow dark, said, ‘Mamma, let’s go in,’ not clearly taking in the situation. Twenty miles a day is a good drive for oxen; so at the fourth day, after sundown, we drove into Burlingame. But seeing nothing but here and there a rude cabin, made of poles, we inquired of some men who looked inquisitively at us, ‘Gentlemen, be so kind as to tell us, where is the city of Burlingame?’ ‘O, this is the city; you are in Burlingame now,’ and added, ‘Are you the minister? We were expecting him about now.’ We were directed to a cabin. It was now Saturday evening. Preached the next day in an unfinished room of rough boards, the people sitting on boards.

“Thus I began at Burlingame, with no society, or class, or members, or church property. Our first effort was to build a school-house, by voluntary contributions of material and labor, and so use it for school and church purposes. We labored here from September, 1857, to March, 1858, with no compensation. At this date the Kansas and Nebraska Conference met at Topeka. I was appointed to Burlingame Circuit; worked hard, good congregations, organized a church and class of thirteen members; received this year, all told, \$105, and no more.

“In 1859–60 I was at Wyandotte. Found here a small society, small, novel, church building. Had charge, also, of the Wyandotte Indian Mission; preached to them through an interpreter; good revival, improved the church, and increased

the membership. During the pastorate here the State Constitutional Convention met in this place, and under the constitution framed Kansas was admitted as a State into the Union.

“In 1861–62 I was appointed at Leavenworth, then the most prominent appointment in the Conference. We had large congregations, excellent revival, completed and paid for the best brick church edifice then in the State, largely increased the membership; all prosperous. In 1863–65 I was stationed at Lawrence, a flourishing town of five thousand inhabitants. Aug. 21, 1863, Lawrence was sacked and burned, one hundred and eighty citizens massacred, by three hundred rebel guerrillas, led by the notorious Quantrell. The entire business portion, hotels, stores, liveries, and about half the residences burned. Every safe, in banks and stores, opened, save one, and all money taken. All horses and valuables taken, and the rest destroyed.

“I saw many shot down, others roasted in their burning buildings; was shot at myself, escaping, however, without a scratch. General funeral services were held a week after, in which all the pastors and people joined. It fell to my lot to preach the funeral sermon in the presence of the wives and children of our slain people.

“I was sent East to raise relief funds, and especially funds to build our church, for which we were hard at work before the massacre. I remained at Lawrence three years. The town recovered. I completed, paid for, and Bishop Kingsley dedicated, the best brick church at that date in the State, at a cost of \$18,000. The lumber for seats and finishing cost \$80 per thousand feet. We put a splendid bell in the tower, had a grand revival, trebled the membership, and had cause of great joy as well as unspeakable sorrow.

“In 1866 I was Corresponding Secretary of the Conference Centennial Society; traveled through the State preaching, making speeches, and raising money, according to Centenary programme. During this year I traveled by my own conveyance, horseback and sulky—no railroads in the State then—

over six thousand miles, preaching generally three times each Sabbath, and once each day or evening of the week, after riding forty or fifty miles a day; fording, swimming, ferrying (rope ferry) over streams and rivers—no bridges then—sometimes at extreme peril of my life; sleeping generally in the rude cabins of the settlers, sometimes lost upon the prairie and sleeping thereon. At one time, in a terrible winter's night, lost in company with three others; all but myself were more or less frozen. At midnight we found some timber, struck fire, and waited for morning.

“Once, on my way to Lawrence, there came down a fearful amount of rain for four hours. It poured a flood. Small streams became booming rivers. It was Saturday afternoon. The next morning I must preach at Lawrence. In one valley I had to cross was a river a half-mile wide which I must cross, but which I safely forded. The next valley there was a river to swim in. A man with a span of horses, attempting to ford it, lost his wagon-box, which floated away down the stream. Himself and horses swam across. Turning my faithful steed to, I bade her go. She sprang into the flood. Two heads might have been seen peering above the angry flood. All else submerged; self, saddle-bags, Bible, hymn book, sketches of sermons, linen—all. My horse was a splendid swimmer, and has saved my life more than once in this way. Thoroughly wet on coming out; but no more so than when we went in, for we had been poured upon for two long hours before the plunge.

“Once, in the Neosho River, after forty miles ride, at evening, my horse was swept down the stream by the great force of the rushing, roaring waters, and for a time it seemed that we must perish together. Yet, by the desperate effort of my horse, under a kind Providence, I was saved. At another time, this same year, while preaching one Sabbath evening at Leroy on the banks of the Neosho River, I was suddenly taken with a severe chill. I had reached the place just in time for my ap-

pointment. When I had concluded the service a stranger invited me to his house. I was very sick through the night. In the morning a doctor was called. I grew worse and worse; became terribly salivated, speechless, unable to swallow. After rallying enough to take in the situation, I dismissed my medical attendant, who I afterward learned was a bitter secessionist, and probably there as a spy, and had been overheard to remark that he would help that Northern ranting parson to be quiet hereafter. For one long month I stayed in this kind stranger's cabin. Then, on one bright morning, he brought my faithful beast to the door, helped me to mount, and explained to me the route homeward; one cabin on the route which I would reach about noon, twenty miles; and a second at night. About noon I reached the first cabin, and there obtained refreshment. At dusk, reached the second, twenty miles farther on. I asked a woman at the door, 'Can I stay here to-night?' 'Not convenient,' was the reply. 'Is there any other cabin in this part of the country?' 'No.' 'Is the ford at the river, just ahead, safe, so that I can cross and go on?' 'No.' 'But what can I do? No other house, I am ill, I can't go on; can't sleep on the ground; I should perish,' She hesitated, and finally said, 'I am alone; my husband is away; you are a stranger.' I gave her my name, residence, profession, why I was here, my work, etc. Without another word she said, 'There is the hovel and corn, put up your horse and come in.'

"Here was a log-cabin, twelve by sixteen feet, a little fire on the hearth at one end, at the other end, in each corner, a bed. She prepared me some rabbit meat and corn dodger for supper, which I relished; after which, we knelt there in that lone frontier cabin, and committed ourselves to God for the night and for all time to come. My hostess then kindly said, 'You are weary, you may lodge in that bed,' and went out doors while I retired. Next morning I heard her about her morning out-door chores, which was my opportunity to rise.

“I mention this as one of many incidents illustrating the bravery, hospitality, and refinement of many a lady in a frontier cabin in the early days of Kansas history. Next day forty miles and home. Called in our family physician; every tooth loose, apparently about to drop out. My physician, fond of a joke, dryly remarked, ‘He gave you fire and brimstone too soon,’ referring to the calomel and jalap given by the former physician.”

At the close of the Conference year of 1866, Brother Paddock found himself disabled by overwork. In addition to his pastoral work, he had built the Lawrence church during the preceding pastoral term; he had acted as trustee of the Baker University; was president of its faculty; was one of the first regents of the State University, and secretary of its board; helped raise money and erect the first building of the University, elected teachers, opened the school, and was a thorough worker in the temperance reform. At the Annual Conference of 1867 he was transferred back to the East Genesee Conference. In this year of rest he included a European tour, and at its close was appointed at Cornhill, Rochester. He says: “Here I enjoyed three prosperous, happy years; a blessed revival, secured a new parsonage, and improved the church edifice.”

In 1870–71 Brother Paddock was at Geneseo. “Here,” he says, “we enjoyed the greatest revival of our itinerant life. It swept the country about, engaged the other churches, and hundreds were gathered in. Said to be the greatest revival that had ever occurred there.” From 1872 to 1881 he served Grace Church, Buffalo; Lima, Genesee District as presiding elder, and Medina; in all he was acceptable, with different degrees of success. We have concluded Brother Paddock’s entry under this date, on his return from Kansas, as there was but a fragment of it left which belonged to the East Genesee Conference history.

18. At the Annual Conference of 1857, held at Canandaigua,

Brother J. H. Day was appointed to Mecklenburg Circuit. The Rev. L. D. Chase had preceded him, "and had prepared the way for a year of revival." He reached his appointment on Saturday evening and met a hearty welcome. After repairing the parsonage his family were moved, and then he began his pastoral work, and continued till every family in the bounds of the charge was visited. "Then," he says, "I went to the Yellow Meeting-house, north of Mecklenburg, where Stephen Stillwell, Ephraim Allen, and the younger members of those old Methodist families, some ten or twelve in number, were all that was left. Not a soul had been converted in seventeen years, and when I went around to see them and proposed to hold meeting among them, Sister Stephen Allen said to me, 'But, brother, who will help?' And I said, 'God will help me.' 'But don't you know that we are all aged and infirm and feeble, and can't get out at night, and we have no one to sing?' And I said, 'The Lord will raise up workers,' so they consented that I might commence the meeting. The first one converted was a young man, a stranger, who had been engaged to teach the district school, and he was a good singer, and became chorister at once. In a short time came the now sainted Anthony Rielly, a good exhorter in those times; he had been holding a meeting at Searsburg, and he concluded to stay for a time. The meeting was a great success; over forty persons were converted and added to the church, and the teacher was made a class-leader. Then I went to Mecklenburg and commenced a meeting, and it was a blessed success; over fifty persons were soon converted. Then the other churches came in, ministers and people, and were wonderfully blessed, and some of their children saved, and the influence reached the whole community. This charge had many noble families. Niverson, Barker, Burd, Culver, Ellis, Hazellett, Eldred, and many others. The official board was composed of good, strong men: William Jewett, Isaac Ellis, Zalmond Barker, Enos Culver, John McKiggan, John W. Osborn, H. S. Dickens, and Stephen Stillwell; and I en-

joyed their sympathy and co-operation. It was a good year, and one to be remembered with gratitude to God."

The year following, 1858, at Horseheads, was rather one of spiritual trial. Brother had gone to law with brother, and though the same faithful labor was bestowed as in other places, still "the final result was but seventeen souls converted." But he had enjoyed the confidence and co-operation of as good brethren and sisters as he had ever known. In 1859 he was appointed to Hector Circuit. He succeeded L. D. Chase, who, he said, "seemed to me like a John the Baptist, to prepare the way of the Lord." The charge embraced Logan and North Hector. At the latter place, while they were completing their new church edifice Brother Day visited all the families in the bounds of his charge, and God gave him favor among the people. In January, the time for the dedication of the new church, the first that was built in that village, arrived, and the occasion was served by the presiding elder, A. C. George, and Dr. D. W. C. Huntington, whose labor of love was crowned with the divine blessing. The membership at that place "was composed of five or six men and fifteen or sixteen women; but we had," says Brother Day, "the sympathy and co-operation of the whole community. We continued the meetings six weeks, and one hundred and two persons were counted in those converted, among whom were many heads of families. After this another meeting was held at Logan, and seventeen professed conversion." The year closed gloriously, and many strong families were found in the several societies.

At this Conference the Mutual Aid Society of the East Genesee Conference was organized. Its object, as indicated in its title, was not only to supply material aid and comfort to age and infirmity, but to relieve the present burden of care all along the passing years as well. The society has already blessed many, and its discreet management has won for it the confidence and respect of all.

The Annual Conference held its session for 1860 at Lima,

and Brother Day was re-appointed to Hector. Without any public revivals, the societies enjoyed the edifying influences of internal peace and spiritual teaching, under the administration of their faithful pastor. In 1861 his appointment was at Jacksonville. As the Church finances were in a loose condition, he found it his first duty to pay the debts. After this he visited all the members of his charge, as was his custom, and then followed a protracted meeting, in which thirty were brought to Christ. The official members were good and true. The year following Brother Day was re-appointed to Jacksonville, and received fourteen more into the church, the brethren saying, "it was the best year we ever experienced." The growth in the Sunday-school was very marked.

In Havana, his field of operation in 1863, he laments the apparent want of success. In the Sunday-school and other departments of church work, Mrs. Dr. Hinmon was a power for good, leading the church on to success without attempting to do it, giving inspiration to every enterprise without being officious, or provoking envy or jealousy; a blessed, sainted woman! The leading brethren were kind and co-operative; such as F. Goodwin, Dr. Bailey, C. Spaulding, Dr. Miner; Brothers Page and Baits, Brother Hill, the father of the present governor, and others, sustained the pastor, while he abated nothing from his usual labor; yet, he says: "Few were converted, the least apparent fruit of my whole history." But it was the time of the deepest gloom of the war, and the pastor's son was a wounded soldier in the army.

The annual session of East Genesee Conference met in Elmira, September, 1864, Bishop Simpson, presiding. Brother Day was appointed to the Rush Charge, Rev. J. Dennis, presiding elder. The people received him kindly, the congregations good, the Sunday-school prosperous, and extra meetings were held, "and a few were saved;" but no general revival. One of the young converts, however, turned out a good church worker, and G. H. Dryer, then a lad, subsequently joined the

Conference. A severe sickness closed the year. Life was despaired of, but God, in goodness, prolonged his days. At Bellona, his appointment for 1865, Brother Day was more successful. "I commenced my work," he said, "with a determination to do all I could for the glory of God, for the Church spiritually, and for the salvation of souls, and we were blessed with a good revival; about twenty souls were saved." From this he engaged the Church in the enterprise of remodeling and enlarging the church edifice, which was accomplished at the cost of \$2,000. The improvement was a great convenience and necessity, and was an abiding blessing.

19. At ten years of age Brother U. S. Hall sought and obtained a clear evidence of the divine favor, and soon after thoughts of preaching, if he came to manhood, were pressed upon his mind. At twenty-one years he was reclaimed, having declined from his early experience, and promised the Lord he would preach if he called him to that work. In 1855 he was licensed to exhort, and was so helped to speak from Scripture, that he felt, and others thought, he was, indeed, called to preach. It was finally settled by a test. He had organized and was regularly holding a prayer-meeting, and he asked of the Lord that, if he was called to preach, he might have given him a number of souls clearly converted within a short time in his prayer-meeting. In a few weeks sixteen souls were converted, among whom was his own sister. He was now settled in his mind, and immediately he began to speak from the word of God. After six public efforts of the kind he was called out on the Junius Circuit, Rev. T. J. O. Wooden, senior preacher. This was close work for a beginner, but he had learned to trust in the Lord. He says: "While at the seminary in Charlottesville, Schoharie County, I experienced the blessing of holiness, which I had been seeking in the distance for a year and a half, and which has remained with me the most of these years, and is still abiding; glory to his name forever!"

At the last Quarterly Conference of the year 1856 Brother

Hall was licensed to preach, recommended for admission into the traveling ministry, and appointed to the Townsendville Charge. Here, in the winter, thirty souls gave evidence of conversion and were admitted on probation. In the spring he proposed building a parsonage. This, at first, was met with disfavor, but at length the doubting ones fell in. The parsonage was built, and is still the home of the Methodist preacher.

Later in the spring he organized a Sunday-school at Steamburg, where he preached several times. "There a revival broke out and continued four weeks, including the week of Conference. Fifty professed conversion and forty-eight united with the church. The next year they built a new church at that place, under the leadership of Rev. William Potter."

The next year, 1857, Brother Hall was stationed at Barrington. As moving is one of the first duties of an itinerant coming to a new charge, the condition of the parsonage is a first care. The parsonage here, upon examination, was condemned, as unfit for use. A new building was declared necessary, and while this was going up the pastoral visitation was thoroughly attended to, prayer-meetings were organized at different points, and little fires kindled and kept burning until the first of January, when they took possession of the house. At once the prayer-meetings were brought to the church, and extra meetings began.

"The first week thirteen came to the Lord. For seven weeks the good work went on, until one hundred and twenty professed to have found Christ. One night the pastor was called up, and walked a mile, to pray with a man who was visiting in the place, and in great distress as an awakened sinner. The next day he was converted in his sleigh while returning home, and the second evening he was in the meeting, telling what the Lord had done for him. At this meeting four women set up the family altar, in hopes thus to bring their husbands to Christ. Three of them sought and found the Lord, and the fourth was pray-

ing in secret for the blessing, too timid to publicly confess Christ, when the meeting closed."

At the next Conference, 1858, Brother Hall received his appointment at Tyre, N. Y. He says: "During the year a lot was purchased for a parsonage. In the spiritual department, about one hundred and twenty professed to find the Lord. The battle continued all winter. Brother Borden, a local preacher, and Brother Tunis Van Clief, an exhorter, were valuable helpers." Brother Hall was returned the second year. The death of his father devolved on him the necessity of spending the latter part of the year at the parental home.

At the Conference of 1860, held at Lima, he was ordained elder, and appointed to the Potter Charge, where he spent two years, both of which were attended with good revivals. The years 1862-63 were spent on the Italy Hill and Prattsburg Charge, Yates County. They were, at both places, profitable years. At Italy Hill forty, and at Prattsburg sixty conversions. The church edifice in the latter place had been burned about thirteen years previous and the flock scattered. With this encouragement, however, a room for regular services was rented, and the society began a resurrected life.

The next three years, 1864-66, were spent at Catharine. He says: "Good revivals visited the charge each year. The third year we had union meetings with the Wesleyans at Odessa, where ninety professed faith in Christ."

CHAPTER II.

Contributions of pastors.

THE year 1860 will be ever memorable in the history of the United States, and not less so in the annals of universal civilization and freedom. War and rumors of war filled the land and engrossed all minds, and entered into all ecclesiastical administrations not less than into the civil and military circles. Many of our ministers enlisted, some to assume direct military service, but more, far more, as ministers of the Lord Jesus to bring the leaven of gospel grace within the hospital, the hours of rest and relaxation of the soldier, and even to the field of blood.

1. In 1860 Dr. D. D. Buck was appointed to Lyons, N. Y. He had served a term already to that people, and was thus prepared to enter upon his pastoral work. But the minds of all were so turned to the army and its wants that he accepted an appointment as chaplain of the Twenty-seventh Regiment of the New York State Volunteers, one company of which went from Lyons. He continued in the army not quite a year, and then, from disability, and disease contracted in the service, was obliged to retire, and was in due form honorably discharged. Rest and sanitary treatment had so far recuperated his system that he took, in 1862-63, the pastorate of Canandaigua, still pursuing medical treatment. His labor here "was crowned with conversions from time to time, and some valuable additions were made to the membership, and the church enjoyed internal peace and prosperity."

2. After a full term at Havana, Brother J. M. Bull was appointed in 1860 to Clifton Springs. This charge in those days was weak. Its entire membership that year was reported at

ninety-four. The village was much less than now, and the relation of the church to the Sanitarium, which was a growing central power for good, not well-defined. In short, without blame to any one, the elements of a new and growing village had not become homogeneous, and the common evils attached to a public "watering place," with licensed taverns added, fastened upon our infant population. The society worshiped in a small and unsightly brick edifice, and the Methodist Episcopal Church of Clifton Springs in that day bore little resemblance to that of to-day. But the society had in it the elements of life and growth, and each successive year of pastoral labor added something to its strength.

At the end of the year Brother Bull asked and received a new appointment, and in 1861 we find him at Port Gibson. He says: "At the 'Port' I had two pleasant years. A wonderful revival broke out and spread over all the charge, and to-day there are many souls who date their conversion at that gracious work of God."

In 1863 he was stationed at the beautiful village of Victor. At this place he says: "The congregations were good, pastoral visiting was strictly attended to, and all the means of grace were faithfully employed, but apparently without effect. I closed my two years at Victor feeling that I had tried faithfully to do my duty, and that my 'record was on high.'"

In 1865 Brother Bull was appointed to Pultneyville, a large charge having three principal appointments: Pultneyville, Williamson, and Ontario. In addition to the regular work a new brick church was built and dedicated in Ontario. "A few souls were converted, and the two years closed up pleasantly." Brethren John Raymar, Isaac Hodges, Henry Subir, and many others, signalized themselves in their zeal and faithfulness in the work of God.

3. The Rev. Isaac Gibbard, D.D., was of English extraction, born in 1833. When he was four years old his parents came to this country and settled at Middletown, Conn., where he re-

ceived a common and high-school education. In 1850 his parents moved to Auburn, N. Y., where, in 1852, he was converted during a powerful revival of religion in the old North Street Methodist Episcopal Church, under the labors of Rev. B. I. Ives; David Holmes, pastor. During parts of 1853-54 he studied at the Auburn Academy, under Professor William Hopkins. It was here, in 1854, he received license to exhort. His preparation for college was completed at the Genesee Wesleyan Seminary, Lima, and he entered Genesee College in 1855. A year later he received license as local preacher. The last two years of his college life he served the Rush Charge as supply, preaching twice each Sabbath. He graduated in 1859, Dr. J. M. Reid being president of the college.

The labors of Frother Gibbard were too severe during the period of his student life, and his system required rest, but with commendable zeal and promptness, if not wholly prudent, he joined Conference and entered the itinerancy the year of his graduation. With a slender frame, he stepped out of the recitation room into the pastorate with only about two months of vacation. But he entered the pulpit not without a tentative, though valuable, discipline. His first appointment was Naples, Canandaigua District, Rev. J. Benson presiding elder. God met him at the opening of his public life. "A powerful and far-reaching revival," he says, "was the result of this year's labor, the church being greatly strengthened and increased. His next appointment was to Cornhill, Rochester, followed by a two years' term at Dansville. At the Conference for 1863 he was ordained elder and appointed to Burdett. Here he labored six months, when he was elected as professor and acting president of East Genesee Conference Seminary, at Ovid, N. Y., and in 1864 was re-appointed to a professorship in the same institution.

4 In compliance with the request of the society at Canandaigua in 1857, Brother K. P. Jervis was appointed to that charge. "My two years in Canandaigua," he says, "were

among the most pleasant of my ministry. Large congregations, general favor of the people, congenial society, and encouraging spiritual prosperity characterized the years as successful, and have made them delightfully memorable. The political agitation of the slavery question was waxing warm, and my own emphatical utterances brought to me some commendations and some censures." The nation was now within two years of the war, one of the greatest of modern history, whether viewed from a military stand-point or from its influence on civilization, religion, and free government, and the effect of the agitation, and the omen of the impending cloud which hung angrily over the nation, none could explain. Only God could keep alive the Church in times like this. But as the conflict thickened the voice of the Church arose above the tumult in prayer and deprecation, and in its denunciation of slavery.

Yet the God of peace and love was with his own. In Canandaigua "the spring of 1858 was a season of very gracious influences. Spiritual meetings were held in the Congregational and Methodist Episcopal Churches, and our church received an accession of about forty of our best young people." His salary the first year was \$650, and the second year \$700, and two donations. Among the leading helpers of the laity were Rev. L. Wilcox, Rev. J. Raines, Oreb M. Smith, J. Maggs, J. Dailey, and others.

In 1859 Brother Jervis was sent to the Hedding Church, Elmira. Here he found divers troubles which embarrassed true church growth and edification, and desired at the close of the year to retire to another field. During the year, however, the society made considerable improvement on the church edifice, sustained honorably the church expenses, and slackened not their faithfulness in all the means of grace. Among the leading laymen we find John I. Nicks, David Decker, N. W. Lardner, and others.

His appointment to Palmyra, in 1860, introduced him to a

new people, where he found a large and pleasant society. The first care which a minister, coming newly into a place, would naturally have, is for "a place to put his head;" but the society had no parsonage. Failing to find one, the new pastor arranged for board. He says: "My pastorate of the two years in Palmyra, without any mentionable ingathering of the church, was generally prosperous. All our church interests were well-sustained, and in brotherly association with Dr. (now Bishop) Gillespie, of the Protestant Episcopal, and Dr. Eaton, of the Presbyterian Churches, I found delightful and profitable association. My salary was \$700, all paid." Among the leading helpers from the laity were Abraham Carle, William Jarvis, Joseph Rogers, Gilbert Budd, C. Rogers, George Frankham, George Stoddard, etc.

His next appointment was Clyde. The agitation in the society at Clyde, 1862, arising from the general demands of the war, and from the departure of their previous pastor, Rev. J. N. Brown, as chaplain, was not favorable to the cause of active evangelism. However, Brother Jarvis says: "The year was one of moderate prosperity. We were at peace among ourselves, had a good Sunday-school, and enjoyed each other's society." Among his chief counselors and aids were William Jones, Hiram Hovey, M. Dayton, E. Hoyt, S. Forncrook, Mrs. Hilman and others.

At the end of the year 1863, he was removed to Lyons. At the session of this Conference he received his first election as delegate to General Conference, which absorbed a portion of his time, but a greater impediment arose from physical debility and threatening bronchial affections. "So," he says, "we had in some respects rather a broken year." At this time, also, an extra demand was laid upon the ministry for platform speaking, and other services relating to the war. But two events marked the blessings of the second year. The first is his religious experience, which we give in his own words. He says: "I desire to testify that in the month of December, 1864,

while pastor at Lyons, after many days of self-searching and most earnest prayer I was enabled to believe in Jesus as a present Saviour from the carnal mind, and entered into the rest of faith. This was the thirtieth day of the month. My experience was not that of immediate rapture described by some. It was rest, perfect rest and absorption in Christ. The conscious joy, the most gushing and overwhelming joy of the change, culminated at the Oaks Corners' camp meeting in the following June. My ministry became, to the observation of all our people, more fervid; the home was gilded with a perpetual sunshine. I cannot truthfully profess that 'the fullness of the blessing' has been my constant experience ever since. But Jesus has drawn me back into himself again and again, and imparted unto me such communion with his life that I cannot doubt the great doctrine and privilege of 'perfect love,' though I am less disposed to define psychological states and processes than I was years ago."

A good revival followed this blessed experience, by which, he says, "a large number of our most intelligent young people were gathered in, and a decided advance made in all our church interests." Among his leading men were S. Cole, O. Bennett, S. Hunt, S. Marshall, J. Mather, C. Woodruff, W. Van Marter.

5. James Duncan was received on trial in the East Genesee Conference at its session in Geneva, in 1854, and was appointed to the Knoxville Circuit. He says: "My ministry of twenty-three years belonged to the period when to preach three times each Sabbath, and ride eight or ten miles between appointments, was the rule, and not, as now, the exception. While on my first charge I preached at Elkland and Knoxville one Sunday, and at Osceola and Nelson the next Sunday, riding a long distance between appointments."

His pastoral charges, after one year at Knoxville, were as follows: at Farmington, Tioga County, two years; Whitesville, Alleghany County, one year; Brookfield, one year;

Westfield, one year; Granger, two years; Springwater, two years; North Cohocton and Liberty, two years; Potter, one year; Towlesville, Steuben County, two years: Rogersville, two years; Wayland, two years. A term of thirteen years in the itinerancy over sections of country where travel meant more of labor than of pleasure, changing residence often, small salaries and other infelicities, left little opportunity and less financial means for the higher education of a rising family. In order to this the family residence must be fixed at the seat of some institution of learning. Accordingly Brother Duncan says: "At this time, the fall of 1871, I located my family at Lima, to receive the benefit of the seminary." His appointments, therefore, were henceforward arranged to meet, as far as possible, this contingency. They were at Hemlock Lake, one year; Hemlock Lake and Connesus, one year; Miller's Corners, one year; Pittsford, one year; and the last, in 1877, at Henrietta. At this time he superannuated, and still holds that relation.

Brother Duncan's labors were not without fruit. At some of his circuits which were particularly hard to serve he met with specially encouraging results. "At Brookfield, my fourth charge," he says, "I preached on the Sabbath morning in Brookfield, in the afternoon at White's Corners, and in the evening at Potter; and while at Cohocton I preached at Liberty in the morning, at Lent Hill in the afternoon, and at Cohocton in the evening. On each of these charges," he adds, "the Church was strengthened by revivals of religion; and while at Towlesville we held revival services which resulted in over one hundred converts, many of them heads of families." Many a good and faithful servant can adopt the closing words of our brother: "Though I have retired not rich enough to live on my income, yet I thank the kind Father that I have been able to direct many to the kingdom of our Lord, and I rest in the belief that my labor has not been in vain in the Lord."

6. We resume the record of Brother Trowbridge. He says:

“In 1856–57 I was at Waterloo, with my health but little improved. But the work of God went on; congregations increased, and so of the Sunday-school, and likewise the class-meetings and prayer-meetings, and revival influences remained among us until we were straitened for room. A subscription was started for an addition to our church, but as we were about to break ground for this purpose a financial crash came upon the country, which occasioned a delay of the project; but in due time it was completed, greatly to the profit of Methodism in Waterloo.

“In 1858 I was appointed to Benton Center. The year passed away without any remarkable change, and I was invited to return for the next year, and I suppose the Bishop or presiding elder, or both, knew why I did not. In 1859 Walworth and Marion was my next appointment. We had good congregations, some conversions, and a fair support. In 1860, at Mount Morris. Some success in arranging difficulties, serious and of long standing, and of bringing the church into a more hopeful condition, and time has proved that these labors were not in vain. In 1861 South Sodus. Here I performed two years of very hard labor without seeing much fruit. But perhaps Satan’s head was bruised more than I was aware of. The future will tell.”

In 1864 Brother Trowbridge took a supernumerary relation, and, for the education of his daughters, removed to Lima. After two-years’ rest he ventured another trial in the pastorate at Taylorville, and another year, 1866, at Canadice. He took the stewardship of the seminary at Lima for three years, at the end of which he superannuated, and moved to Newark, N. Y., where he still resides.

7. In 1854–55 Brother M. Wheeler was appointed to Rushville, where thirty were added to the church. He says: “In 1856–57 I was appointed to Phelps. The first year there were five converted and joined the church. The second year we had a glorious work. Over two hundred souls professed salva-

tion in Christ. In 1858-59 I was sent to Waterloo. We enlarged and improved the church at a cost of \$2,000; and received into the church on probation over forty members. In 1860 I was at Addison one year. Had a good revival, with thirty added to the church. In 1861 I was stationed at North Street, Rochester."

It is proper to mention at this point that the late Mr. Aristarchus Champion, member of the Presbyterian church in Rochester, had donated, in 1852, \$10,000 to the Methodist Episcopal Church toward the erection of mission suburban churches. This gave a new impetus and epoch to Methodism in that city. "Of this sum," says Dr. Dennis, "\$2,000 were appropriated to the North Street Church, which was dedicated November 2, 1853, by Dr. S. Seager. This was the first-fruit of the donation. During the same year the same amount was appropriated to aid in the erection of the Alexander Street Church, which was also dedicated in the fall of 1853, by Bishop Janes. The Cornhill Methodist Episcopal Church was organized in 1852, and was aided by the Champion Fund. The Frank Street Church, by the same aid, followed, and was dedicated by Dr. J. T. Peck (afterward Bishop Peck). All these churches have since been improved and enlarged. Within a few years past two other Methodist Episcopal churches—the Hedding Church, in the northeast part of the city, and the other on Genesee Street, in the south-east part of the city. All these churches have prospered, more or less, spiritually and financially, and have fully justified the policy thus adopted for church extension."

But to return to the statements of Brother Wheeler: "In 1862 I was stationed at East Bloomfield, where a small number were added to the church. In 1863-65 I was in Phelps again, where about forty were received during the three years."

8. The Rev. A. F. Morey began the battle of life early, and has worthily sustained his calling and profession. His mother was a Methodist of worthy stamp, and sustained in her widowhood the honor and dignity of a true mother and a faithful

Christian. Early in life he was ardently impressed with a desire for an education, which he sought and attained on the self-reliant, self-supporting plan. In his seventeenth year he was converted in a revival on the Nassan Charge, Rensselaer County, Troy Conference, and two months after he received license to exhort. His conversion was clear. He says: "I had a clear, bright, and instantaneous conversion; no logic in the world could reason me out of it." Of his early struggles he says: "I at once became inexpressibly anxious to go to school, but my mother was then a widow, with a farm, and had nine children to clothe and educate. I said to her, if she would give me my time I would go out and work and educate myself. It was agreed to. I worked on the farm near home for \$8 50 a month, and took my wages and went to the Troy Conference Seminary, at Poultney, Vt., a year after Dr. J. T. Peck had left, and John Newman, D.D., was principal. I rang the seminary bell and sawed wood, and paid my bills as best I could. The next year I taught school in the town of Sand Lake. In my school district were many families that never attended church. They learned that I was preparing to preach, and requested me to hold some meetings. I did so. A great revival followed, and some scores were converted." He further pursued his studies at Charlottesville, New York Conference Seminary, teaching at times and attending school. Afterward he attended the Concord Biblical Institute, under the care of Dr. Dempster, remaining the full term of three years, when he came into Western New York, and joined the East Genesee Conference at its session in Geneva, 1854. At this time, also, he married Miss Mary J. Bennett, daughter of Sanford Bennett, Esq.

His first appointment was on the Thurston Charge, Rev. C. S. Coats, presiding elder. He was kindly received, and his new vocation opened hopefully. His second charge, 1855, was Hopewell, and at the end of the year he passed into full membership, and was elected deacon. His third appointment was

at Middlesex, 1856. His two-years' labor was crowned with a blessed revival, and a large accession to the church.

9. Brother Thomson Jolly gives an interesting account of his work, and shows how the gospel of God was preached and churches reared in times, and among people, which require missionary self-denial. It is not a pleasant work to dig into the earth and lay foundations, even for elegant mansions and baronial castles. We can admire and rejoice at the completed work, but the foundations, mostly underground and unseen by the spectator, few consider, few stop to admire. If men would learn how the Methodist Episcopal Church has come forth to its astonishing proportions let them read the simple narrative of Brother T. Jolly, and that noble class of brave, devoted ministers, who grappled with, and overcame, almost incredible obstacles in planting the churches. "As poor, yet making many rich." Brother Jolly has had an honorable and useful career. We quote from his own statements, which give his story better than we could. He says :

"At sixteen years of age, through the faithfulness of a Sunday-school teacher, I was led to commence a life of prayer, but did not make a public profession of faith in Christ until 1841, when I was in my twentieth year. I joined the Centenary Society of Sodus Methodist Episcopal Church the following spring. About three years after I was made class-leader and Sunday-school superintendent. About six years after, April 9, 1851, I was licensed to exhort. My first appointment was the following Sabbath, and from that time on, for six and a half years, I had, on an average, about five appointments in four weeks.

"I joined the East Genesee Conference, at Canandaigua, August, 1857, and was ordained deacon, as a local preacher, by Bishop Waugh. My first appointment was Westfield, Brookfield, and Harrison. I was made preacher in charge, with Alva Davison for my colleague. This circuit was formed out of what had been three separate charges for a few years before, and they had voted to remain the same ; but when there

were but two preachers to do the work which three had done, it caused great dissatisfaction. Brother Davison, my colleague, had been on one part of the charge the preceding year, and knew the ground, which was a great help in arranging the appointments. We had to move entirely across the State into northern Pennsylvania, and settled in Brookfield. Brother Davison lived in Westfield, where he had lived the year before. Our work lay in two States, three counties, and eight towns. We had sixteen regular appointments, besides several places where we preached occasionally. They were all two-week appointments, excepting Westfield, where we preached every Sabbath. That fall was the great financial crash of 1857. I took over \$40 from home with me, supposing that would last until the charge paid in something. My money was soon gone, so I had not enough to post a letter—postage was more then than now. At our first quarterly meeting there was not one cent paid in. This was very different from what we had been used to. Cold weather was coming on, and my wardrobe needed replenishing, but the merchant refused to trust me. This was a new experience, but my colleague, being with me, whispered something which, perhaps, caused him to change his mind, so I got the garment.

“We commenced extra meetings the first of November, and continued them at different places until April. As a result we took into the church one hundred and seventy on probation, and baptized a great many. I have often thought of what a man said to me while staying with him over night, in a very new section of the country: ‘You will probably get, after a time, where the people have more wealth and refinement than we have here, but you will not find the hearts so near the surface.’ On the charge, about a mile and a half from where we lived, was a church inclosed, and the floor laid, that had been standing for several years. I set about finishing it. At first there were but two brethren that had any courage. One of the trustees told me, ‘You had better put fire to one corner than

try to finish it.' But by working most of the time, and preaching three times on the Sabbath, we got it ready to dedicate the week before Conference, and the money all provided for in small sums. It was the first church ever dedicated in the town of Brookfield, and was considered a great victory under the circumstances. After working hard for them one year, they not paying me, and I used to square dealing, it was hard to submit to such treatment. So I told them I would not return. Perhaps it seemed stern, but with me it meant business.

"We had some good workers on the charge, endowed by nature and grace, strong in prayer and exhortation. I will mention only a few out of the many: Edwin Statham and Simeon Lewis and Sister Davison, my colleague's wife, were a power in prayer and exhortation. Among much real Jerusalem fire we had some wild-fire, but even that was better than, in nautical phrase, 'a dead calm.'

"My next appointment, 1858, was Andover, Allegany County, N. Y., D. Nutten, presiding elder. I preached the first Sabbath on my new charge, and tried to secure a house to live in, as they had no parsonage. There was but one empty house in the village. That was the Presbyterian parsonage, which they would rent for one month at a time. I went after my family, not knowing where we were going to live. When we drove into the village, the teams being there with our goods, no house had been secured, so we were something like Noah's dove, with no place for the sole of our feet, and nowhere to lay our heads. We finally secured a part of a house, and moved in. As soon as we were settled, and I had time to look the charge over and get acquainted a little, I began to talk up parsonage; but they told me if I could build a parsonage there, it was what no other man could do. But after some talk we got to work; the ladies had \$100 in their treasury, with which we bought a lot adjoining our church. It was amusing to hear what the people said about me and my work. It reminded me of Nehemiah building the walls when his enemies said 'If a

fox go up, he shall even break down their stone wall ;' and the Saviour, when it was said, 'Neither did his brethren believe in him.'

"My brethren did not seem to know what to think of me. During that time there was scarcely any thing done by way of supplying the wants of my family. This continued for some time, when there was a reaction. The church made us a donation of \$100; and 'the sinners,' as they called themselves, made another, the same week, of \$93. Up to about that time I had been on probation, but was then taken into full connection. The parsonage seemed to be no longer a question, but I saw it would require perpetual vigilance upon my part if it did not fail. We held extra meetings at Lain's School-house and at the village. There were about sixty converted while holding meetings at the out appointments.

"During our meetings I had an experience like this: On Sabbath evening I went to the school-house, intending to preach from the first part of the First Psalm; but every thing seemed dark with regard to the text. At that point these words were given me, 'Marvel not that I said unto thee, Ye must be born again.' The house was crowded, so that all standing-room was taken up. After I was through speaking I invited any who wanted any thing, or for whom the Lord had done any thing, to speak. At my left sat a lady who had been brought up a Roman Catholic. She had been at our meetings a few times, had read the third chapter of John that morning, and longed to know about the new birth. She said while I was preaching the Lord blessed her with that knowledge, and surely he had made her tongue like the pen of a ready writer. Her husband was a Protestant, but unconverted; had read the Bible much for the sake of argument. The tidings of his wife's conversion were the means of his conviction. He came to the meeting the next night and was gloriously converted. It seemed as if the Bible was at his tongue's end.

"As to our parsonage, it continued to progress, but not with-

out many discouragements; among them was a church trial, the only one I ever had. It was to me like a 'chastisement, not joyous,' but yielded us peace afterward. We moved into our new house about the middle of June, making the third time we had moved during the year.

"We had a camp-meeting on the charge in July, and quite a number professed conversion. In 1859 we were returned for another year. After building a barn, a necessary provision for the itinerancy, I called the building committee together for the last time, reported to them that all bills were paid, and a small balance was in the treasury. This they voted should be mine, and thus passed one of the most pleasant years of my life.

"At the next Conference, 1860, we were sent to Wayland, Steuben County, Rev. D. Nutten, presiding elder. I found five appointments, and took in one more, making three each Sabbath. But while there was plenty of work, there was no house for the preacher. The preacher had lived in Dansville the preceding year, because there was no house to be had on the charge. I went to the charge with a heavy heart, and searched it over faithfully to find a home. Just before starting back after my family I stepped into a store. The merchant asked me if I had got a house. I told him no. He told me a doctor in the place was talking of boarding, and, if he did, his house would be to let. He went to see him and came back shortly, saying we could have it. I went home thankful. We were soon moved and settled. I made a strike for another parsonage, but had hard work to get it started. By working one hundred and three days, besides much more that I did not keep account of, we built a parsonage, and moved into it the 19th of the next May. During the summer we also built a barn. This was the year the war began. We stayed two years, had a few conversions; but it was hard work to secure the attention of the people to the subject of salvation, being pre-occupied by the exciting topics of the war.

“ At the Conferenc of 1862 we were sent to South Dansville. Here we found a parsonage, for the first time, and, with some small repairs, we were very comfortable. Had three appointments: the village, and North and South Oat Hill. Preached at each place every Sabbath, toiling hard, and taking but little. The Sabbath after the riot in New York I was called to officiate at the funeral of a soldier. The people came from all directions to hear what I would have to say. They filled the church above and below, with many in the yard. The result was I vexed more and pleased more people than ever in all my life at one time. The next Sabbath was the last quarterly meeting of the year. After the Quarterly Conference business was done, I was aware that they would pass sentence on what I did the Sabbath before. I told them there were many things that would make it desirable for us to come back another year, but not to let any or all of them influence their decision, but do what they thought would be best for themselues. The majority soon said that it would be of no use for us to return; but the presiding elder advised them to set a time, a few weeks hence, when they should decide. They did so, and unanimsly voted for our return. Accordingly we were returned the second time, and, all things considered, had quite a pleasant term of service; but the most I could do was to try and ‘hold the fort.’

“ At the Conference of 1864 we were sent to Prattsburg and Italy Hill, J. G. Gulick, presiding elder. The church at Prattsburg had been consumed by fire some years before, and the society, having lost their insurance, had been unable to rebuild, and had been much scattered. Rev. U. S. Hall had, two years before, reorganized the society and opened a public room for service. The society was financially poor but spiritually rich in faith and good works. We had some additions during the year and a very pleasant relation to the society, but with the war prices, such as twenty-five cents per pound for brown sugar, and the same for ham, and fifty cents per yard for cotton

cloth, and other things in proportion, we could not live on what we received, and reluctantly asked to be removed at the ensuing Conference.

“We were sent to Middlesex in 1865. Here we found a strong society, but for some reason they had let their church property run down badly. There were two churches, besides school-house appointments. We painted the church outside and in, also the parsonage, besides making some other repairs.

“At the village we had the most reliable congregation that I had ever found up to that time. We could not tell by the congregation whether it was a fine day or a stormy one. We had a revival and stayed two years. Found some of the salt of the earth, and had many good seasons with them. Some have crossed, and others are nearing the harbor.”

10. The appointment of Brother J. Watts for 1856 was St. John's (now Asbury) Church, Rochester. “I spent two very pleasant and prosperous years,” he says, “with the good people of that charge. The congregations were large, many were added to the church, of such as were saved.” The previous years had been too great a strain upon his health and strength, and in 1858-59, “as a needed rest from overwork,” he was appointed to the lighter charge of Miller's Corners. The situation was in the midst of a charming section of the country. “While there,” he says, “I added East Bloomfield and Taylor Street to the circuit. At Miller's Corners nearly a hundred were converted, and seventy of that number were added to the church. At East Bloomfield Village I opened service on Sunday afternoon. Soon I organized a small class. After a while I bought the Episcopal Church edifice and parsonage, Brother Peck and myself giving our individual obligation for the payment. The money was soon raised, and the property deeded to the Methodist Episcopal Church. East Bloomfield has been ever since one of the best rural charges. I found on the charge when I entered upon it one small society and one church edifice. When I left there were three societies and church

edifices, and one of the best parsonages in the Conference ; all out of debt, and the membership of the circuit more than doubled.”

In 1860, at the Conference at Lima, he was appointed to Hornellsville, and the next year re-appointed. He says: “The War of the Rebellion breaking out, I took an active part in raising troops to put it down ; projected a Steuben County regiment ; lectured through the county for that purpose, and the regiment was formed. I opened a recruiting office in Hornellsville, and enlisted a great many men, including a number of my congregation. Colonel Bailey, of Corning, an honored member of the Methodist Episcopal Church, took the command, and I was elected chaplain. Bishop Baker made the appointment, and I shared all the hardships and dangers of my regiment, the Eighty-sixth New York Volunteers, from the commencement of the war, in 1861, to the battle of Gettysburg, in 1863, and then, broken in health, I was honorably discharged from the service and returned to my family. My only son, Egerton, was in the service in my regiment until his health gave way, and he was discharged for disability. A great many were converted in the army. When in winter quarters I used to hold revival meetings, and they were always successful.

“The winter preceding Lee’s campaign, which ended in the defeat of the Southern army at Gettysburg, I held meetings at Falmouth, in front of Fredericksburg, in a large log-church, built by our men, and three hundred were converted ; seven of them became ministers of the Gospel.”

At the Conference in 1863, having recovered his health, he says : “I was re-appointed to Geneseo, then under the presiding eldership of that noble man, Dr. William H. Goodwin, and remained there two years, during which God gave prosperity. There were large accessions the first year, and the second year over a hundred were converted and received into the church. My next and last appointment was at Seneca Falls, where we had a revival of great power and extent. Over a hundred and

fifty professed conversion, and over a hundred joined the church, many of them heads of families. Broken in health by excessive labor, and my beloved companion having become a confirmed invalid, without any hope of recovery, I asked for a location at the ensuing Conference, held at Newark, in 1866, and it was granted. Thus I retired, after twenty years of service, and took up my residence in Lima, N. Y., where I find myself in 1886. During the last twenty years I have done much ministerial work, as Providence has opened the way, supplying churches and helping in revival meetings. I am nearing the sunset of life—my sixty-eighth year—and have a hope of a blessed life beyond, through the mercy of God by our Lord Jesus Christ.”

11. D. W. C. Huntington, D.D., is well and widely known as a leading member of his Conference, whether in counsel or executive action. He came to us from the Vermont Conference, under flattering auspices, in the flush of early manhood, and has sustained, with increasing honor and efficiency, from time to time, every trust of the Church pertaining to legitimate itinerancy. His suggestive account of his own person and doings is as pleasant as it is modest and unassuming. He says: “I was born in Townsend, Windham County, Vt., April 27th, 1830, the eighth in a family of nine children.

“My father, Ebenezer Huntington, was a member of the Windham County bar, but owned a farm and gave to each of his boys a thorough education in that branch of healthful industry. His views of home training, together with the discipline of comparative poverty, made hard work a continued necessity for the family, and play-days were very few. This allotment was borne by his sons at times with considerable uneasiness, but is now regretted only so far as it cut short early educational advantages.

“My mother (Lydia Peck before her marriage) was a Christian, and a member of the Congregational Church from her girlhood. She was a loving mother, always calm, unselfish,

and never too tired to do something for her family or for others who were in need of her assistance. I have now no recollection that an angry temper ever flushed her face, or an impatient word ever passed her lips.

“My father was quite unlike her in constitution and religious experience. Of great energy and strong impulses, he was by turns generous and selfish, strict and indulgent, strong and weak. He possessed a keen sense of right and hated wrong with an unquenchable ardor. He embraced religion when about fifty years of age, in connection with the labors of Jedediah Burchard. His rejection of the doctrines of election and predestination led him to choose the Methodist Episcopal Church as his home, and my mother united with him.

“I was baptized by the pastor of the Congregational Church. I do not know at what age, but I recollect that the minister lifted me up in his arms. My first permanent convictions came to me some time after this, upon hearing my mother pray for me. The tones of her voice and the tears upon her face are as vivid in my recollection as any scenes of my life. The solemn earnestness with which she gave me to Christ made me feel that I had really passed from my mother's hands to the hands of God. From that day I commenced to pray for myself, and, child though I was, I shall always believe that the Holy Spirit revealed Christ to me, and gave me a sense of his love. My mother recognized this gracious work in me, and talked with me as though she knew all that was going on in my mind. I kept nothing from her. I believe this experience would have continued in me without interruption had I been faithful to my little light. At the district school three or four small boys, myself among the number, frequently held a prayer-meeting in a ravine near the school-house. The fact came to the knowledge of the school, and rather than bear the ridicule of older scholars we abandoned it. I cannot fix upon any other fact as the beginning of my backward movement. I grew neglectful and then indifferent. From that time till I was seventeen I

lived self-condemned, in dread of God, and in love with the spirit and life of the world. Scarcely a day during the time but my mind reverted to my sinful state and loss. I was unhappy often to the degree of wishing that I had never been born. I frequently resolved to return to the Lord with all my heart, but as often fell back before the thought of confessing Christ before men. In the fall of 1847, while on my way from a camp-meeting, I opened a frank conversation with a boy friend upon the subject, at the close of which we pledged each other to seek Christ from that day onward. I believe we both endeavored to keep our word. Weeks of darkness, however, fell upon me. I sought conviction, feeling, assurance, experience, thinking all the time that I was seeking Christ. The Holy Spirit showed me my error, and I was led to surrender to Christ and accept him as my own Saviour. I was received into the church by Rev. Moses Spencer, and in responding to the questions of the baptismal covenant my whole soul was filled with a sense of the holy and loving presence of God.

“I taught school during the winter of 1848–49, and in the spring following, at the suggestion of my pastor, I received license as an exhorter. Two months later I was licensed as a local preacher, and for two years I worked upon the farm during the summer, taught school winters, and preached on Sundays, following the preacher in charge around the circuit, which consisted of five appointments. During one of these years Rev. John A. Wood, then a local preacher and studying with a Congregationalist minister near by, took charge of one of the appointments. I found in him a precious friend and brother.

“In June, 1851, I was received on trial in the Vermont Conference, and appointed to Thetford Center. It was a charge somewhat fained for chronic troubles, and soon after I reached the place I ascertained that the members had sent a petition to Conference, asking that Rev. — be appointed to that charge, or that nobody be sent. The brother named in the

petition was a prominent member of the Conference, and he not being sent, the people evidently regarded themselves as taken at their word and put off with their second choice. I had been upon the charge but a few days when I overheard one of the stewards representing me to his family and boarders as 'greener than a gosling.' I had no doubt of the truth of his description then and have never had since, but I felt exceedingly hurt that one of my church officers should thus sacrifice me before those over whom I supposed he would help me to gain an influence. Up to that time I had never lived a day without the sympathy of those about me. A new world opened to my view, and the trial seemed to me to be unendurable. I spent whole days in the woods alone. I would have given almost any thing to have been dismissed from the charge outright, but I dared not dismiss myself. I came to feel myself completely cut off from all but God. I now think that I greatly needed this lesson, and I am grateful to God for it still. In about six weeks a courage came upon me which made me as happy in my work as I had been miserable before. A gracious quickening followed, and quite a number of souls were converted. At the ensuing Conference I was returned, with the satisfaction of having no protest in my way.

"In May, 1853, I was married to Miss Mary E. Moore, of Chelsea, Vt. She was an even-spirited, prudent and unselfish woman. At the Conference, held in the same month, I was ordained deacon by Bishop Waugh, and stationed at Proctorsville, where I remained for two years. One of the precious recollections of that field of labor is the fact that there were not ten Sabbaths in the two years in which one or more persons did not manifest a desire of salvation.

"At the Conference of 1855 I was ordained elder by Bishop Ames and stationed at Brattleborough. During my second year at this appointment I spent a month with friends in Independence, Allegany County, N. Y., and during most of that time aided the pastor there in revival services. The meeting was

more strongly marked by the presence of the Holy Spirit than any one I had ever before witnessed. Every service seemed touched with divine energy. Suppressed weeping was often heard in different parts of the house. In one meeting several came forward for prayers before an invitation was given, and persons sought out those with whom they had been at variance, and became reconciled to each other in the presence of all. Quite a large number were led to Christ, among them my brother, for whom I had felt special anxiety, and in whose behalf my journey had really been undertaken. He is now a member of the Genesee Conference. During the following winter, 1856, I received many urgent invitations to change my field of labor from Vermont to Western New York. In January my mother died and my father decided to make his home with his children in Independence. He earnestly joined in requesting me to remove to that section. Rev. W. H. Goodwin, D.D., then presiding elder of Hornellsville District in the East Genesee Conference, wrote me, wishing me to take charge at Hornellsville, that charge having been made vacant by the removal of Rev. H. N. Seaver to Kansas. The Vermont Conference was held that year at Brattleborough, early in May, 1857, and at its close I was transferred to the East Genesee Conference. I supplied at Hornellsville until the session of that Conference, in September, and was appointed there for the two years following. In the fall of 1857 a gracious revival broke out, which spread to the surrounding neighborhoods, in which some two hundred or more professed conversion. In this meeting I was assisted some ten days by Rev. John A. Wood, who had become a member of the Wyoming Conference.

“In the fall of 1859 the East Genesee Conference held its session at Trumansburg. During the session the rumor came to me that I was to be appointed to that charge, and believing that I should be sadly out of harmony with certain influential elements in the official board, I ventured to request that I

might not be sent to Trumansburg, promising at the same time to be satisfied with any other charge. My request was not granted, the trouble which I had anticipated came, though, as I now think, not without profit both to myself and the church.

“In the fall of 1861 I was appointed to Asbury Church, in Rochester, where I remained for two years. This was my first experience in laboring in a city, and my second in securing the payment of an old church debt. Both were trials. During the second year quite a number were converted, and came into the church.

“At the close of my term at Asbury, 1863, I was appointed to Frank Street Church, in Rochester, and remained there three years, a term of pastoral service which the law of the Church had just come to allow. The Lord gave several hopeful conversions each year. Among those whom I received into the church were several children, and from what I have seen and heard of them I think them among the best additions which the church received during that time. In my third year at this church a great affliction fell upon my home in the protracted sickness and the death of my wife. The piercing sorrow of those months and the unwearied attention and kindness of members of Frank Street and Asbury Churches will ever stand in my recollection as the translation of dark clouds and heavenly sunshine.”

12. In 1859 Brother C. M. Gardner was sent to Dundee and Starkey. He says: “We enjoyed more or less revival influence during the two years of my stay here. My sainted mother who resided with me passed in holy triumph to the better life. Thank God for a holy mother’s influence! While here the war commenced, and I took an active part in raising troops for the Union Army.” In 1861–62 he was sent to the Avon Charge, N. Y. Notwithstanding the absorbing war excitement, he enjoyed some revival influence and fruits during both years. In 1863 he was at Dansville, where he was favored with some conversions and a prosperous year. Next

year his presiding elder judged he was needed more elsewhere, and he was appointed at Hornellsville. He says: "Here I found an old dilapidated church edifice, with rags stuck in the front window, and a small membership badly divided by faction. A part of the Quarterly Conference opposed the building of a church. By the blessing of God upon the efforts put forth by the pastor, and a large majority of the church and congregation, a large and beautiful church was built." Here he remained three years, the General Conference having that year extended the pastoral term to that limit.

P A R T V.

1866-1872.

CHAPTER I.

Contributions of pastors.

WE have hitherto followed the track of brethren, severally, with much interest, and regret to part with their company. But as the time-limit in our itinerancy fixes an impassable barrier, so in our historic jottings we must pause at the inexorable 1872—the termination of our organic life. The present chapter must carry us through the progressive work of the pastors and churches of the East Genesee Conference. We take them up, not wholly *seriatim*, but severally, as they come to us.

1. In 1865-66, at the expiration of his term on the district, Brother A. Sutherland was appointed to Lima. Here he justly appreciated the importance and difficulty of meeting the various public claims. "College and seminary," he says, "professors and teachers, students and people, made up a congregation difficult to suit, and yet one that any preacher might well be ambitious to please and profit." As an incident in the preliminaries, there was no parsonage, or house provided for his family, though, after search, one was found which the preacher purchased and still holds. During the Week of Prayer, the first year, a religious interest was manifest, and a series of union meetings held, to much spiritual profit, embracing some remarkable conversions. The work was general, and all the churches were blessed with increase.

From Lima he next removed, in 1867, to Addison. Here he held a meeting of eleven weeks' duration, and realized much good to the church and to the goodly number of converts. The work was gradual, but salutary and radical. The converts

became useful members of the church. If there was less of excitement there was more of reflective conscience and true conviction.

After one year at Addison he was appointed, in 1868, to Alexander Street Church, Rochester, and at the end of the year was appointed, in 1869, to Hornellsville District. The work devolved upon Brother Sutherland some special trials, while he rejoiced, on the other hand, to witness the progress of Christian enterprise and success. On the third year of his term of presiding eldership, the East Genesee Conference was divided, and its organic life extinguished.

2. We must call back Brother Luther Northway for a brief recognition, in addition to the interesting notices already given. We left him on the supernumerary list, yet moderately active. At the end of the year he appears again in the field, stationed, in 1866-67, at Avon Springs. Here he tersely says: "My labors were not entirely lost." In 1868-69, at Horseheads. Here he repaired the church, and finished a parsonage, at a cost of \$850; had also a few conversions. In 1870-71 he was at Mecklenburg. Here he built a parsonage, at a cost of \$1,500; paid a debt on the church of \$600, repaired the church at a cost of \$400; built eight horse-sheds, at a cost of \$200, and secured titles to all, making a sum total of \$2,700. He also repaired a church at Cayutaville, costing \$300, making a total sum for the year of \$3,000. "Here," he says, "ended my labors in the East Genesee Conference." The keeping church debts paid and repairs upon church property promptly attended to, are essential factors in the prosperity of any church. In a good degree God has endowed the Methodist ministers with capacity for this wise oversight.

3. When Brother J. N. Brown returned from his chaplaincy in the army to civil life and Methodist itinerant labor, he found the Conference in session at Waterloo, Bishop Ames presiding. From thence he took his appointment as presiding elder of Hornellsville District. His four-years' term brought him down

to 1869. "I found the district," he says, "a hard field, though quite an improvement on army life. My relation to the brethren was harmonious and pleasant, and I learned to love them as never before. Mutual labor and sufferings united us in strongest bonds of Christian fellowship. There were each year good revivals on many of the charges of the district, and three camp-meetings during my term of service were seasons of great refreshing."

"In 1869 Conference met at Phelps, Bishop Janes presiding, and I was again appointed to the North Street Church, Rochester." Here he was kindly received, and, at the solicitation of the brethren, was re-appointed the two following years. "A great revival," he says, "occurred the first year, during which time nearly three hundred persons presented themselves at our altar for prayers, most of whom professed to be converted, or reclaimed. After two weeks the Auburn Praying Band were called in and did efficient work. The church leaned on them, however, too much, so that when they left the reaction was greatly felt. I believe the fruit of the meeting would have been more permanent had the church done more of the work, and thus become strong and skilled to nurse the young converts more successfully. Many of these converts united with the various churches in the city, though a large number joined with us. A parsonage was begun and enclosed during my last year with them. At the close of the three years I parted with this dear people with prayer for their prosperity, having served them in all five years.

"In 1872 Conference met at the First Church, Rochester, Bishop Harris presiding. But it was no longer the East Genesee. It now bore the name of Western New York Conference. East Genesee had been divided, part of it being united to the Genesee Conference, with the title of Western New York Conference, and part to the Central New York Conference. The act awakened the profoundest astonishment and displeasure among the East Geneseans, but there was no redress." The

ministers, however, pursued their effective and successful labors as loyal to the Church, and faithful to their divine calling.

4. In 1858 Brother Henry Van Benschoten joined the East Genesee Conference on trial, and was appointed on the South Sodus Circuit, with Ebenezer Colson for senior colleague. The circuit then embraced seven preaching places: South Sodus, Sodus Center, Alton, Bay Bridge, Wayne Center, Lock Berlin, and Ferguson's School-house. In 1859 he was appointed to the Fairville Charge alone. "This year," he says, "The Lord poured out his spirit in a wonderful manner. A series of revival meetings, continuing about three months, was held during the winter, which resulted in one hundred and fifty conversions. I have rarely if ever witnessed such demonstrations of divine power in the salvation of the people as in that meeting." In 1860, at the session of the Conference held in Lima, he was received into full connection, ordained deacon, and then located to enter Genesee College. After two years he retired from school life and spent five years in the Genesee Conference, from which, in 1867, he was transferred to the East Genesee Conference, by Bishop Janes, and stationed at Alexander Street Church, Rochester. From thence, in 1868, he was appointed to the Dansville Charge. "This was a year," he says, "of powerful revival and great spiritual prosperity." Here he remained three years. In 1871 Conference was held in Geneva, from whence he was stationed at Addison, Steuben County, where he remained three years. "Here, also, there was a great outpouring of the spirit, and about eighty professed conversion." Then, in 1872, "in the spring, came the startling intelligence from Brooklyn, the seat of the General Conference, that our beloved East Genesee Conference was no more! In the division I was thrown westward."

5. In 1866 Brother D. Clark was stationed at Naples, and remained three years. "In the last year, in the month of December, the Auburn Praying Band came to help and remained a few days. A revival broke out at once and continued for

about three months. A hundred or more gave evidence of conversion. Nearly all of them immediately joined the church, and before the next Conference about eighty of them were received in full connection. Several of the leading members of the church at the present time are fruits of that revival."

Wellsville, Allegany County, which is, by rail, about one hundred and twenty-five miles away, is the place of his labor in 1869; leaving the warm sympathies and friendships which had sprung up under a prosperous campaign for the novelties and uncertainties of the new, though possibly equally good, yet strange people. In the latter part of winter of this first year, he says: "We commenced extra meetings in Scio, a village within the charge, four miles from Wellsville, and continued them about three months. A larger number by far professed conversion in these meetings than in any we had ever held, and some of the conversions were marvelous. Not long after the meetings closed about seventy of the converts were baptized at one time by immersion, and some by pouring. It is said that a thousand came to witness the scene. Subsequently others were baptized. Many of the converts became members of the Methodist Episcopal Church. In that protracted effort Amos Hard, Ira P. Bennett, of Painted Post; Jane Smith, of Corning; and others from abroad, rendered us valuable aid."

In 1870 he was re-appointed to the same charge, and at a special meeting in Wellsville there was a good measure of success. The church in Scio was furnished with a fine toned bell, a gladsome music which "those valleys and rocks never heard" before.

The next year, 1871, Conference met in Geneva. The Wellsville Charge was divided into two, one retaining the old name, the other named Scio, an enlargement of the work due to the previous year's revival. "Then," says Brother Clark, "we parted again with many dear friends, and went to Victor, Ontario County, distant, by rail, one hundred and fifty miles. While there we were pleased to see the various interests of the

church prosper. In the spring of that year, May, 1872, the General Conference met in Brooklyn, N. Y. There and then they divided the East Genesee Conference into two parts, giving the eastern half to the Central New York Conference, and the western to the Genesee Conference. The dividing line touched our charge on the east, leaving us in the Western Conference. Since the final settlement of the boundary line, we have continued for more than thirteen years to labor pleasantly with preachers and people, and have seen the goodness of the Lord in the quickening of the Church and the conversion of sinners. The time of the departure of those who remain of the East Geneseans cannot be much longer delayed. Blessed, indeed, will be the reunion in the heavenly world."

6. We resume Brother J. C. Hitchcock. In 1865 we find him at Henrietta, Monroe County. "This," he says, "is an old field of labor, and the pastor not an entire stranger, as in his junior year at college he had charge of the old Monroe County Academy. The year was marked by securing and paying for a good parsonage, so that, for the first time in the history of this charge, the minister lived in a home provided by the people. We had a few conversions, but no general work."

We find Brother Hitchcock, in 1866, at Webster, a very desirable circuit in a beautiful part of the country. "The month of October," he says, "found this charge in the midst of one of the most precious revivals we ever experienced, commencing with the first Sabbath and first prayer-meeting held on that centennial year. This work continued all the year and into the next. The starting point was a funeral sermon, reaching or leading a person who acted as bearer on the occasion. The work developed in much power and earnestness, and some of the exercises were a source of stumbling to some. The father of Rev. R. Hogoboom, of blessed memory, a local preacher on the charge, and his family were deeply interested, and, though advanced in years, he greatly aided, doing his last work for the Master. Also the father of the Mandevilles, John

and William, an aged man at that time, but to be depended upon for all the meetings and all the demands. How many were converted and sanctified and gathered into the several churches is not exactly known. A little unwise opposition unhappily resulted in a division of sentiment, giving the 'Free Methodists' a footing, which was improved by them at once hence four Methodist churches within three miles, where two would answer just as well for all the purposes of soul-saving."

Wayland was a two-weeks' circuit, as it was called, consisting of Loon Lake, East Wayland, Patchinsville, and Doty's Corners, in Steuben County. Here Brother Hitchcock found his field of labor the following year, 1867. The village church at Wayland was used successively by the Methodists, the Wesleyans, and the pastor of the Albrights or German Methodists. Rev. C. G. Curtis, the Albright, afterward joined our Conference. He was a worthy and useful man, since deceased. A score or more souls embraced religion as the fruit of a protracted meeting in which Rev. Amos Hard and his band participated, and from that time the church building came entirely under the control of the Methodist Episcopal pastor. A sensible gain to the church was realized this year.

In 1868 he was appointed to the Nunda Charge, a beautiful village in the lap of a beautiful valley. "This excellent charge," says Brother Hitchcock, "had just experienced an extensive and good revival, under Rev. J. L. Edson, aided by the Praying Band, and at the time of the Annual Conference fifty-one probationers were left on the record. These were not in sympathy with the powers that seemed to have forced a change of pastors, and were not disposed to accept the situation. But by constant pastoral labor and a series of young people's meetings, they and two score of others were finally taken into full membership, and into true working relations to the church; all making one of the finest of congregations, and a society as good as could be found in the Conference. The temperance wave struck the town on the spur

of this revival, and accomplished much good. The church building was entirely renovated with new heating apparatus. Steps were also taken to secure a better parsonage." The year closed prosperously, and it is always proof of genuine spiritual life in the Church when its external and temporal appendages are kept in due correspondent relation to its wants and conveniences and esthetic fitnesses.

After two years at Nunda we find Brother Hitchcock, in 1870, at Livonia. The charge embraced two important preaching appointments, namely, Livonia Station and Hemlock Lake. At the station a vexatious debt was canceled. This was conceded to be a good year's work. In his second year a series of meetings was held at Hemlock Lake, which resulted in what was then said to be "the bottom of the lake falling out." So wide-spread and real was the work of God that the membership at that point was more than quadrupled, so that they began to agitate the question of an independent charge, and did at once give their church edifice a most thorough repairing and modernizing.

"The flame of this revival," Brother Hitchcock says, "was easily transferred to the Livonia Station, four miles distant, in the midst of which the renowned evangelist, Earle, came. The very first meeting he held in the Baptist Church they came forward at his call and knelt in one solid body, church members, recent converts from Hemlock, seventy or eighty, and seekers, so that Mr. Earle said "he never saw it after that sort." All the Churches shared in this wonderful work of grace, and it was estimated that about five hundred souls in all were converted. Livonia Station was greatly strengthened. As an immediate fruit of their conversion, though they had recently lifted hard on their former debt, they turned and provided a parsonage at the cost of \$3,200.

"So ended the years 1871-72; also ended the grand East Genesee Conference, but not the labors of the pastor and of this enterprising people."

7. At the session of Conference in 1866 Brother T. Tousey was re-appointed to his former field, Penn Yan. Here he had peace and prosperity. He says: "I received more than two hundred on probation, and the benevolent contributions were beyond precedent. I recollect carrying to Conference over \$200 for the superannuated ministers, and over \$500 for missions. The parsonage was entirely remodeled, at a cost of \$1,600." The spiritual state of the church was lively and aggressive. He adds, having now served Palmyra and Penn Yan two terms each, "my last pastorate in both charges was more pleasant and prosperous than the first."

His next appointment, in 1869, was to the First Church, Elmira. "Here," he adds, "the problem of church extension again confronted me. The present beautiful and commodious edifice was planned and partially completed during my pastorate there, but not the *debt*. That never should have been, and never would have been, had the original design been adhered to. But other counsels prevailed, and the society is still struggling under the debt incurred. They have struggled nobly, though. Never have I known such courageous, united, and persevering effort. And their reward is near at hand. The debt is disappearing slowly but surely, and the time is not far away when it will be among the things of the past."

In 1871 Brother Tousey was appointed presiding elder of Elmira District, and occupied that position when the East Genesee Conference ceased to be. Since that he has had his sphere of action in the Central New York Conference. He was always acceptable and useful, and has an honorable record. "Last year," he says, "we had an 'old time revival,' and took in on probation over one hundred persons."

8. From 1858 to 1864 Brother A. S. Baker served churches in Palmyra, Benton Center, and Seneca Falls, in all of which he realized a divine indorsement. In Seneca Falls many were won to Christ. In the secular sphere, "a fine bell was purchased and paid for." In Benton Center a goodly number

“were converted to God and added to the church, and the society greatly quickened;” and at Palmyra, also, “a number were added to the church.” A peaceful and harmonious term was realized.

In 1865 he was stationed in Clyde. A debt of \$1,500 was canceled, but he speaks mournfully of trouble caused by the conduct of a local preacher. He says: “It is hoped, however, that eternity will reveal some good fruit gathered from this field also.” In 1866-67, he adds, “my field of toil and glorious triumph was Sodus. There the good Lord poured out his spirit in a marvelous manner, resulting in the addition of about two hundred to the church. The convictions were powerful and the conversions clear. For nine weeks the glorious work went on, shaking the whole community. Many were so deeply convicted that they could not sleep until they gave themselves to Christ.”

In the year 1868-69 he was appointed to Penfield. “During the first year the charge was blessed with a gracious outpouring of the Spirit of God. About seventy professed conversion, most of whom joined the church. The second year was spent in raising money to enlarge the church lot, and remove, enlarge, and remodel the church at an expense of more than \$4,000, all of which was provided for.”

In 1870 Brother Baker was stationed at Honeoye Falls. During the year his voice failed, and he was forced to suspend labor. He retired to the Sanitarium, Clifton Springs, and so far regained his vocal powers that he consented to take a light charge the following year. Accordingly he was appointed to Pittsford. But the experiment failed and he retired upon the supernumerary list, where he now remains. He says in closing: “I feel devoutly thankful to Almighty God that he so long permitted me to do effective work, and for the measure of success that has attended my labor, very much of which is attributed to the efficient agency of my excellent Christian companion, whose piety was uniform, whose zeal was according to

knowledge, and whose example was always Christ-like. We are now peacefully waiting the call of the Master.”

9. Brother J. Ashworth was appointed, in 1867–68, to West Webster. About the year 1808 Brother Mandeville, father of Rev. W. W. Mandeville, Dr. Austin Mandeville, of Rochester, and the late Rev. John Mandeville, of the East Genesee Conference, went to the town of Ontario to engage a Methodist minister to come to Webster and open Methodist meetings in his house. From that seed-planting four Methodist Episcopal Churches were in full operation in the town of Webster in 1868. From their number no less than fourteen Methodist ministers have gone out into the world to preach the Gospel. And Father Mandeville lived to see it all. On entering this field, in 1867, Brother Ashworth says: “I found an earnest and efficient class of workers.” At a watch-night, at the closing hour of his first year, “a revival commenced that continued till April. Sixty-five were received on trial, and thirty-three into full connection.” His appointments, till 1872, were Walworth, Henrietta, and Pittsford, in which he labored with moderate success, and at the end asked to be retired from the active work on account of overtaxed vocal organs, having spent thirty-four consecutive years of labor, with the loss of only two Sabbaths.

10. In 1866–67 Brother T. Stacey was at Trumansburg. Here he had two years of hard but successful work. “An excellent revival was enjoyed, bringing quite a number of young men into the church, some of whom subsequently entered the ministry.

Hornellsville, in 1868–69, was his field of labor. The Lord heard prayer and poured out his spirit. The effect of the good work was seen in the general improvement of the congregation in their finances, and in the spiritual life of the people. “In the second year a glorious revival began with the Week of Prayer, in which other churches shared.” Through overwork Brother Stacey’s health again gave out, and com-

pelled his taking a year's rest, which he mainly used in visiting his former friends in England. On his return he was appointed to the Corning Charge, 1871, where he repaired the parsonage one year, at a cost of \$700, and the church the next year, at a cost of \$1,000. His term was peaceful and profitable, associated with many friends and many pleasant memories.

11. In the year 1867 Brother W Cochran was appointed to the Troy District. This was wholly within the State of Pennsylvania. The district included the county-seats of Bradford and Tioga Counties, and embraced about twenty-eight pastoral charges. "Methodism in this district," he says, "was comparatively strong. It was often remarked that the Methodist Episcopal Church was as strong in numbers and ability as all other Protestant denominations together. Certainly it had great responsibility for the salvation of this people. New churches at Frenchtown and Franklindale, and one remodeled in Rutland, were nearly ready for dedication when I reached the district.

"In a few weeks our church in Wellsborough, newly fitted and furnished, was burned. I met the brethren very soon in consultation. It was resolved to build on a new site a good edifice of brick. In August, 1868, the corner-stone was laid, Rev. Dr. Huntington giving the address. Rev. O. L. Gibson was pastor at the time. It was the home of his boyhood. The people generally knew him and respected him. The church building was a hard struggle, but Brother Gibson saw the edifice duly dedicated, and its affairs in good condition for Rev. Dr. Buck, who succeeded him. Other churches were dedicated soon after at Gaines, at Knoxville, at Nelson, at Granville, and at New Albany. The Towanda church was remodeled suitably to the wants of the society, and rededicated by Rev. Dr. Peck (afterward Bishop). A new church was dedicated at Mill Creek, on the Roseville Charge, Rev. Dr. Bennett officiating, assisted by Rev. T. Tousey. In June, 1871, the corner-stone

for the new church in Blossburg was laid by Rev. Dr. Hibbard and Rev. Dr. Buck; the former gave the address." In the same month the corner-stone was laid for the Methodist Episcopal Church at Chatham Center, the first Protestant church built in that township. A collection of \$500 was taken. The corner-stone of a new church in Mansfield was laid after the session of Conference, Rev. Dr. Huntington, newly appointed presiding elder, officiating.

In 1868-69 camp-meetings were held at Charleston and Mainsburg. Both were productive of fruit in conversions and in leading church members to greater unity, and the higher attainments of Christian experience. The following year camp-meetings were held in Smithfield and Farnington. In the former Brother Cochran supplied each tent with Mr. Wesley's 'Plain Account of Christian Perfection.' Rev. Amos Hard and other workers assisted. Numbers were converted, and one of the pastors attained the evidence of perfect love. The camp meeting at Knoxville, the same year, was peculiarly successful. The same the following year at Cherry Flats, Rev. G. S. Transue pastor. The last year of the presiding eldership Brother Cochran felt his health giving out, but ventured, against medical advice, to continue. The following year, also, 1871, he took the Tioga and Lawrenceville Charge. At Tioga, with much labor, a new church was erected, and dedicated the following year. The presiding eldership in Brother Cochran's hands was marked with administrative ability, prudence, and hard though successful labor. He thus concludes: "A great event of that year was the dissolution of the East Genesee Conference. I took it resignedly; did not worry over it as some did. But then and ever since I have regarded it as a very unwise and unfortunate move. Yet some good was overruled to grow out of it to our common Methodism west of the Genesee River, in that there followed a free interchange of ministers, east and west. East Genesee in being broken up helped her neighbor to get beyond the harms of recent agita-

tions, so as to be able now to preach Christian holiness without being misunderstood."

12. In 1868-69 Brother R. L. Stilwell was appointed to Milo Center. Here he found congenial hearts who knew how to appreciate him. He says: "For two years we lived and labored with a good people, and by the blessing of the Lord added twenty-eight to the church, and a number of excellent families to the congregation. One year of hard work, great trials, and little good results was spent at Logan. Brother Henry Clay Andrews settled the question of his life-work this year, and was licensed to exhort, and is a worthy member of the Central New York Conference. From Logan we went to Chemung, and for two years, 1871-72, had a good support, and the needed sympathy of that dear people; for it was while here our domestic affliction of more than twenty years culminated in the death of my devoted wife at Utica. It was an indescribable ordeal to myself and children; but, in the coming revelation we shall see that the hand of God was in the dispensation. While at Chemung the "East Genesee" went out of the list of most perfect Conferences, and cut off from the associations of many years I have never been able to be really my former self, and now, at the age of sixty-seven, I cannot hope to be, at any point in the coming future."

13. In August, 1866, the Conference held its session at Newark, and J. H. Day was appointed to Hopewell. He served three years on this charge. After visiting every family in his charge he instituted a church sociable "on Christian principles," which was of much benefit, and laid the foundation for revival work in the church. He counseled the official brethren about holding extra meetings. One said: "You are doing well; why are you not satisfied?" He answered, "I cannot be satisfied unless souls are saved. We have had protracted meetings for seventeen years, but no revival." The official brethren, however, consented, and the meeting was had and about thirty souls saved, and some of

them became substantial members of the church. Antony Riely was present and helped. His official helpers were strong and true men; Brethren J. R. Benham, H. Depue, H. Odell, S. Thatcher, James Larkins, and Brother Drake at Hopewell Center; at Emory Chapel, John Lewis, C. Burzee, Brother Evered, W. Thatcher, H. Burgess, and others who stood by their pastor.

In October of the second year meetings were opened at Emory Chapel. The Auburn Praying Band was engaged for three or four days. When they left Brother Day organized his official brethren into a praying band, and the work went on for nearly two months. About one hundred and fifty persons, within five miles of the church, "were deeply convicted and converted. It was the work of the Holy Ghost, a year of the right hand of the Most High, no backsliding. The year closed gloriously."

The Conference for 1868 was held in Bath, Steuben County, where, eighteen years before, Brother Day and the members of his class joined the itinerant order. Here, then, they again met at the place of beginning and enjoyed a reunion, and talked of battles fought and victories won. The Annual Conference is the great focal center of the itinerant life. Brother Day was returned to Hopewell Charge for the third year. He says: "I was blessed with a precious year in pastoral work and sweet experience in preaching. I was among my spiritual children and enjoyed the confidence of the community. Not many souls were converted, but revival influence prevailed, the fire kept burning, and in this spirit the year closed."

At the Conference of 1869 Brother Day was appointed to Gorham and Voak Charge, Robert Hogoboom presiding elder. Here he spent two years of faithful labor with some accessions to the church, parsonage repaired, a troublesome church debt removed, and a general state of internal prosperity realized. He says: "In 1871 I was returned to my charge, Gorham and Voak, and I entered upon my work. Every

thing passed pleasantly till after the General Conference assembled at Brooklyn, N. Y., and the East Genesee Conference was, by their act, annihilated. This produced the wildest excitement among preachers and people. I came near backsliding this Conference year. But this spirit was wrong, and not according to the spirit of Christ and his Gospel. But the East Genesee Conference was my mother and very precious to me, and all her members are dear to me. Yet God has had one Church, and that Church I love supremely for Christ's sake."

14. In 1867-69 Brother U. S. Hall was appointed to Southport, Pa. Wellsburg was one of the appointments. He says: "At this point things were so low that the officials informed me I need not give them any attention, and that they would not pay over \$50 all told. At the other points there was a very cold state of things. He adds: "I had twenty-two miles to ride every Sabbath." But the fort was not to be surrendered without a battle. With God on his side the pastor applied himself to the appointed means of victory, and God gave him victory. He says: "The Lord in a wondrous manner poured out his spirit and blessed the efforts of the pastor and people for three years; many were converted, and a number experienced the blessing of entire sanctification. At Wellsburg, where they had proposed only \$50 for the support of the Gospel, they now paid \$300." The year Brother Hall left, Wellsburg was erected a station by itself.

The following year, 1870, Brother Hall was appointed to Chemung Charge, N. Y. In one of the out-preaching places the Lord visited the people with a gracious revival. At the village also a few were brought to Christ. But here we have to record the sorrows of death. His faithful and loving wife was taken from him to the great reward of heaven. Fourteen years had been passed in the itinerancy, when it was not as now commonly alleviated by small circuits, strong churches, comfortable parsonages, and adequate support. In

the great day of restitution many a pastor's loving wife will share with him an equal crown. Four children were here left motherless.

His last appointment in the East Genesee Conference was Watkins, where he spent two years, 1871-72. "Here," he says, "I found an old church edifice, and an unpleasant state of feeling among the members which had been of long standing. There were, however, a goodly number of tried, elevated Christians. I was sent here to build a church but found among them no faith pointing in that direction. I therefore said little about it at first. Again the Lord revived his work and also begot in the hearts of the people faith for a new church. I then turned my attention in that direction, pushing my way through numerous difficulties until success was secured. When I left the charge the walls of a beautiful church, costing \$25,000, were completed. No subscriptions were added to those already secured until the day of dedication, which took place more than a year later. Just before the Conference of 1872, after two years of solitary life, Brother Hall was joined in holy matrimony to Miss Sophia C. Briggs, of Southport, who, being a graduate at Lima and an earnest Christian worker, seemed a suitable companion and helper in his great life-work.

15. At the end of his second year, at Canandaigua, and to meet a special necessity in the church at Penn Yan, Brother D. D. Buck was, in 1865, appointed to that place. The difficulties in the way of revival work were such in their nature and complication that the most that could be done was realized in a discreet and pacific administration, waiting till providential interferences should remove the special obstructions. At the end of two years he requested to be removed to a new charge. He was, accordingly, at the request of the church at Newark, appointed to that place in 1866.

During the first winter of his new pastorate there were some conversions, and there were special services. "But," says Brother Buck, "the work seemed to drag and many were more

or less discouraged. The Auburn Praying Band, by invitation, visited Newark. The band was composed of about a dozen men, mighty in prayer, exhortation, and song, and the revival broke out afresh. But the band went away to other engagements, and it seemed likely that the revival would cease. My feelings of solicitude, discouragement, and oppressive responsibility were known only to the Lord. I entered the pulpit on that Sabbath morning with indescribable feelings, impressed that the revival must have a new beginning, or it must die. I preached on the faith that saves. The Lord wonderfully assisted me. The people melted under the word. Without previous thought I came down into the altar and called upon the Official Board to meet me there; at the same time I called inquirers forward. A large number, including several new cases, came promptly forward, and for about an hour such a scene of weeping, praying, exhorting, and rejoicing occurred as is seldom witnessed. The revival did, indeed, break out afresh and after that the pastor alone, nobly assisted by the church, labored on with abundant success."

In 1869 Brother Buck retired for a year from the regular pastoral work, owing to the alarming sickness of his wife. She had been a great sufferer for years, one of Christ's hidden ones, excluded from society by her great infirmities, which she bore with Christian meekness till, on October 12, 1869, the imprisoned spirit was released, and the weary one found her everlasting rest in 'the bosom of her Father and her God.'

During his supernumerary year he received an official invitation to visit the Central Methodist Episcopal Church at Detroit, and supply their vacant pulpit for a week or two. He complied, and gave such satisfaction that he was engaged to be their regular supply until the return of their pastor the following April. His labors there were very successful, and the people parted with him with marked tokens of esteem and gratitude.

Brother Buck's next appointment was Wellsborough, Pa. Three years before the Methodist Episcopal Church had been

burned, and the preceding pastor, Rev. O. L. Gibson, had inaugurated decided steps for a new one. The society had just refitted and enlarged their first church when it took fire, and it was utterly destroyed. All that was left was \$3,000 insurance. They determined to build a church of brick upon a better site, and much larger than before. Brother Buck says: "With marvelous energy and persistence the new church edifice was erected. It was an imposing structure." It was at first proposed to build for \$10,000, and this would have surpassed any thing in that section of country. A succession of mishaps and disasters greatly checked the progress of the building, so that before the completion of the enterprise the bills already footed over \$20,000. Discouragement succeeded. Many predicted the Methodists could not finish what they had begun. The Roman Catholics waited for the opportunity of possessing it. But the church was built and dedicated, "hoping against hope, doing things marvelous to the doers; and it was paid for." Brother Buck says: "I have seldom, if ever, known a church-building enterprise closed up more completely and permanently. Much credit should be given to the men and the women who were chiefly instrumental in accomplishing this difficult work. But after all is said, this is undoubtedly true: that no other man than Otis L. Gibson could have thus succeeded." Brother Cochran also writes: "The church was dedicated November 17, 1869, just two years to a day from the time the old church was burned. On the day of dedication enough was pledged to pay all indebtedness."

But although thus much had been achieved by his predecessor, much still remained to be done, and to this Brother Buck now directed his energies, until the chapel for Sunday-school and general church surroundings were completed. He says: "On the whole, it was an agreeable and prosperous term, so far as our relations to the church and community are concerned."*

* It would be unjust to pass over Dr. Buck's labors without notice of his works as

16. In the year 1867 Brother J. M. Bull was removed from Pultneyville to Chapinville, Ontario County. Here he found a parsonage, with twelve acres of land attached, ceded by the good Presbyterian lady, Mrs. Chapin, to the Methodists, so long as they should occupy it by a pastor and keep up religious service in the place. He says: "I spent three years very pleasantly on this charge. The second year we had a precious revival in Manchester, a goodly number being converted. We held occasional services at Shortsville in the third year, and I organized the first class in that village." The chief appointments then were at Chapinville and Manchester. Now Shortsville has a church and regular services.

In the fall of 1870 Brother Bull was removed to Seneca Castle, or, as it is sometimes called, Castleton. "Again," he says, "I had a pleasant appointment. A quiet country village, a kind and pleasant people, and a good church. In Orleans, a part of the charge, they had a newly repaired church edifice, a fair society, and a good class of leading men. I labored faithfully during two years on this charge, saw some fruit of my labors, and hoped to spend the third year with this people. But the Lord's ways are not as man's. My health entirely

an author. They are as follows: *The Christian Virtues as a Family; an Allegory.* 12mo, 1856. *Our Lord's Great Prophecy, and its Parables Harmonized and Expounded.* 8vo, 1856. *Walking in the Light,* 16mo, 1868. Published by request of the Annual Conference, before whom it was delivered. *On Christian Unity; A Review of Bishop Seabury on the same subject.* *Avenging the Elect; or the State of Faith in the World at the Coming of the Lord,* etc. 18mo. The same had already appeared in three articles in the *Southern Baptist Review.* In the same *Review* five other articles on various themes have been published.

Besides these, nine different publications, in pamphlet form, on various topics, some on important passing events and others on eschatological theology, have appeared at different times from different publishing houses. Dr. Buck has appeared creditably in the poet's department; some of his effusions have attained decided popularity. Whether in poetry or prose his style is always chaste and candid, evincing thought and research, transparent and instructive. Different publishing houses have patronized his genius, both within and without the Methodist sphere, and some of his writings have attained favor and encouragement from the English press. The notices given above are not complete as to the extent and variety of his writings, but they fully evidence a life of activity, serious thought, and extensive usefulness. It is particularly noteworthy that his contributions to the press in no way lessened, but rather enriched and strengthened, his power and acceptability in the pulpit.

broke down." Brother Bull retired from active life for one year. At the end of a year of rest he resumed his public life, spending one year in Nelson, Madison County, and one year at Junius, Seneca County, in which latter place he says, "The Lord blessed our labors, giving us many souls." But his health again broke down, and he retired and has thus remained till now. In this retrospective glance he justly and touchingly says: "I have seemed almost totally to have ignored the assistance, the influence, and the encouragement afforded me in my work by my wife. The period is fast approaching when the wives of Methodist preachers will reap a rich reward; but until then the cares, the active self-denials, and the positive labors they undergo must remain comparatively unappreciated. Till the coming of the Lord they can afford to wait."

17. The Rev. William R. Benham was born of pious parents, Rev. A. B. and Harriet A. Benham, in Fleming, Cayuga County, December 16, 1838. His life has not been as eventful as it has been even, and placid, and useful. He was converted at the age of ten years, and united with the church at Fleming Hill. At sixteen years he began teaching, and taught four winters. He was graduated from the Cazenovia Seminary in 1860, and entered the Theological Seminary, at Auburn, from which he was graduated in 1863. Not feeling satisfied in leaving his college course unfinished, he entered the Genesee College, and was graduated in the classical course in 1866. In the midst of the war, while a college student, he was sent as a delegate by the Christian Commission to Point of Rocks, Virginia, where, in field and hospital work, he remained till the close of the war. There, in his country's service, he contracted a malarious disease which for many years weakened his constitution and impeded his life-work.

In September, 1865, he was united in marriage to Mary Amelia Mathers, of Livonia, N. Y.; one week earlier he had joined the East Genesee Conference, was ordained deacon, and

appointed by Bishop Ames to Macedon Center, where he preached two years. During the second year there was a wonderful revival. Over one hundred conversions at Perrinton, and about forty at Macedon, many of whom were students of the Macedon Academy, together with the principal and several skeptics. Perrinton church was repaired, at the cost of about \$4,000.

In August, 1867, Brother Benham was appointed to Lima. Here he remained three years. During the winter of 1868 a gracious revival was enjoyed, in which about fifty were converted, many of whom were students. These were among the last days of Genesee College, at Lima, prior to its suspension. In August, 1869, Brother Benham was ordained elder by Bishop Janes. In 1870-71 he was appointed to Penn Yan. A number were converted and added to the church, but no general revival. In the secular sphere, in 1870, \$1,200 were expended; and for the missionary cause \$700. This made Penn Yan the banner church for missions. In the following year fire, failures, and death made sad changes.

At the expiration of 1871 the Quarterly Conference unanimously invited his return, if only able to preach once on the Sabbath; but he feared even this, and packed his goods before the sitting of Conference. In 1872 East Genesee Conference was divided, and he with many of its members felt like orphans with no home. In the excitement of the division he was persuaded to be transferred, and was stationed at Corn Hill Church, Rochester. One year of work here was all that his strength would allow. It was a pleasant and prosperous year. The new front was built and a lot purchased at a cost of \$8,000.

October, 1873, he was granted a supernumerary relation. This Conference year was spent at Cayuga, at his father's house. But it was marked with sadness. To the trial of giving up his work was added the death of his mother. She was a good and loving and faithful mother, a loss which none can know but by experience.

In September, 1874, he again took up his work, and Bishop Peck appointed him to Victor. The first year a parsonage was built, at an expense of \$4,000. He remained at Victor during 1875-76, and the church was prospered in all its departments. In 1877-79 he was appointed to Canandaigua. During his three years' pastorate there was about \$2,800 raised to pay an old church debt, the Sunday-school was remodeled, a parsonage barn built, with other improvements. In 1879 there were about fifty additions to the membership, as the result of meetings in which Mrs. Van Cott assisted. In 1880 he was again placed on the retired list for a year's rest and recruit. In 1881 he was appointed, by Bishop Haven, to Newark. There were \$5,000 raised for the improvement of church property. At the close of the year he was appointed to the Elmira District. Three years of district work did much to restore and fortify his health, and, he adds, his relations with pastors and people were exceedingly pleasant. June, 1884, the Syracuse University conferred on him the degree of "Doctor of Divinity," an honor fully indorsed by those who know him. In 1885 he was transferred to the Genesee Conference, and stationed to Asbury Church, Rochester, where he is still working with high acceptability. Brother Benham has done and is doing a beautiful work for Christ. With rare gifts, marked prudence, native modesty, earnest zeal, and sincere piety, he is a blessing to the churches wherever he goes.

18. From Clyde, to which Brother I. H. Kellogg had been appointed the third time, he was now appointed, in 1850, to Penn Yan, thence to Lyons, Geneseo, Geneva; Rochester, First Church; Rochester, Alexander Street; Rochester, North Street; Lima, Geneva District. Referring to the district he says:

"These were four years of hard work and glorious victories. Revivals were general and powerful. Our camp-meetings were seasons of wonderful blessings. I traveled the district in my own conveyance, and missed but one appointment in four years. We dedicated four new churches; at Clifton Springs,

Palmyra, East Palmyra, and Lake Side; repaired and remodeled others; new parsonages were built, and old debts on others paid."

From the presiding eldership, where we have just left Brother I. H. Kellogg, we find his next appointment at Palmyra, and thence Macedon and Perrinton. At the end of three years at the latter place he took a supernumerary relation. This was in 1873. Although the dates now carry us beyond the limit assigned for this book, yet it seems proper to insert a brief record of work accomplished by an old companion in arms. He says:

"Our daughter having married and gone to Chicago, we felt that we could not be separated from our only child, and, after consulting Bishops Simpson and Scott, we decided to go. I met Bishop Simpson at the Rock River Conference soon after reaching Chicago. He was anxious to transfer me to that Conference, but I preferred to retain my connection with my own Conference, and sustained a supernumerary relation during our residence in the West. Our eight years in Chicago were years of hard work. Dr. Thomas, pastor of Clark Street Church, was taken sick. At the request of his official board, I supplied his pulpit till he was able to resume his work. Then I had more calls to preach than I could fill. At the expiration of about five months, Dr. Judkins, presiding elder of Chicago District, said to me one day: 'Brother Kellogg, I believe the Lord has sent you to Chicago for a special work.' He pointed out, in the central part of the city, a territory where there was no Methodist Church within one and a half miles in either direction, and where there were ten thousand English-speaking people. He wished me to 'work up that territory.'

"He sent an appointment for me to preach the next Sabbath afternoon in a German Methodist Episcopal Church. I went and labored seven years and a half, preaching every Sabbath for the first three years in private houses, in an old

vacant store, and on the commons. Souls were converted at nearly every meeting, and we resolved to build a church.

“Clark Street made us a donation of a very eligible lot; we begged and worked, and built a brick church twenty-eight by fifty feet; Bishop Merrill dedicated it, and before we closed the service the last dollar was paid.

“At the expiration of eight years, Mr. Mandeville having died suddenly, we decided to return and spend our days among old friends. On our return I was appointed to Hedding Church, Rochester. From Hedding we came to this charge (Macedon and Perrinton). We are now closing our term of three years for the second time. I have been fifty-three years in the work as a Methodist preacher.”

19. Henry Vosburg first appears upon the East Genesee Conference Minutes in the list of candidates admitted on trial in 1868. He was marked while at school for his modesty, good scholarship, and gentlemanly deportment, giving much promise for the future. He was a favorite with all his teachers. Not less can be said of the bright, intelligent, promising girl, Miss Lydia Wood, who graduated at the Lima Seminary and afterward became his wife, and is still his helper in the common cause of Christ.

Brother Vosburg was highly favored with religious influences in early life. He writes: “I had my early training in the Methodist Episcopal Church; my father was a thorough Methodist; my mother a Presbyterian—both good Christians. I took naturally to the Methodist side of the house. From my infancy I always expected to preach; always liked preachers and preaching. My mother being an invalid, and not able to attend church, I listened to the sermons for her, and preached them over when I came home for her benefit. This was no bad training. I soon became an adept at the business. At fourteen years I was converted under the labors of John Powell, but, through timidity and neglect, lost all enjoyment. At Lima I became acquainted with Doctor and Mrs. Hibbard. I

made no profession then, and thought I might be an editor or lawyer when my education was completed; but we never know what the Lord has in store for us.

“After graduating at the Wesleyan University, I began teaching, and was very successful, but soon lost my health, and for five long, weary years was under a cloud. I had ample opportunity to review the past, and I saw how disobedient and sinful I had been, and I resolved, at whatever sacrifice, to return to the Shepherd and Bishop of souls. A full consecration was made, and faithful pledge given, if I might find peace and health, my time and talents should be devoted to God in such way as he might direct. I soon found the way opened for me to preach the glorious Gospel of the blessed God. I enjoyed preaching, and from that time on my health gradually improved, till I am now mentally and physically better qualified for labor than ever before.

“I joined the East Genesee Conference at Bath, in 1868, when I heard Dr. Hibbard preach one of the best sermons I have heard during my life. ‘If any man will do his will, he shall know of the doctrine, etc.’ was the text. It was a great blessing to me. I had been employed the previous year under the presiding elder, Brother Hudson, a father to me, in Hammondsport. I was returned at the request of the people. During the first year we built a new parsonage, thus placing the charge on better footing than ever before. There was no particular religious progress on the charge. To me this was a source of great grief. From the Conference at Phelps I was sent to Tyronne, where I remained from 1870–72. Here I had a revival the first year, in which ninety souls were saved, and I received seventy into the Church. I was greatly rejoiced. From 1872–74 I was at Liberty, Steuben County, N. Y. I had a good revival the second year and received thirty-two into full connection. From 1874–77 I was at Tonawanda. A revival the last year and a hundred souls converted. From 1877–78, Mansfield, Pa.; a hard year, out of which the

Lord brought me victorious. From 1878-79 at Middleport, where I had another conflict with prevalent false doctrine, with Bishop Peck to help. A few were reclaimed and Universalism received a blow which will not be forgotten."

At Scottsville, 1879-81, he built "a fine parsonage, an honor to any charge," but could not accomplish all the results he sought. At Liberty, 1881-82, he labored under much discouragement from want of due co-operation of the church. His appointment, he says, "was a blunder of the cabinet." At Perry the church was quickened, but no general revival. He succeeded, however, in remodeling, internally, the church, to make it equal to any in that part of the State. He says: "I have striven to do good, and have been careful not to bring reproach upon the cause of my Master. The 'best of all is,' God has been my sun and shield. I have preached a full Gospel, and though I have seen how I might win the popular applause, I have preferred to be the servant of the living God. With this as my aim, I am satisfied."

20. Brother Gibbard says: "At the Conference held at Waterloo, 1865, my health being poor, at my request and that of the official board of Rush, I was appointed to that charge, John Dennis, presiding elder.

"At the Conference held at Newark, N. Y., September, 1866, Bishop Janes presiding, I asked and received a location for the purpose of study and travel in Europe, and sailed for Europe, March, 1867, and studied in Berlin, Halle, and Zurich, and traveled in Europe, Egypt, and Palestine, 1867-69. At the Conference held in Phelps, N. Y., I was re-admitted as traveling elder, and appointed to Phelps, which church I served 1869-71.

"1872, appointed to Seneca Falls, and re-appointed to same charge 1873.

"At the Conference held at Ithaca, 1874, my health having failed, I requested and received a supernumerary relation, and hold the same relation still in Genesee Conference."

Brother Gibbard always maintained an honorable rank, both as student and minister, and his prudence and approved gifts gained for him a welcome in the churches. But while his compeers in the ministry and his brethren in the churches regretted the necessity of his retirement from public pulpit life, in consideration of a delicate and overdrawn constitution, they nevertheless rejoice in the varied lines of usefulness in which he is still operating, in direct church work and in other benevolent spheres.

The year that Brother Gibbard joined the itinerancy he married Miss Louisa Smith, daughter of Socrates Smith, M.D., of Rush, N. Y. She was an accomplished young lady, a graduate of Lima Seminary, and well adapted to the calling of her husband. In 1862 both the Wesleyan University and the Rochester university bestowed on him the degree of A. M., and in 1880 the latter University conferred on him the title of D.D. Among the responsible positions outside the church which he is filling may be mentioned that of manager of the Western House of Refuge, appointed by Governor Grover Cleveland in 1880.

CHAPTER II.

Contributions of pastors—Lay delegates—Genesee College and Syracuse University—General Conference.

1. IN 1865 Brother K. P. Jervis was re-appointed to Geneseo, where he had served eight years before. He says: "I found the society there much improved, and recently strengthened by a revival under the labors of the Rev. J. Watts. We began our work together with interest and zeal, and the three years that I remained there were marked with special interest and a general advancement. A fine improvement was made on our church edifice, a parsonage was purchased, and all things in churchly order. The society was not financially strong, but under the lead of such men as Judge Hubbard, Ephraim Curtis, and others, its finances were safe and its methods and liberality worthy of all praise. We also had some additions to the church." During the third year at Geneseo Brother Jervis attended General Conference as a delegate at Chicago.

At the East Genesee Conference held this year, 1868, at Bath, N. Y., Brother Jervis was appointed by Bishop Thomson to the presiding eldership of Rochester District. For this he had the rare qualifications of an eight years' service as secretary of the Annual Conference, preceded by two years as assistant secretary. He also brought with him the advantage of his course of legal study, an important factor in the qualifications of any minister, especially of a presiding elder. To this we must add his known discretion and fidelity. His faithful services were satisfactory to the Church, and advanced him in the esteem of his brethren. He says: "The district was in good condition when I began my superintendency; well-organized and well-manned. Dr. John Dennis, who had served two terms (with an interval of ten years) as its presiding

elder, was a man of great force and industry, and in the judgment of all who knew his work was especially qualified for the office. By the blessing of God and with the help of devoted men in the pastorate, we enjoyed through the quadrennium (1868-72) a steady and healthful growth in every department. Grace, mercy, and peace were multiplied to us from God the Father, and from the Lord Jesus Christ. Will it be foolish for me to say plainly that these four years were probably the best and happiest of my ministry and that I found the estimating of men and opportunities, and the incitement of ministers and laymen to zealous activity in all Gospel and church work, an undertaking congenial to my tastes, and which to the measure of my ability I prosecuted with a faithful diligence? We had good revivals every year."

The last year of his presiding eldership, 1871, he was elected delegate to General Conference for the third time. Of the act of that Conference, in dividing and thus annihilating the East Genesee Conference, he says: "My feelings, in common with all East Geneseans, were deeply affected by the threatened, and then so speedily consummated, action by which our Annual Conference was divided between the Central and Western New York Conferences; though my judgment has been frankly expressed that the fiat of the Church was not altogether cruel, nor calamitous. Upon me personally it has fallen, perhaps, more severely than any other individual, as might be explained in words more plain than pleasant or profitable." A full statement of this painful subject will be given in another chapter.

2. From Walworth and Macedon, Brother Dennis was appointed, in 1855-56, to Newark, N. Y. The society there had just completed their new church, and the pastoral term was one of spiritual prosperity. Thence to Honeoye Falls, in 1857-58, with usual prosperity; and thence to Lima, in 1858-60. He says: "I found the church here with a debt of \$4,500, with complications of a very serious character. This

indebtedness was provided for, and a precious revival enjoyed. The next four years I was treasurer of Genesee College, and secured over \$50,000 toward the endowment."

During the next four years Brother Dennis was presiding elder, for the second time, on Rochester District, and the general work under his superintendency went forward prosperously. At the expiration of his official term he was appointed to the Frank Street Church, Rochester. Here he spent three peaceful prosperous years; after which he was again, in 1871, returned to Lima. Here he remained three years. They were years of hard work, and of great importance both to the church and the seminary. "I was required," he says, "to grapple with another church debt of \$1,200, with more serious complications. This indebtedness was paid and the church thoroughly repaired and refurnished, crowned with a blessed revival." In 1874 he was appointed to Brockport, where he remained three years. He says: "We raised the funds and built a church worth \$16,000, and enjoyed fair spiritual prosperity." Perhaps no appointment gave him more satisfaction, all things considered, than that at Bellona, in 1877. It was a village in the midst of a most beautiful agricultural district, the church was financially strong, with no distracting elements, and the pastor could work and rest without let or hinderance. It was an active church, and many a strong worker has come and gone whose record is with God. Brother Dennis was highly esteemed among this people, and he was at home and in fellowship with them. He says: "At Bellona I remained three years. We repaired and refurnished their church, raised the funds for payment, and enjoyed a good revival." A year at Sweden, and the public life of Dr. Dennis ended. In the Minutes of Genesee Conference for 1881 it is recorded, under head of "Change of Relations:" "John Dennis addressed the Conference concerning his labors during the forty-eight years of his itinerant life, requesting a change of relation from effective to supernumerary, and his request was granted." He re-

tired with dignity, in the universal confidence and esteem of the ministry and churches, among whom and with whom he had given a long life of undeviating devotion to his holy calling.

3. We have noticed that Brother A. H. Shurtleff located in 1854, and re-entered the itinerancy in 1863. We resume his record at the latter date. This year he was appointed to Monterey, N. Y. A new church was built at Beaver Dam and revival meetings held at several places. Eighty professed conversion. North Street, Rochester, was his appointment in 1864-65. He says: "During the two years I was there an old debt of \$3,000 was paid, and repairs amounting to a like sum were put on the church. Seventy-five professed conversion. In 1866 I went to Richmond, where a new parsonage was built. In two revival meetings one hundred were converted, among the number Rev. C. H. Wright, now of Central New York Conference. I also assisted in meetings at Hemlock Lake and Livonia Station, where one hundred and fifty started in the religious life. Rev. F. D. Mather, now of Genesee Conference, was converted at that time. 1867 found me in East Bloomfield, my native town. Here the church was modernized, the parsonage repaired, and nearly paid for, and extra meetings held in which fifty souls were converted. Daniel McWilliams, for thirty years a confirmed drunkard, was saved, and became the means of reforming many inebriates.

"1870 found me at South Sodus, where I remained three years. Here a new church and parsonage were built and seventy-five conversions were reported, Dr. P. S. Rose among the number. His cultured wife also received the baptism of power. Since that time they have been among our best church workers. While at Sodus I attended a camp-meeting at Oaks' Corners, led by Rev. F. G. Hibbard, who, at the close of an able sermon said, 'Come, brethren, let us go down before the Lord and obtain an endowment of power.' He with scores knelt and prayed until an anointing was given that has remained, and

has resulted in allowing me to see the conversion of more than a thousand souls."

In 1873 he was sent to Warner's. Here the church and parsonage were repaired, also at Belyle the church and sheds were put in repair. Several revival meetings were held during the three years, resulting in the conversion of more than two hundred and fifty souls. F. M. Elliott, who is now a successful lay evangelist, commenced his religious life at that time.

While preaching on the baptism of the Holy Ghost, E. M. Lyon received the blessing, and immediately commenced preaching. Is now a member of Central New York Conference.

"In Phoenix, where I was sent in 1876, a revival meeting was held, lasting four months, Rev. Joseph Cross and others assisting. Three hundred and twenty souls professed conversion at our church, and the work spread to other churches and places, so that full five hundred souls were converted in that region during that winter.

"At Jamesville and De Witt, my next appointment, both churches were repaired and a fine row of horse-sheds built at each point. As the result of three revival meetings one hundred and twenty souls were saved.

"I was in Virgil, N. Y., from 1879-82. Here two old church debts were paid and four revival meetings held, in which two hundred professed conversion, the larger portion of whom joined our church. In 1882 I went to Fabius, N. Y. The church was modernized at an expense of \$2,000, and paid for. Four revival meetings were held during the three years, in which one hundred and fifty souls started in a religious life; among the number William Adams, who is now preparing for the ministry."

Brother Shurtleff adds: "Here I buried my first wife, a noble Christian lady." Married in May, 1850, she had patiently, cheerfully, helpfully shared the triumphs and the trials of a minister's life for thirty-three years. Her biographer says:

“By the sweetness of her own pure spirit, so full of Christ, she won and held many who could be reached by no other power. She was a woman of superior self-poise. Nothing surprised her, and nothing needful was too hard for her. In the midst of revival work, while others prayed or praised or shouted, she would stand by the altar, her eyes closed, the tears streaming over a face wreathed with smiles, her heart in active sympathy, and yet she never for a moment lost her self-possession.

“In her last sickness her sufferings at times were almost beyond endurance; but grace abounded more and more, breaking out at last, and for the first time in her life, in expressions of triumphant joy. Her last audible prayer was: ‘O Lord, take care of my husband; bless him in his work, open a plain path before him, give him power to win souls. Bless my boy. Make him a good and useful man. And now, O Lord, help me. Give me grace to glorify thee in this, my last great trial.’ Her last words were ‘Precious Jesus! precious Jesus!’”

4. In 1867 Brother J. L. Edson was stationed at Nunda the second time. He says: “Many of the friends of other days were then living at Nunda. A very powerful and extensive revival occurred that year, beginning with the Week of Prayer. It was thought best to invite Brother Amos Hard and the Hornellsville Praying Band to visit the place; and with three or four of those brethren he came and spent a Sabbath. Brother Hard and Brother Bennett, of Painted Post, remained with us a day or two longer. In the course of seven or eight weeks one hundred and twenty-five bowed at the altar of prayer as seekers of salvation. The revival took a very wide sweep, some coming from the surrounding charges. It embraced all ages and conditions; a large number were heads of families, and many of the young people from among the families of Presbyterians and Baptists. I have never seen a community so thoroughly aroused and pervaded with the revival spirit.

It was said, at that time, that in every house in the place

they were praying and singing revival hymns. The boys in the streets would sing them, words and music, as they passed along. One Sabbath evening I saw a large number of the students of the academy in the congregation. I was led to lift up my heart in prayer for them. O how I coveted those young people for Christ, and that they might make the most of life by giving their hearts to the Saviour in the morning of life! Before the week closed a dozen or more of those students were at the altar for prayer; and before the meeting closed between twenty and thirty of them gave their hearts to Christ. One young man of the village said in a meeting: 'Last Sabbath evening there were eight of us young men in two pews. Some of them were there for sport, and would punch one another with their elbows. Now five of those eight have been converted, and we don't come to church for fun, but are rejoicing in the Lord.' Before the meeting closed seven of the eight were converted, and the other one was serious."

In 1868-70 Brother Edson was stationed at Lodi, Seneca County, succeeding Rev. D. Nutten. This was returning into the region and near to the field of his first appointment. He had a sunny outlook. He says: "That country has always had peculiar attractions to me, partly, perhaps, because it was my home in the early part of my ministry and where I received much kindness from the people. But the general features of the country, of the "lake region," as it is frequently called, are of themselves attractive to one who loves grand scenery and a pure atmosphere. I went to Lodi an entire stranger, knowing no one and unknown to them. The cordial welcome I received soon made me feel quite at home among them. Nowhere have I found a better class of people or a stronger official board. Whatever it was needful to have done for our comfort was done cheerfully. The congregations were grand; the teams not only filling their sheds, but hitched along the road on both sides, indicating an imposing gather-

ing. And thus it continued with the congregations till the close of the term and afterward. Better singing than at Lodi I have not found anywhere.

“We had some revival interest, and between thirty and forty were converted. The church was renovated and painted, newly carpeted, and during the last year a new parsonage was built, at the cost of about \$2,500. They have since built an elegant brick church, giving them as good a building as almost any church within the bounds of the Conference. Their Sabbath-school, under the efficient superintendence of Brother C. B. Vescelius, has become a model institution. It would seem sometimes as though Brother Vescelius and Dr. Vincent were having a generous rivalry to be the model men of that institution. A large portion of the membership at Lodi were brought up in the Old Reformed Church, formerly Dutch. I used to say that it was a good hardy stock on which to graft Methodism. There is no part of the country at the present time where Methodism has a stronger or firmer foothold than the region between the lakes.”

The next appointment of Brother Edson was to Trumansburg, 1871-72. He says: “There had been a state of division in this society for several years, and though now subsiding, enough of smothered fire remained to awaken some degree of anxiety. Nevertheless the membership were ready for a cessation of hostilities, and united to receive me cordially. During the first winter a good revival interest was witnessed, which strengthened the bond of union and brought an addition of some fifty probationers into the church. A very useful company of young men had been banded together a year or two before, and went out to hold meetings as a Praying Band. They were very excellent singers, and often rendered good service to the church at Trumansburg, though often abroad in other places. Out of that company two have since become members of the Central New York Conference, Rev. A. Darling and Rev. Henry Hoffnir. The church at Trumansburg

has long held a good position as a body of Christian workers ; and the disturbed state above referred to never permanently alienated their attachment to the fellowship and interest of their church work.

“ The singing at Trumansburg and at Lodi, and of that part of the country, was a noteworthy feature of their worsnip. The people had not lost their voices, but sang lustily, according to John Wesley’s injunction. They sang ‘ in the spirit and in the understanding also.’ So, also, I am reminded of the services held at the North Hector camp-meeting.

“ Some of the sermons delivered upon that camp ground are among the memorable occasions of a life time. One, delivered in the summer of 1870 by Dr. Hibbard, from the text, Col. ii. 14, 15, will long be remembered by multitudes as leaving a deep and lasting impression. It was often referred to subsequently, and some of the fruits of it were gathered into the Lodi Church.

“ The region between the lakes has long been sacred if not classic ground. There is a vast amount of the legendary lore of early Methodism in that part of the country. It must have been an inviting field of labor to the itinerants of that period, coming as they did from the Baltimore and Philadelphia Conferences, passing along the Susquehanna up through the valleys of Pennsylvania into what must have seemed to them another paradise. Among those who came into the country at an early day was a preacher by the name of Richard Goodwin. He traveled some time as a preacher, supplying appointments, but never, I believe, was a member of a Conference. On the western banks of the Cayuga Lake he found a home, commanding a very fine view of many miles up and down and across the lake, and there settled his growing family. It is now called after its pioneer settler, Goodwin’s Point. There by the side of the lake was born one who, in after years, filled a large place in the East Genesee Conference: William H. Goodwin, D.D., LL.D.

“There, too, in the beautiful cemetery that overlooks the lake and the place of his birth, is the last resting-place of this widely known man, and of his devoted wife and daughter. It was my fortune to be pastor at Trumansburg when the remains of that beloved and only daughter were brought there for burial. The shock to his always sympathetic nature was then observed to be breaking down his once vigorous and manly frame; the prostration caused by his grief was painful to witness. His broken heart was going down into the grave of that idol daughter. The strong man who was an Apollo for the beauty of his form, whose eloquence had once thrilled the hearts of multitudes, was then giving evidences of premature decay.

“Others not less worthy of note in the history of the East Genesee Conference had their birth and were given to Methodism and introduced into the ministry from that part of its territory. Among these the Rev. Delos Hutchins, lately deceased, a pure-minded and sweet-spirited and greatly-beloved disciple; Rev. J. G. Gulick, a man of apostolic dignity and purity, who has had many seals to his apostleship in a long and unblemished ministry of half a century, and still lives, crowned with honor and years; the Rev. Dr. J. Dennis, almost an octogenarian, still at the cherished work of his life, preaching the Gospel with something of that marvelous power and success which marked his earlier life. These have all been strong men; and seldom has such a trio as Goodwin, Dennis, and Gulick been raised up within a few miles of each other, entered the ministry the same year, admitted into the Genesee Conference at the same time, 1835, and at the formation of the East Genesee Conference, 1848, all entering as members; having held the highest position as pastors, presiding elders, and General Conference delegates.

“It will be admissible in writing the history of the East Genesee Conference to refer to some of the predecessors of the men already referred to. ‘There were giants in those days,’

and their names and fame yet linger in the memory and hearts of the people. Every-where the names of Abner Chase, of Jonathan Heustis, of Gideon Osband, of Israel Chamberlayne, of Gideon Lanning, of Jonas Dodge, of James Durham, and others who are worthy of being mentioned in the same roll of honor—these are and will be held in everlasting remembrance. It is no marvel that a field cultivated by the men of those heroic times, predecessors of Goodwin, Dennis, Gulick, Hutchins, etc., should have produced another generation of great men to leave as their successors. In the accounts that have come down to us of the great sweeping revivals of those early days, when hundreds were converted in a season, these will go far in explanation of the later and present condition and strength of Methodism within the bounds of that territory.”

5. The Rev. W. W. Runyan, A.M., was of godly parentage, and through a noble mother's care became early impressed with Christian doctrine and Methodist principles. At fourteen years of age he made a public profession of religion, under the ministry of Rev. John Shaw, and joined the Methodist Episcopal Church. After three years of study at the Genesee Wesleyan Seminary, Lima, he took a four-years' course at the Wesleyan University, Middletown, Conn., and in 1849 received the usual degree at the hands of the president, Rev. Stephen Olin, D.D. Previous to this he had, without his knowledge or request, given him an exhorter's license. He then spent a portion of two years at the Biblical Institute, Concord, N. H., where he contracted a bronchial affection of long continuance. Six months of 1853 he spent at the Methodist Book Room, New York, in the editorial offices of Drs. McClintock, Stevens, and Kidder, but left to accept a call to teach in North Carolina, with the late Rev. Dr. J. A. Dean. After a year he became prostrate in health for a number of years, when, partially recovering, he spent four or five years in teaching in Steuben County. It was his mother's proudest wish, as he learned years afterward, that he should preach, and one would

naturally suspect that he had, perhaps unconsciously, hitherto evaded the call. His modesty and self-distrust, at which his friends always wondered and yet admired, would naturally shrink from public responsibilities. His gifts have rarely been excelled, in the *to kalon* and the *to prepon*, the beautiful and the becoming, and his playful imagination gave an added charm to his cultivated and classic taste. His social power was always a charm, his address serious and earnest, his thoughts pure and sound, and his Christian and Methodistic life and convictions were without ostentation or doubt. His standing at college was high, and his poetic paper *Dekalustra*, given at the semi-centennial of the Genesee Wesleyan Seminary, Lima, N. Y., in 1880, was a rare combination of poetic taste, of wit, and historic accuracy.

In 1864 he joined the East Genesee Conference on trial, and was appointed successively to Livonia, Marion, East Palmyra, Marion the second time, Port Gibson, and Junius, where, in 1874, his health quite failed. Some souls were converted on each charge, but the best and happiest years of his itinerant life were at East Palmyra and Port Gibson. Brother Runyan says:

“In the winter of 1865–66 our church at East Palmyra, N. Y., was burned to the ground, without insurance. Two attempts to rebuild were made and abandoned. The society was at the point of dissolution, or rather of absorption by neighboring charges. In point of fact surrounding Methodism reminded me, in those days, of those famished Jerusalem ladies, who, during the great siege, first roasted their own tender babes and then devoured them.

“Rev. Thomas Toucey sought to strengthen the Palmyra church by a clever *coup* in this extremity. Finding himself with an unfinished church on his hands at the end of his term of three years, he sought an appointment to the *East Palmyra* charge or “circuit,” with a view to remaining at Palmyra, and rallying both charges to the completion of the nascent edifice

there. The plan, of course, contemplated the abandonment of the *burnt district*. The project illustrated then, and continues to shed luster upon, the enterprising genius of that gifted and excellent brother, and not a few true-hearted and sound-minded brethren approved the measure as calculated to furnish a timely refuge for one society, and an equally timely and much-needed succor to the other. But at the ensuing Conference, held at Newark, Bishop Janes proved to be a strict constructionist, and interposed his episcopal veto. This is but one of the perils that beset the little society in its calamity.

“Feeling the case to be a critical one, I was inwardly moved to volunteer, and so in August, 1866, was appointed to the ash-heap. In December, 1867, the present church, with chapel attached, was dedicated. In this building much of the material from the former church at Clifton Springs was utilized, being reconstructed and rededicated to holy uses. The Lord was well-pleased. In two weeks thereafter a precious revival flame burst forth where the cinders had been, and during nine weeks of special services many souls were soundly converted and received into the fellowship of the church.

“East Palmyra still has a name in our Israel. And while the little church was rescued from threatened destruction, the larger one was, as the event showed, in nowise crippled or shorn of its proper proportions. Thus did Providence vindicate the good bishop’s rigidly constitutional administration, and, perhaps, the rigid three-years’ rule also.

“I may add, I hope, without offensive egotism, one item more respecting East Palmyra. Acting upon my suggestion, that sainted father in Israel, Samuel Sherman, left the society a legacy of \$500 for the maintenance of Methodist preaching.

“After three years at East Palmyra and a second term of one year at Marion, I was appointed, in 1870, at Port Gibson. I went to labor among the intelligent, enterprising, and well-beloved people of that charge, hoping for or expecting rest from the perplexity and toil of church-building. The old stone

church at Port Gibson had been in its day a temple of renown among Methodists, and was fragrant with sacred associations. But its gallery commanded, even menaced, the pulpit, and its walls reeked with dampness. In a few weeks I fell under conviction. My pleasant dreams of repose were broken, and I could find relief from keen distress only by resolving, by divine help, to seek the needed spiritual reformation through a complete material revolution. I felt that it would be 'easier to do a big thing than a little one.' The latter might fail if attempted and would amount to little if accomplished. The former would appeal to the imagination, command the respect, and unite the efforts both of the membership and the community. I felt, too, that in such an enterprise we could surely rely on the special help of Providence. This faith was my anchor. And Providence did help, to the great joy of believers and the confusion of doubters.

"The move was a surprise, yet the first brother applied to, Edwin Stacy, signed \$500; the second, Franklin Smith, \$800; and the die was cast. In due time the old structure was plucked up, root and branch, removed stone by stone—no small labor. This was done that we might hold on to the sacred site. The pastor's family vacated the parsonage, and it was moved to a proper distance from the church, repaired and re-occupied.

"In December, 1871, the present beautiful brick church was dedicated. It was a high day in Zion. I doubt not that the smile of heaven sanctified the very brick and mortar; for on the first Sabbath evening the Holy Spirit fell upon the people, and filled the place where we were assembled, insomuch that many were awakened and seven rose for prayers. The work continued about two months, and between fifty and sixty converts, mostly adults, were received into full membership. To God our Saviour be all the praise! He was very good to us in those days of bodily toil and spiritual rest; blessed be his holy name! The material revolution had been accomplished;

the spiritual reformation followed, and followed so quickly and sharply that it then appeared and still seems to me to have been a reward of faith and a signal token of God's approval of a work regarded by some in the light of sacrilege. While this gracious impulse was still felt the number of church 'sheds' was doubled. I am told that the brethren still speak of that period as their Golden Age.

"They suffered me three years at Port Gibson also; when, with failing health, I was appointed to Junius. Here a brick chapel was added to the stone church, after labor disproportionately strenuous for such an undertaking. While making the mortar and tending the masons in a warm June sun (help was scarce, and so I volunteered), I became much exhausted and reduced. Shortly after my health failed seriously, nor has my nervous system recovered from the shock."

6. Brother Wheeler, of whom we have already spoken, was sent to Seneca Falls in 1866-68. In the three years of labor here he received into the church one hundred members the first year, and a revival influence rested upon the church throughout the pastoral term. In 1869-70 he was at Trumansburg. There he enjoyed a pleasant term in fellowship and mutual enjoyment with the people, with about twenty added to the church. In Ovid, 1871, he reports no special work of grace. In 1872-74 Syracuse, First Ward, was his charge. "A very pleasant term of three years, with about fifty added to the church." In Orleans, 1875-77, the membership was nearly doubled during the term, and the church left in good condition. In all his reports converts only are intended, not members by certificate. We have reached and a little overpassed the proper bounds of this history, and will only add that in his work for the church Brother Wheeler always saw improvement, and left upon the churches a wholesome spiritual influence. He is still in the field.

7. We resume Brother A. F. Morey's labors. In 1858-59 he was sent to Chapinville and Manchester. He says: "Here

we had to admonish and cut off some dead branches. We, however, made improvements in church property and endeavored to 'hold the fort.' We had Rev. J. Benson for our presiding elder." In 1860 his charge was East Bloomfield. "It was a new church enterprise in that village. With fifteen members they had purchased a church and a parsonage for \$2,000, leaving a debt of \$1,000 resting upon them, and the men poor. We preached, prayed, and worked for a revival, and God sent it upon the town—the largest and most glorious in my ministry. It reached miles in all directions. The result was, wealth and numbers were brought into the church. The old debt was paid, and the church was rebuilt and enlarged. Here we remained during our disciplinary term. Dr. William H. Goodwin was our presiding elder."

In 1862 he was appointed, by request, at Honeoye Falls. During the three years of service here the church edifice was rebuilt, and in June, 1852, re-opened, the Rev. J. Dennis, presiding elder, officiating—an occasion of great joy to the society. The expenses had all been met. "In each of the three years," Brother Morey says, "we had a revival, which increased the church in numbers and wealth." In 1865 Brother Morey was sent to Bath; Rev. J. G. Gulick, presiding elder. Here he found an open field for work. He says: "The old church, in a revival of the first year, could not hold the people. At times it was packed full an hour before preaching time, and scores went away unable to hear. We began to agitate the question of enlargement. In a meeting for that object, a twin brother of Dr. W. H. De Puy, who had just been converted and joined the church, arose, and moved, as an amendment to the motion to rebuild, that they sell the old church and build a new brick church. This, though a surprise to the old members, was unanimously voted; but few thought it could or would be accomplished. But, with the aid of the new members, we saw, in February, 1866, the new Centenary Methodist Episcopal Church in Bath opened, and by Bishop J. T. Peck

dedicated. The revival ran on in the new church, each year of our continuance there, more gloriously than in the old one. In that revival two were converted who are now members of our Genesee Conference; namely, G. E. Ackerman and C. H. Norris. At the close of my pastorate the East Genesee Conference held its session here, Bishop Thomson presiding."

Geneva, by request, was his next appointment. Here he found four hundred full members, and he remained three years, with I. H. Kellogg, presiding elder. During the second year, by a visit of Dr. and Mrs. Palmer, of New York, they enjoyed a spiritual refreshing. Brother Morey says: "By the aid of Dr. and Mrs. Palmer we saw one of those almost noiseless meetings, where the Spirit of God was upon all hearts as we have seldom seen. Here we had the help of that faithful man, Philip Crane, also Dr. H. B. Smith. At the close of this conference session, which proved to be the last of our glorious East Genesee, I was appointed presiding elder of Penn Yan District. By invitation of former friends I made my residence at Bath. Time rolled on, and one morning in the month of May, 1872, I found my district in two conferences. The General Conference had struck us out of being—'we were not,' for Central New York and Genesee Conferences 'had taken us.' In the arrangement of districts a new Bath District was assigned me, and at the expiration of my term I was appointed by the Western New York Conference to the Niagara District. At the close of my four-years' term on this district I was appointed to Frank Street, Rochester. After one year, I was assigned to Penfield for three years. In the third year I was appointed local agent of the Genesee Wesleyan Seminary, in which I served two years, and as trustee served fourteen years. I was elected a reserved delegate to General Conference in 1876." Brother Morey retired from effective pastoral work in 1885, after a useful and honorable service of the Church as an itinerant minister.

8 Rev. George Van Alstyne came late into the East Genesee

Conference, but has well earned a niche in her history. His parents, he says, were staunch Presbyterians, of the Holland Dutch stock. While yet a child his parents moved from Coxsackie, N. Y., to Webster, Monroe County. His preparatory course, in a regular education, was given at Macedon and Walworth Academies, until ready to enter college. Rev. Henry Vosburg was the principal. He entered Genesee College, Dr. J. M. Reid, President, and graduated four years later, taking the two highest honors of his class—the Greek oration and the valedictory address. In 1862 he received license to preach, and was admitted on probation in the East Genesee Conference the same year. In due order and time he was ordained deacon and elder, and finished the conference studies and examinations with honor.

His appointments have been: Groveland, Avon, Asbury (Rochester), Phelps, Newark, Geneva, Canandaigua. From the last place he was transferred to the New York Conference, where his appointments have been: St. John's, Bedford Street, Church of the Saviour, New York city; Second Church, Kingston. He is at the present time in the New York East Conference, serving the First Church, Hartford, Conn., with encouraging prospects. His calls from abroad have not been by his seeking, but were accepted after prayerful consideration.

Brother Van Alstyne was converted while at college, through the instrumentality of Professor Bragdon, of sainted memory, whom he greatly respected and loved, and to whom he recited during two years. It was in 1860, in the seminary chapel, "on Sabbath evening in a meeting of the students." "It was," says Brother Van Alstyne, "after a powerful exhortation by Professor Bragdon. The invitation was no sooner given than I found my way to the altar, where God, for Christ's sake, forgave me my sins and made my heart glow not only with the consciousness of pardon, but also with the hallowed glories of his love, which flooded my whole being with

its effulgence. That same celestial love still fills my heart. Soon after came the conviction that I must preach the Gospel." Turning from his former plan of study for the law, he now accepted the call to preach. "The call was clear," he says, "and having once decided for God, I have never for a moment wavered."

Of his work and its results, he says: "During my ministry, so far as I am able to tabulate the results, I have been instrumental, under God, in the conversion of over sixteen hundred souls, a large proportion of which have come into the Church of my choice and adoption." Brother Van Alstyne is an earnest student and an able and devoted minister. We have few that have exceeded him in all that makes the sound and acceptable preacher and the true and trusted pastor. In his successful work he has been blessed with the generous co-operation of a devoted wife—an East Genesean, not less than he—who brought to the sphere of the pastor's wife an educated mind, a consecrated heart, and a discreet and a sound judgment. They are still in the strength of active life, with an inviting outlook upon fields of usefulness.

His literary honors were merited. His degree of A.M. was in regular course by the university, and his degree of D.D. was given by the Grant Memorial University, formerly Wesleyan University of Tennessee.

CHAPTER III.

Contributions of pastors—Lay delegations—Genesee College and Syracuse University—General Conference Delegates for twenty-eight years—Final *résumé* of results—Back to old Genesee forever.

1. THE Rev. John Easter, A.M., is the son of Rev. John Easter, Sr., a talented, pious, and honored member of the Genesee Conference, who died suddenly in Geneva, July 4, 1843. The son is a worthy representative of the esteemed and lamented father. He was converted at Geneva, N. Y., under the pastorate of Rev. O. R. Howard, in 1847, and felt called to preach soon after. A careful preparation for this calling was sought in a regular course of education, and he graduated at Hobart College in 1860. For two years he was principal of the Rogersville Union Seminary, when, in 1862, he was received on probation in the East Genesee Conference, and was appointed to the Ulysses Circuit, in Potter County, Pa. He says: "There were five appointments—two one Sabbath, and three the next. I generally walked around the circuit, and in one place had to pass some distance through a primitive forest.

"I here found an intelligent, devoted, and cordial people, who had mainly moved from the southern tier of New York counties. Jonathan Fox, a class-leader, was a man 'mighty in the Scriptures,' and had read them through forty times. Addison Clark, a local preacher, 'full of faith and the Holy Ghost,' labored with great acceptability among the people.

"The academy at Ulysses was then under the principalship of Professor E. R. Campbell, who had marked ability as an educator, and was an excellent Christian man.

"In 1863-64 I was at Canadice. There the church enjoyed

a gracious revival, about forty persons, from youth to middle age, professing conversion. A good proportion of them have remained faithful to their covenant vows.

“I was on Thurston Charge in 1864–65. Four appointments. Among the stanch and able supporters of the church were Brothers Buck, Porter, Elias Mason, and John De Puy, brother of Dr. W. H. De Puy, late of *The Christian Advocate*. Fairville, 1865–66, where we held our position. Marion, 1866–67; a beautiful village with no place licensed for the sale of intoxicants, but with five churches and a flourishing academy. Father Crane and E. M. Holmes were models in their life and Christian work—pillars in the church. Additions to the church membership, a renovated church building, and the purchase of a parsonage and other improvements marked the year. Near the close of this year I was called to the principalship of the East Genesee Conference Seminary, at Ovid, N. Y., where I remained three years. This institution was founded in 1826 as the Ovid Academy, and more recently the Seneca Classical Institute, and was conducted under Presbyterian auspices for about forty years. It was purchased under the idea that each Conference should have a seminary, and that one could be profitably located between Lima and Cazenovia, under the patronage of the East Genesee Conference, which was to be its new name.

“The principals under Methodist management were Rev. J. J. Brown, since professor in Syracuse University; Professor H. S. Sanford, afterward at Fredonia; Rev. J. Easter, and Rev. C. W. Winchester, now of the Genesee Conference. It did a noble work for society and for the Church, though not as extensive or prolonged as was hoped. From a combination of causes, particularly the increasing excellence of graded and high schools, the growing popularity of normal schools, a hampering debt, need of repairs in buildings, and a local church enterprise which absorbed funds—the institution was finally merged into a graded school, for which purpose it is still used.

“In 1870 I became associate president of the College for Young Ladies at Bordentown, N. J., and while in this position ceased to be a member of the East Genesee Conference, that body being disorganized by the General Conference held in Brooklyn in 1872.”

Brother Easter now holds his membership in the Central New York Conference.

2. In 1857 Brother T. Jolly was appointed to Junius, Seneca County. He says: “There were two churches and two school-house appointments. We found a new parsonage, to which we added kitchen and wood-shed, which made it very comfortable. The night we arrived there, our goods having preceded us, we found the house and yard well filled with people ready to welcome us to our new home. They had arranged things so that we stayed the first night in our new home. The brethren had filled the barn with hay, and brought wood to the door; also some wheat, butter, indeed all the necessaries of life, besides enough money to make the amount \$100. That was an oasis in the journey of our life, the effect of which lasted all the year. The membership was small, I think only sixteen male members. We spent two pleasant years on that charge. We had some converted, and made some improvements on the church property.”

In 1869 Brother Jolly was appointed to South Sodus, R. Hogoboom presiding elder. His moving in a terrific thunder-storm was inauspicious; the parsonage, “one of the worst apologies for a house I ever moved into,” but by much labor and repair was made “quite comfortable.” He complains of a “chronic difficulty” on the charge which baffled his efforts to do them good. His next appointment was at Fairville, where he found “a good Sunday-school, prayer and class-meetings, places of refreshing, and a goodly number of good reliable people.” His next appointment, 1872, was Manchester and Chapinville. There, with some discouragements, he accomplished a good work. In closing the year his pre-

siding elder said to him: "Brother Jolly, I believe you are going to redeem Manchester, for we have had the best quarterly meeting that we have had on the charge for the four years I have been on the district."

Brother Jolly continued in the effective ranks for twenty-seven years, till 1885, when he retired to his home at Sodus, N. Y. Many other incidents of his life are worth recording; but as they lie beyond the chronological limits prescribed for this history, and as we are compelled to economize space, we must omit them. But we may not omit the following beautiful tribute. He says: "Through all the circumstances of good and evil, for whatever I have been able to accomplish of good, I have, in great measure, my wife to thank; she has borne her full share of all our privations and sorrows and labor, and with unabated interest 'done what she could.'"

3. Charles H. Wright has acquired and merited a good repute. His pulpit labors and social life show a cultivated mind, soundness of doctrine, knowledge of the age he lives in, and purity and sincerity of character. By dint of application and prudence of administration, he has become eligible to appointments of the highest trust and responsibility. He joined the East Genesee Conference in 1869, at its session in Phelps, N. Y. He says: "My first field was Kanona, in Steuben County. There were four appointments on the circuit. Precious revivals took place at two points on the circuit. My first circuit is now divided into two pastoral appointments. I spent two years at Kanona. In 1871 I was appointed to Dresden, having first been ordained deacon at the Conference which met in Geneva. During each year of my pastorate in Dresden revivals of considerable power prevailed. The revival of the second winter was a union effort. The Presbyterians, who were without a pastor, joined us in the effort, and the meetings were held alternately in the two churches. Here took place an event that has never been repeated in my ministry. The simple request (made one Sunday evening) that places of

business close at 7:30 in the evening, in order that the people might generally attend the meetings, was followed by a general response. One saloon keeper was the only exception.

“One of the most useful men in the Dresden church was Rev. Henry Larzelere, a local preacher. He was a venerable man, strong in prayer and powerful in exhortation.

“In 1873 I was appointed to Port Gibson. We found a beautiful new church, the result of the taste and sacrifice of Rev. W. W. Ranyan, our predecessor.

“A revival that thoroughly stirred the entire community took place the first winter. A quiet but very beneficial series of meetings was held the second winter.

“At the close of the third year, 1876, I was sent to Blossburg, Pa. This was a circuit composed of two appointments. At Covington, the first winter, a revival broke out that brought great cheer to Christ’s faithful ones, and some additions to the church. The following summer the church building was thoroughly renovated. At Blossburg two revival meetings were held. Conversions took place throughout the year during my whole pastorate. The membership more than doubled in the triennium. A debt of long standing was canceled the last year.

“In 1879 I was appointed to Towanda, Pa. The second year of my pastorate was graced with a successful revival, in which many young people were saved. Rev. John R. Cathin was with us during a period of five weeks. The third year, the most wonderful revival that I ever witnessed broke out at North Towanda. It was held in Grange Hall, and resulted in doubling the membership and in bringing every one of the old membership within the lines of Christian activity. During the first year an old debt, that had been upon the church for more than thirty years, was paid.”

In 1882 he was sent to Cazenovia, where, from previous overwork, he was prostrated for six months. For thirteen years he had lost from sickness but two Sabbaths. Through the aid of Rev. Lyman A. Eddy and Rev. Dwight Williams

his pulpit was supplied, so that in 1885 he was sent to Geneva, where he still labors.

4. We left the statements of Dr. Huntington, which belonged to an earlier date (see Part IV, Chapter II), and here resume them. He is still in Rochester, where God has need of him, and where his name will be ever held in grateful remembrance. He says: "At the close of this term [at Frank Street Charge] I had planned to take such work as I could and live with my children at the home of my oldest sister, in Independence. This plan was, however, overruled at the Conference, and I was again appointed, in 1866, to Asbury Church in Rochester. Just as Conference adjourned I met Bishop Janes, who gave me some good advice, and added: 'I haven't sent you to heaven this year, and you will find when you get there that I have not sent you anywhere near it.' He was right. My immediate predecessor had entertained a proposition to leave the Methodist Episcopal Church and become second pastor of a Presbyterian Church. After a time, however, he changed his mind and decided to remain in the Conference. In appearance, at least, the church was left in a sad condition. An effort had been made to raise a few thousand dollars for church repairs, and had failed. The church building had been sold upon a small floating debt, the congregation was worshipping in Washington Hall, with a Sunday-school of less than two hundred, all told. The loyalty and generosity of the members, however, proved equal to the emergency. About \$15,000 were soon raised, the church edifice was thoroughly reconstructed and furnished, most of the families who had taken letters returned, and others were added by conversion. At the close of the three years the membership had increased by one third. Near the close of this term I was married to Miss Francis H. Davis, daughter of Hiram Davis, of the Asbury Church. I had been her pastor long enough to know her worth.

"In the fall of 1869 I was appointed to Alexander Street Church, in Rochester, and remained there two years, at the ex-

piration of which time I was appointed presiding elder of Troy District. This district was large. I attempted to do all the work which came to me, and traveled almost entirely by horse and carriage. At the end of two years I found I had undertaken what I could not carry through safely to my health, and seeing no way to remain upon the district and do less, I requested to be relieved from district work. Bishop Ames was reluctant to grant the request, but finally appointed me to University Avenue Church, in Syracuse, remarking as he did so: 'There, brother, I have answered your prayer, but I have not increased your joy.' In this he was mistaken. I very greatly enjoyed this new field of labor. The church was of excellent material and a noble corps of men made up the official board. The church was embarrassed by a huge debt, but bravely met its obligations. Its membership averaged for the three years an annual increase of fifty-two. I was now in the Central New York Conference, not by transfer, but by action of the General Conference of 1872, by which the East Genesee Conference had ceased to exist, its territory having been divided between the Central New York and the Western New York Conferences, and I was in that portion which fell to the former. At the close of my term at Syracuse I was transferred to the Genesee Conference and stationed again at the Asbury Church, in Rochester, where I remained two years and a half. I think they constituted the happiest and most profitable of the three terms spent at that church. But when half through my third year I received a dispatch from Bishop Gilbert Haven appointing me to Buffalo District, in place of Rev. S. Hunt, D.D., who had been elected Book Agent at New York. In 1881 I spent the summer in Europe and attended the Methodist Ecumenical Conference in London, to which I had been appointed a delegate. I remained in charge of Buffalo District until the fall of 1882, when I was appointed to Bradford, Pa., where I remained three years. The blessing of God rested on the work there. During the three years one

hundred and ninety-five were received as probationers, sixty-four being received the first year, fifty-nine the second, and seventy-two the third. Of these, fourteen were dropped as giving insufficient evidence of regenerating grace, twenty-two were dismissed by letter, thirty-six were left as probationers, their term of probation not having expired, and one hundred and eighteen were received into full membership. Eighty-two adults and ninety-seven children received baptism. In the fall of 1885 I was appointed to Olean, where I still reside.

5. We resume our notice of Rev. N. A. De Pew. He says: "Our next charge, in 1854-55, was Hornellsville. Good revivals followed our labors, the fruit of which we hope to see in heaven. In 1856 we were sent to Dundee, and in 1857-58 to Towanda. Our two years' stay in the latter place was prosperous and pleasant. Our relations with the other churches, even the Episcopal Church, delightful. Our next charge was Penfield, in 1859-60. This also was a pleasant, prosperous period; but few conversions. The war excitement affected all church work. In 1861 we were sent to Victor. Here a gracious work was wrought, and those who have since built up so permanently the interests of the church were mostly converted, or reclaimed, and received to membership by us. Rev. C. L. Bown, who followed us some few years after, reported the work of those two years the best he ever met in his long pastorate. In 1863-64 we went to Port Gibson. Nothing notable, so far as appeared, was done here. In 1865-67 we were sent to Canoga; and here were doubtless the triumphs of our life. More than three hundred souls were converted. The work was continuous from January 1, 1866, till months after we left the charge. We traveled during the three years over eight thousand miles to fill our appointments, and preached to average three and one half sermons each week. It was a wondrous work of God. Aged sinners and little children came to the altar for prayers, and knelt there subsequently to receive the sacraments of baptism and the Lord's Supper. Many have

passed over to the celestial city, some have gone back to the world, but a goodly number still remain. Our next charge was Townsendville. Here, also, souls were converted.

“In 1870 I was sent to Havana. This was to us a pleasant charge, but there was not much done more than to hold our own. Unhappy differences paralyzed the church life. But some good women, among whom was the mother of Governor Hill, assured me if I stayed my three years without witnessing the conversion of a soul I must not count my labor lost. My work and influence in and among the church, they assumed, had profited in a degree to compensate all my toil. I stayed but two years.

“My next appointment was to Milo. My great work here was, with the help of Dr. Hibbard,* in bringing dear Brother S. C. Hatmaker into the itinerant work. My next appointment, 1874, was Fairville. But little was done here except to repair their church and finish the interior, which had been used eighteen years in an unfinished state. Our next appointments were Gorham; then, in 1878, Dresden, where a gracious work of revival was enjoyed; then at Reading Center three years, with some success; then Logan for two years; and now at Big Flats. For whatever good I may have been instrumental in accomplishing, to God, the Father, Son, and Holy Ghost, be all the glory.”

6. Rev. F. M. Smith was born May 21, 1835, in Lodi, N. Y., and was converted in his seventeenth year, and at once joined the Methodist Episcopal Church. He soon became a steward, then a class-leader and Sunday-school superintendent. In the midst of his academical studies and teaching he received license to preach, and in the autumn of 1860 was employed by Rev. D. Nutten, presiding elder on the Ulysses Circuit. Here for two years he labored, filling six regular appointments every two weeks. The country was greatly stirred by the outbreak of the

* I was presiding elder at that time, and gave Brother Hatmaker his first appointment on the Potter Circuit. His call to preach was marvelously clear, and his career prosperous. His death, 1886, was peaceful, as his life, and triumphant.

war, yet there were revivals of varied extent and power on the circuit. For several years he declined recommendations to Conference for admission to its body. In 1863 he served under the presiding elder on the Almond Charge. Here the village church was finished against great discouragement, and a good revival followed. In 1863 he was ordained deacon, and was employed on the Tuscarora Charge. Here again he had six appointments for every two weeks, but the work prospered under his hands.

In 1864 he joined the Annual Conference at Elmira, and was returned to Tuscarora for the second year. The year opened with promise of good. A parsonage was purchased and paid for, and in all respects there was a steady growth. In 1865 he was returned to the same people for the third year. During the winter we had revivals of considerable power in two appointments on the circuit. With the stimulus of these revivals many of the converts joined the church. Two church-building enterprises sprung up and a good advance was made, so that they were consummated after the expiration of his term of service there. As an incident marking the growth of the circuit, they advanced from \$300, the former salary, to \$1,100 in both parts of the circuit, and one part became an independent charge. In 1866 he was at Short Tract and spent a year, and had a few accessions. In 1867-68 he was returned to Erwin Center, the new charge taken from the former Tuscarora Circuit. Here he enjoyed a revival of unusual power, "resulting in more than doubling the membership. As a fruit of the revival the building of a church was started, but the fact leaked out in 'the cabinet' that the incumbent had already been the preacher in that charge four years," and so he was removed, leaving an unfinished work.

In 1868 he was ordained elder, and sent to the Burlington Charge, and in 1869 to Jasper, which embraced a village appointment every Sabbath morning, and four outside appointments. The repairing and enlarging the village church were soon entered upon, and completed during his second year at a

cost of \$3,500. It was dedicated free from debt. A good revival followed, "adding to the numerical, financial, and spiritual interests of the charge." Another church was begun with zeal and good omens in one of the out appointments, and was in process of erection when the Conference year closed. But the pastor was returned, and the church was completed at a cost of a little over \$3,000, all provided for, and dedicated in midsummer; thus securing the two churches on the charge at a cost of nearly \$7,000.

"With the close of this work," says Brother Smith, "the East Genesee Conference was dissolved, and its record passed into the history of rising and setting of earthly organizations. I passed into new relations greatly grieved, and yet with a loyal heart and courageous spirit for the work in other fields of labor, serving the cause in the Western New York Conference, then in the restored East Genesee Conference, then in the revised old Genesee Conference for four years, where the last adjustment of Conference boundaries placed me in the Central New York Conference, where, with much weariness from being legislated in and out of Conference, here and there, I am now 'battling for the Lord.'"

7. In 1867 Brother C. M. Gardner was appointed to Mount Morris. He says: "I was greatly afflicted over this appointment at first, but it proved to be one of the most pleasant and successful of my ministry.

"Rev. A. N. Fillmore, who preceded me, had started a new church enterprise. We made several important additions to the plan, and, by the blessing of God, secured a beautiful church. It was dedicated in December. Rev. H. Mattison, D.D., preached in the morning and Rev. William Searles in the evening. During the first winter we enjoyed a very extensive revival; many were added to the church. Among the number were many of the prominent citizens. Thus the church was lifted to an encouraging position numerically and financially. We spent three pleasant years at Mount Morris." But a great

sorrow came to them in the sudden death of a beloved son, killed by an accident on the railroad. He had just been promoted to engineer on the Erie Railroad.

At the Conference of 1870 he was appointed to the Horseheads Charge, where he labored three years. The first year witnessed repairs on the church and a goodly revival. "During my third year," he says, "we enjoyed one of the most extensive revivals ever known in the church in this place." It was during his pastorate here that the East Genesee Conference was divided organically and destroyed. The subsequent fields of labor of Brother Gardner were Chemung; Havana, where he received one hundred and nine into the church as the fruit of one revival; Red Creek, Ludlowville. In these places advances were made in the conquests of the church, and some of special breadth and power. In 1882 Brother Gardner was transferred from the Central New York Conference; when, by the division of East Genesee Conference, he found himself in the Genesee Conference, and stationed at Cameron. In 1885 he was appointed to Osceola, where he is at this writing. The career of Brother Gardner has been honorable and successful, as his appointments and his record show, and we regret that we have not room to give more of the facts and incidents of the work of God in his hands.

8. We find Brother N. N. Beers, in 1865, at Canisteo, in compliance with a request of the Quarterly Conference. He says: "I had at that time a large family, and Canisteo was financially weak, unable to meet my strict necessities. It was during the reign of war prices: cotton fabric seventy cents per yard, and other things in proportion. I was compelled, therefore, to earn something outside, which I did by lecturing on different subjects, literary and scientific. For such services I received some \$400, which was to be added to about the same amount of salary. Since then this charge has become much stronger." At Cohocton, the year following, he had some conversions but no general work. In 1867, at Avoca, he

found an old feud existing, and the spiritual state discouraging. They had had no revival during twelve years. But the Lord blessed them with a revival both years of his pastorate. A subscription for a new church was also started, and the enterprise was consummated by his successor.

In 1869 he was sent to Prattsburg; "a feeble charge," he says, "but very pleasant. I found the church edifice here in process of building, which we completed and dedicated. Had some conversions and additions, but not a general work." In 1870 he was appointed at Pultney, Steuben County, "a very pleasant charge." Here he remained two years with fair prosperity. In 1872, "the year of the absorption of the glorious East Genesee Conference," he was stationed at Benton Center, "a strong and desirable church, and liberal in the support of their pastors. But here," he says, "the hand of death touched me. On November 20, 1872, the wife of my youth and my companion for thirty-six years, weary and worn, passed away to her eternal rest."

The subsequent appointments served by Brother Beers are Dresden, North Hector, Wayne, Canona, Ulster, Allegany Holland, Lawrenceville, Bristol Center. In these charges he had more or less prosperity. At Holland eighty souls professed conversion as the fruit of a series of meetings, fifty of whom joined the Methodist Episcopal Church. Brother Beers is known as a man of good abilities, clear intellectual powers, student-like in his habits, of honest purpose and aims. He reads his Hebrew Bible and is a good expositor. He was a member of my charge, St. John's, Rochester, when he joined the Annual Conference.

9. Brother A. W. Green was born in South Sodus, April 10, 1840. At the age of fifteen he was converted under the labors of Rev. T. Jolly. At twenty-one he enlisted in the army as First Lieutenant in the One hundred and Eleventh Regiment of New York Volunteers. He served in the army nearly three years, took part in many of the great battles, in one of

which he was wounded. On returning from the war he married Miss Mary Catlin, of South Sodus, one of the most saintly spirits of the militant Church, an honor and a blessing everywhere, and was received in the East Genesee Conference on trial in the fall of 1865. He passed the usual examinations, and received the usual ordinations in the regular order, by the hands of Bishop Janes. His first appointment was at Tyre, where, during his three years' labor, he witnessed over two hundred conversions. At Clyde, 1868-70, his three-years' service resulted in over three hundred added to the church. At Canandaigua, 1871-73, about one hundred were added to the church. In 1874-76 again at Clyde, then at Aurora, and Ithaca. This brings us a little beyond the dissolution of the East Genesee Conference, and Brother Green does not supply further data of his ministerial life. But his life has been not only eventful but successful. His call to preach has been fully vindicated and attested by gifts of the Holy Spirit, by acceptable labor and by actual results. He is still filling important stations in the active, effective ministry in the Central New York Conference.

10. We left Dr. Hibbard at the beginning of a second appointment at Canandaigua, 1864, where he was permitted to enjoy three years of pleasant residence among a loving people, years of spiritual growth and consolidation of the church, of gracious revivals in the Sunday-school, Rev. L. Wilcox, superintendent, and in juvenile class, Mrs. S. C. Tillotson, leader. Many came to Christ; some have reached the heavenly home, but most are workers in the churches of to-day. In 1885 Brother Wilcox was called to his reward. He was a strong man, possessed of clear judgment, with large experience both in business and church matters, a most decided Methodist, true and hospitable. Faithful men remain, but his place will not easily be filled.

In 1864 was completed the book *Religion of Childhood*. At Rushville, 1867, the next charge, Dr. Hibbard found a

warm welcome, and a united people ready for work. The new church, costing \$20,000, was dedicated free from debt, constituting a new epoch in the history of Methodism in that region. A precious outpouring of the Spirit followed, over one hundred were added to the membership, and from that date prosperity has marked the history of the Methodist Episcopal Church in Rushville.

The three following years at Asbury Church, Rochester, have left in the mind and heart of Dr. Hibbard pleasant and endearing memories. The church increased in membership, and the Sunday-school, Dr. A. Mandeville, superintendent, was highly prosperous. One marked feature of the labor of these years was the number converted during sickness—that humble work of sympathy and prayer and faith, which makes little display in statistics, but tells in peaceful death-beds.

At this time the heaviest blow Dr. Hibbard had suffered in his ministerial life fell with crushing weight. The annihilation of his beloved East Genesee Conference, the particulars of which are given in the last two chapters of this work. The literary work of this period was the editing of the works of Bishop Hamline; first volume in 1869, second in 1871.

1872-73 finds Dr. Hibbard stationed at Clifton Springs, where he passed a prosperous year in all the departments of church work, especially in the Sabbath-school. The number of scholars increased to twice the former attendance, and \$200 were contributed for a Sunday-school library. At the end of one year Bishops Janes and Ames concurred in requesting him to again take Geneva District. Many changes had occurred in the membership on the district since his first term of service, in 1851-55. Strong gifted workers had ceased from their labors, and instead of the fathers were the children to welcome him. But the work did not cease, and while he suffered peculiar trials his heart was made to rejoice in the gracious influence and good results and gains in all the churches. After forty-nine years of unabated activity, toils, and triumphs, as a

traveling preacher, in 1877, Dr. Hibbard retired from the ranks of effective ministers. By his own request his membership was fixed in the Genesee Conference, the Conference to which he came in 1837, endeared to him by the blessed memories of those who have passed on before him to the heavenly, and by sympathy and daily prayer for those who are still toiling in the vineyard of the Lord.

In 1880 Dr. Hibbard completed and published *Biography of Bishop Hamline*, and in 1881 his *Commentary on the Psalms*, the fifth volume in the series of *Commentary on the Old Testament*, edited by Dr. Whedon.

Some indices of the ready co-operation in legitimate church enterprise should be noticed here. Among the startling questions of the day, affecting the Methodist Episcopal Church history, was that of lay representation. It was proposed to so alter the Discipline and form of government as to admit delegates from the laity to a seat in the General Conference. Hitherto the government of the Church had been lodged with the clergy, who had exclusive legislative jurisdiction in all questions except in matters involving a change in the Constitution. The introduction of lay representation would at once change the government from what resembled a clerical aristocracy to a legitimate republicanism. It would be, in reality, a "House of Commons." The lay delegates would immediately represent the people. A subject so grave, so fundamental, demanded the wisdom of age, and naturally produced excitement throughout the membership.

As early as 1860 the General Conference had formally declared their willingness to admit lay delegates into their body "whenever the people should desire it." In 1864 they re-affirmed the same sentiment. Meanwhile a test vote of ministers and lay members had been taken in the churches, and the majority was against the proposed change. But the leaven worked, and discussion was rife. As the question was fundamental, requiring a change in the Church Constitution, it

could carry only by a vote of two thirds of the members of General Conference and three fourths of all the Annual Conferences.

In 1868 the General Conference provided for a final vote on the question by the Annual Conferences, while that body itself took a step in advance and voted for the change, two hundred and thirty-one for and three against, conditioned upon the legal vote of the Annual Conferences. By these bodies it was also carried by a three-fourths majority; so that at the ensuing General Conference, in 1872, the vote for lay representation was found triumphant, and the lay delegates present were, consequently, invited to take their seats. This event marked an epoch in Methodist history. The General Conference had never been called upon to make so radical a change, and the apprehensions of one party and the earnest convictions of the other produced great searchings and cautious movements. In all the progress of the discussions, for twelve years (1860-1872), our East Genesee Conference fully participated, and from the beginning, true to herself and the Church, took the ground of progressive legislation, to meet the advanced state of the Church, and the altered and improved condition of the times. Dr. J. Dennis well says: "From the organization of the East Genesee Conference she took her position in favor of lay delegation. At a time when the popular sentiment of the Methodist Episcopal Church was strongly against this radical modification of our Church polity, prominent laymen of East Genesee were among the most earnest and effective advocates of this reform. They were heard through the press, upon the rostrum, in conventions and Conferences, and through every other legitimate medium. Thus they held the subject before the Church and the nation until the reform was consummated. In this position they were emphatically sustained by the ministry, as shown in discussions, Conference action, and the influence and votes of delegations in General Conference. It is not assuming too much to affirm that no

Conference in the connection contributed more to the final consummation of the glorious reform than the old East Genesee."

12. The East Genesee Conference took an honorable stand in its relation to the Genesee College, and also to Syracuse University. These institutions fill a large and honorable place in the educational department of Church enterprise and obligation. We can here give but a brief statement of our Conference relations to them.

The Genesee College originated partly in the felt necessity of such a complement of our educational provisions in Western New York, and partly from the exigency in which the government and patronage of the Genesee Wesleyan Seminary was found after the Conference division of 1848. As has been elsewhere mentioned, the policy adopted placed the seminary, alternately, in the hands of each Conference quadrennially. This, it was hoped, would equalize and keep alive the patronizing care and zeal of the Genesee and East Genesee Conferences. But practically it was found to enervate rather than to invigorate. It was like two men owning joint and equal property in the same article. But in regard to college property and enterprise the case would be different. No one Conference could sustain a college. From the nature of the case it must concentrate, in our Methodist economy, various Conferences. "If Lima could become the seat of an institution such as neither portion of the patronizing territory was able of itself to sustain, then the property might be held in common, and the Conferences still continue to act jointly in the cause of education. This is the true reason why application was made for a college charter."

In July 25, 1849, the trustees of Genesee College met and organized. The college year began September following, and two very respectable classes—the Freshman and Sophomore—were formed. The enterprise had not as yet been widely known and understood, and the omens of the beginning, under

all the circumstances, were cheering. On January 9, 1850, the trustees fully organized the college Faculty. From this encouraging opening the institution went forward and prospered. The East Genesee Conference reports, at its annual sessions, bear a decided testimony that that body, in closest union with the Genesee Conference, stood in the front line of co-operation, zeal, and conscious success. The Western New York Conferences have felt and witnessed the beneficent effects of classical education, in the number and quality of Genesee College graduates who have joined their ranks. Its influence has not died nor has its honor been tarnished.

When the project of a university, under Methodist auspices, with broader basis and more central location, was broached, it was seen at once that, if it succeeded, it would naturally absorb the patronage of Genesee College, and supersede its further operations. No unfriendly feeling was indulged or rivalry intended. The Genesee College had done well and nobly; but it was now proposed to do indefinitely better, under a new name and charter, upon a broader scale. Placing the institution in the center of the Conferences of Western New York, they could rely on them for patronage and chiefly for endowment. It took nothing of property from Genesee College. College building, apparatus, museum, library, and \$50,000 endowment were left for the benefit of Lima Seminary, placing it, financially, upon a firmer foundation than ever. The university individualized itself with no antagonism to any kindred institution.

When it was decided to locate the new university at Syracuse, the East Genesee Conference was ready to co-operate. At its session, August, 1870, the Committee on Education submitted for Conference action the following resolutions, to wit:

Resolved, 1. That, as a Conference, we do hereby signify our hearty approval of the measures adopted for founding and endowing a university in or near the city of Syracuse.

2. That, for ourselves, and in behalf of the Methodist Episcopal Church within our bounds, in connection with other patronizing Conferences, we

do hereby accept the central and principal patronage of the Syracuse University.

3. That, as members of the East Genesee Conference, we will undertake in good faith to raise, toward the endowment of said university, the sum of \$60,000, in addition to all that has been subscribed heretofore within our bounds, and that a subscription for the purpose be now opened.

These resolutions were received by the Conference, and in the afternoon of the same day, in extra session, the total sum of \$23,500 was subscribed. A little later Brother Anson C. Lindsley, of Rushville, N. Y., and a former student of the Genesee Wesleyan Seminary, gave \$25,000, making a total of \$48,500. We should have redeemed our pledges if we had remained a Conference organization, but as the Conference organization was broken up, and the obligation had been given as a corporate body, I have no means of knowing what the sequel has been. The sums already subscribed would naturally be paid; what effect the dissolution of our Conference had on the remaining amount we know not. Organically they could do nothing. Enough, however, has been said to indicate the honor and the readiness of our noble Conference, so long as they remained a Conference, in this and every good work. The enthusiasm of subscribing, however, was greatly checked for a time.

13. The General Conference honors, during the entire period of the East Genesee Conference existence, have been conferred as follows, to wit:

In 1852 the General Conference delegates were: William Hosmer, Moses Crow, John Dennis, John G. Gulick, B. F. Tefft, H. N. Seaver.

In 1856: William Hosmer, Calvin S. Coats, Freeborn G. Hibbard, Jonathan Watts, John Dennis, Jonas Dodge, Daniel D. Buck.

In 1860: John M. Reid, Freeborn G. Hibbard, A. N. Fillmore, William H. Goodwin, Joseph K. Tuttle, Porter McKinstry.

In 1864: Kasimir P. Jervis, John M. Reid, Freeborn G.

Hibbard, Sylvester L. Congdon, A. C. George, William H. Goodwin.

In 1868: John W Lindsay, DeWitt C. Huntington, Thomas B. Hudson, Freeborn G. Hibbard, John M. Reid, Kasimir P Jervis.

In 1872: Freeborn G. Hibbard, Robert Hogoboom, Charles W Bennett, James E. Latimer, DeWitt C. Huntington, Thomas Tousey, Kasimir P Jervis.

Laymen, David Decker, Solomon Hubbard.

14. In closing up this part of our appointed work, it is proper for us to stop and review the ground we have passed over. What is the sum of all that has been accomplished during the period of the organic life of the East Genesee, from 1848 to 1872? We cannot, indeed, estimate all the good done; we can only give certain data, as milestones of the distance traveled, indices only of the work accomplished. Certainly our record herein is honorable.

The Church of God is a divinely appointed instrumentality for effectuating the ends of Christ's mediation and atonement. The end to be attained is the salvation of souls, according to the conditions settled in the mind of God, and fully set forth and published in the Gospel. All progress, therefore, of the Church must be along this line. It is the order of God that men should be the mediate instruments of saving humanity. And to this office and honor hath he not called the angels, but the redeemed of the human race, who are designated and comprehended in the visible, organic Church. The history of the Church, therefore, is the history of the doings of this spiritual body in its enlargement and edification, and in its adaptations to bring men to repentance and salvation. We must judge of her life power by its visible outgrowth and fruits. Whatever tends to, or antagonizes with, these ends belongs to the history of the Church in her struggles and in her triumphs. In the foregoing chapters many little incidents have been noticed which might seem insignificant and unhistoric, which

yet, in their correlations stand connected with the progress of the Church. We have aimed to show, by the personal work of the itinerant, and that of the faithful membership, how "fields were won," how from the pastoral visit or casual sermon an "appointment" was fixed, a few souls brought to Christ, a "class" formed, a society organized, and at length a pastorate established. But if you would trace the succession of events you must follow the gospel messenger through field and flood, over mountains and through gorges, in poverty and want, as well as in affluence and honor. The Acts of the Apostles illustrate perfectly the "planting and training" of the Church during the first age of Christianity. The planting and training of Methodism in Western New York, reproduces the apostolic age, and the best heroic periods of Methodism.

A summary of results, then, during the period of the organic life of the East Genesee Conference, as above noticed, is all we propose here; but we give results in all parts or divisions of legitimate Church work. Beginning with the comparative number of Church members, in 1848 we numbered fourteen thousand five hundred and sixty-five members, exclusive of one thousand ninety-six probationers; in 1871 we numbered twenty-three thousand two hundred and sixty-two members and two thousand six hundred and fifty-seven probationers. It should be remembered that the four years' war, and a period of unexampled emigration westward, two great checks upon our increase, fell within the period now under consideration.*

* The effects of the war upon the members of the Church at large were appalling. But it is a monument imperishable of the loyalty and patriotism of Methodism. President Lincoln conceded this in his response to the General Conference in 1864. He says: "Nobly sustained as the Government has been by all the Churches, I would utter nothing that might, in the least, appear invidious against any. Yet, without this, it may fairly be 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 Episcopal Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church! God bless all the Churches! Blessed be God, who, in this our great trial, giveth us the Churches."—*Response of President Lincoln to the Deputation of General Conference to express to him the sympathy and loyalty of the Methodist Episcopal Church.*

In 1848 we numbered eighty-eight pastoral charges, in 1871 we numbered one hundred and sixty-two pastoral charges.

In 1848 we numbered one hundred and five pastors, besides four Conference agents and one editor; in 1871 we numbered one hundred and seventy-two pastors, besides seven who were professors in colleges and seminaries, and thirty-seven on the retired list. The excess of pastors over pastorates is due to the facts that some circuits required two pastors and each district a presiding elder.

The number of parsonages in 1848 was thirty-three, the number in 1871 was one hundred and thirty-one, at an estimated value of \$237,800.

It was not until the year 1857 that the preachers were required to report annually the number of church edifices on their charges, and their estimated value. In that year the number of churches was given at one hundred and ninety-three, and the total value was estimated and reported at \$495,400. But in 1871 they reported two hundred and forty-four churches, at an estimated aggregate value of \$1,324,032. The excess of churches over the number of pastoral charges is accounted for in the fact that many of the circuits had from two to four churches in their territory, especially where two preachers or more served the circuit.

The education of the churches in giving to benevolent objects has always been a slow but gradual development. In a missionary meeting in New York city, in the old John Street Church, in 1832, I was present. The speakers were Rev. Drs. Bangs, Wilbur Fisk, John P Durbin, and J. N Maffit. Dr. Fisk entered into an argument as to what we could do in the mission field if we could bring up our people to contribute an average of ten cents per member annually. It was thought this could be done, and the thought elicited much remark. In 1820, one year after the organization of the Missionary Society of the Methodist Episcopal Church, in the Ohio Conference, then embracing the entire States of Ohio and Michigan, with

parts of Virginia, Kentucky, and Indiana, the total sum raised for missions was \$19 and a fraction. But these were primeval times. The East Genesee Conference contributed for missions in 1848 \$2,704 55, about eighteen and one half cents per member. In 1872 the amount raised for this object was \$11,115 24. This would be an average per member of seventy-six cents; an encouraging growth, but still confessedly short of our ability to give.

For the American Bible Society, in 1848 our Conference raised \$1,408 56; in 1871 was raised \$2,527 81. Various smaller beneficences we need not mention.

In 1848 the total number of Sunday-school scholars in the East Genesee Conference was reported at ten thousand five hundred and eighty-one; in 1871 they were reported at twenty-two thousand four hundred and sixty-three. In all other departments of the Sunday-school work their progress was correspondent.

As to ministerial support, to which we have already referred in Part I, chapter iii, of this book, we need only say that in 1848 the aggregate amount of all appropriations in that direction was \$32,260; which to one hundred and five effective pastors averaged about \$322 per claimant. These were days of semi-heroic hardships. Few men could lay aside a dollar against the wants of sickness or of infirm age, and many a hoary head of honor has received his scanty rations in silence and humility. Still it was affluence itself compared with fifty years before that time. But turning our attention to 1872, the year of the dissolution of the East Genesee Conference, we find hopeful progress in this direction. The money actually paid for ministerial support that year was reported at \$99,643, which, to one hundred and seventy-one pastors, the actual number in the field, would give an average *per capita* of about \$583, exclusive of parsonage and of donations, which this year amounted to a little more than \$100 *per capita*; so that the total received that year, including donations, would

come to about \$700, exclusive of parsonage. This indicates a large majority of pastorates of competent ability, so that if we had not a mammoth church anywhere, we every-where enjoyed the enviable pleasure and privilege of general equality and frugal independence, which also gave to the ministry, as a body, a pleasing balance and unity, always remembering that some pastorates, like the poor, "we have always with us."

In the support of necessitous and superannuated preachers the Church has always been deficient. In 1848 the total amount required for this object was reported at \$8,465 95. The total amount raised to meet this demand was \$1,101 52. In 1871 the total sum raised for this purpose was \$3,715 91; a large advance to meet an augmented demand, indicating growth in the right direction.

It is not necessary to pursue this line of investigation further. We aim only to set before the reader the salient ideas of the origin and growth of our beloved Conference, its animus and strength, its men and measures. We coveted no man's silver or gold or apparel or salary; but an honorable emulation and ambition to set forth the Redeemer's kingdom unified all hearts, and concentrated all action. We came into existence with honorable prestige and honorable ancestors, and took our rightful share of the patrimony which our fathers had bequeathed us, and the talents and gifts which our Lord and Master entrusted to us, and they have increased upon our hands, we trust, to the honor and approval of our Lord. We asked only to be left to the peaceful tillage and enjoyment of her rightful heritage. Our title and right to be a Conference were never questioned. Our growth and loyalty and competency were patent to all. Our disruption and ruin were against the spirit and interest of all law, and clearly against all precedent in our own Church history, as fully appears from what we have cited from our own Journals of General Conference.*

* See on Part VI, chapter i, of this history.

But if we must be dismembered and scattered as an organic unity, our first choice would be for assimilation to our old and honored and nearest kin, Genesee Conference. And this, as will hereafter appear, has been accomplished in part. So let it be till the final reunion of the one family of God, even "the general assembly and Church of the first born, which are enrolled in heaven," the elect of God, "who shall be gathered together from the four winds, from one end of heaven to the other"—with no General Conference to disrupt us, world without end. Amen.

PART VI

1872—1876.

CHAPTER I.

The relation of the temporal economy of the Church to the spiritual—Delicacy of changing Annual Conference boundaries conceded by the bishops—General Conference Journals establish by precedent the right of Annual Conference to give or withhold consent to a proposition for changing its boundaries, and it is not competent for bishops or General Conference to change boundaries without the consent of the Conference or Conferences concerned—The dissolution and extinction of East Genesee Conference—How it affected churches—Efforts toward reconstruction—Mount Morris Convention—Doings of the Convention—Conference reunion at Rochester, August, 1875—Final preparations for General Conference in 1876.

BEFORE entering upon the legislative unfoldings which belong to this chapter of our history, it seems proper to say, emphatically, we are herein acting as historian, not as advocate; relating facts which actually occurred, not as partisan in a forlorn hope of reconstruction. If we speak as one who has an opinion and a preference, it is not to the disparagement of historic fidelity. We write in the charity and fellowship of brethren, however we dissent in judgment, on ecclesiastical grounds, from those who divided and extinguished forever our cherished East Genesee Conference. If the act of dissolution had been necessary to the greatest good upon the whole, and in the final result, we should not withhold concurrence. If Christ "loved the Church and gave himself for it," we ought to make any sacrifice necessary for his glory and the common good. But we assume that it was not thus necessary in the case before us. We assume that the good sought might have been secured, and the evils apprehended might have been avoided, without this sacrifice.

But time and change have wrought their effects, and it is too late to reverse their history or avert their consequences. Many who were with us fourteen years ago have gone to "the general assembly and Church of the first-born which are written in heaven," and many more are too near "the things which are eternal,"—too near the "things which cannot be shaken"—to engage in ecclesiastical debate. But all this conceded, it is, nevertheless, due to the noble men directly concerned, and to the Church at large, to place the matter upon truthful record. The earthly form of the kingdom of God, or, as the apostle calls it, the "wordly sanctuary," is simply the adaptation of the organic visible Church to the circumstances and wants of the earthly and probationary life of our race. It must, therefore, include forms and rules and methods which are seemingly of human origin, because intrusted to human responsibility. These, in their time, must pass away with the temporal conditions which called them into being, somewhat as the scaffolding is taken down when the building is completed. But while they are retained as a contingent of Gospel extension and establishment, it is easy to perceive they are to be used with the greatest caution and wisdom. Just where the Gospel kingdom, in its organic and militant form, is committed to men, just there the highest type of human responsibility is evoked. There is no form of Church creed or government but connects, in its administration, for good or evil, with the spiritual life of the Church. Nothing is indifferent here; every thing acts upon the life, extension, and edification of the Church. The "treasure" which is "in earthen vessels" is lost when the "vessel" is broken. The first executive board, appointed by the apostolic Church for secular trust, were men "full of the Holy Ghost and wisdom." Acts vi, 3. The circumstantial in the Church correlates with the spiritual and the eternal.

The delicacy of changing Annual Conference boundaries generally is fully conceded by the bishops themselves. In

1864 the General Conference passed a resolution requesting the bishops "to communicate to the General Conference of 1868 their suggestions and plans for the re-arrangement of Conference boundaries." At that time there was a general question started and a desire expressed that Annual Conference boundaries should conform to State boundaries. During the quadrennium ensuing, statements and plans and maps were submitted to the bishops in order to furnish them with all possible facts and data for a judicious judgment in the matter. The bishops, meanwhile, gave their "early and earnest attention" to the subject. In their report to the General Conference, in 1868, they say: "We are not prepared to recommend the enactment of the Conference lines indicated [in the data and plans which had been submitted to them], without a proper consideration of all Church interests involved. They rather indicate what we would recommend were we undertaking the work of Conference divisions *de novo*." These are prudent and cautionary words, and clearly indicate and concede that there are relations of Annual Conference organizations, especially of those of long-standing, which it is perilous to disturb by changing its boundaries; this should be done, if done at all, in harmony and by consent of all parties. They also rebuke the rashness which, in mixed questions, makes no difference between the abstract and the concrete, the possible and the actual.

A step in advance is found in the Journals of General Conference for 1864. (Page 109.) S. W. Hilliard submitted the following resolutions:

Resolved, 1. That in all practicable cases we give it as our judgment that no change of boundary lines should be perfected without the knowledge and consent of the Conferences geographically interested.

2. That this General Conference declare this principle of change as its rule of action.

A motion to lay the resolutions on the table was lost; but, on motion, a resolution to refer them to the Committee on Boundaries was carried. This respectful and serious mode of

treating the resolutions certainly indicated, on the part of General Conference, that it was a step in the right direction, and a wish that the Committee on Boundaries might give it serious consideration.

Grave doubts are entertained of the justice of the practice of doing up the business of debate and deliberation in the Committee on Boundaries, and cutting down debate on the General Conference floor, so that little knowledge of the reasons which should govern action in the case could be obtained by the body of delegates, and the report of the committee would virtually decide the questions. For instance, in the General Conference of 1868, J. S. Porter offered the following resolution, which was adopted :

Resolved, That in considering the Report on Boundaries, it shall be in order, where there are differences between the delegates of Conference interested, *for each party to have fifteen minutes*, WHEN THE DEBATE SHALL CLOSE AND THE VOTE BE TAKEN, but not so as to exclude motions for amendments or a substitute, as in other cases, but the vote shall be taken without debate on the amendments.

G. B. Jocelyn moved the previous question on the adoption of the resolution, and the motion prevailed. The resolution was then adopted.—*Journal*, p. 295.

Here, then, is a total inhibition of free and adequate discussion in open Conference, so that the great majority of the members are forced to a final vote on no other ground but that of the report of the committee; making the committee, not the Conference, practically the supreme judge and authority.

It is important in this connection to observe that the General Conference makes a difference of procedure and a distinction of rights between the formation of a new Annual Conference and changing the boundaries of one already made. In the former case the bishops are authorized, in fixing boundaries, to act upon their own judgment; in the latter case, in the Southern States and Western Territories, the bishops must have the concurrence of two thirds of the Conference to authorize a change of boundaries. In every other case the General Conference only could change boundaries. Thus :

Resolved, That the bishops, if in their judgment the interests of the work shall require it, be and are hereby authorized to organize new Conferences in the South, and also in the Western Territories, not now included within the bounds of any Annual Conference, *and to divide Conferences which are already formed in the South*, PROVIDED THAT TWO THIRDS OF THE MEMBERS OF SUCH CONFERENCE OR CONFERENCES SHALL CONCUR IN SUCH DIVISION.—*Journal*, p. 308.

Here, again, the General Conference clearly settles the principle that an Annual Conference cannot be divided by episcopal authority, or its boundaries changed without a two thirds vote of its own members. The point to be considered is, that an Annual Conference has a conceded right to a voice in any proposition to change its boundaries, but that this right does not belong to the organization of new Conferences.

To the same effect are the resolutions offered from time to time in General Conference. The Rev. I. S. Bingham, in 1876, offered the following, and it was referred to the Committee on Boundaries, to wit :

Resolved, That all resolutions, memorials, or petitions which ask for, or involve, the divisions of Conferences, or the rearrangement or reconstruction into new Conferences of territory already included within organized Conferences, shall first be passed upon by the Annual Conferences immediately interested before they shall be entertained by the General Conference.—*Journal*, 1876, p. 288.

On the principle that each Annual Conference has a right to an open or free discussion, on the floor of General Conference, of any proposition to change its boundary, Dr. A. M. Osbon, of New York, offered the following resolution, which was adopted, to wit :

Resolved, That the bishops be requested to consider and report to the next General Conference whether it be lawful and practicable to determine the boundaries of the Annual Conferences without the details being discussed on the floor of the General Conference, and, if so, to report a plan of action.—*Journal*, 1868, p. 308.

Whether the bishops were ever thus called upon to report I do not know, as I find no record of such a matter in the *Journal of General Conference*, and I have no personal recollection, though a member at the time. But the indorsement and pass-

age of such a resolution clearly indicate that the General Conference had grave doubts of the legality of any change of boundaries without such discussion. At the same time Gilbert Haven, afterward bishop, offered the following resolution, to wit:

Resolved, That the Conferences which now cover the territory of either or both of the Washington and Delaware Conferences be and are hereby authorized to absorb these Conferences, so far as their territory extends, *provided either or both these Conferences aforesaid shall consent*, and the presiding bishops approve.—*Journal*, 1868, p. 308.

This resolution was laid on the table, probably for want of time to discuss it, it being now June 1, in the afternoon session, within twenty-four hours of final adjournment. But here again appear the opinion and conviction that an Annual Conference has a right to a choice and a full and free discussion in open General Conference of a proposition to change, in any degree its boundaries.

The same recognition of the right of an Annual Conference to have a voice determinative of the question of change of boundary is made in the report of the Committee on the State of the Church, E. O. Haven (afterward bishop), chairman, in 1876. Thus:

Resolved, That whenever it shall be requested by a majority of the white members, and also a majority of the colored members of any Annual Conference, that it be divided, then it is the opinion of this General Conference that such division should be made, and in that case the bishop presiding is hereby authorized to organize the new Conference or Conferences.—*Journal*, 1876, p. 331.

We need not further pursue this subject. It is certain that it was the common judgment that Annual Conferences had a right of voice determinative of any question to change its boundaries.

We come now to that series of precursory legislation which resulted in the dissolution of the East Genesee Conference. On June 1, 1868, twenty-four hours before final adjournment of General Conference, the Committee on Boundaries was called on to make a final report on Black River Conference. The official record says: "The item relating to the Bound-

aries of the Black River Conference was taken up, read and adopted, and the boundaries fixed accordingly." *

This simple record implies and means that, by an act of General Conference, there were taken from the Black River Conference and given to the Central New York Conference over eighty-two pastorates and acting pastors, and over thirteen thousand members, leaving to the former eighty-two pastorates and pastors, about one half their former number; and ten thousand four hundred and seventy-seven membership, against nineteen thousand two hundred and ninety-two members, their former number; also reducing their representation in General Conference from seven to three delegates. On the other hand, the new acquisition to Central New York Conference gave them in total over twenty-seven thousand six hundred membership, and over two hundred and twenty-three effective ministers; and while the representatives of the Black River Conference were reduced from seven to three, the Central New York Conference was increased from six to eight clerical delegates. But notwithstanding the gravity of these results, the General Conference, upon the final report of the committee, allowed but fifteen minutes to each side to defend his cause, and show reasons for and against the division proposed. Nothing remained to be done, therefore, but to enter protest and let things take their course. This they did in the following form: †

“The following protest against the action of the General Conference in fixing the boundaries of the Black River Conference was presented, and it was ordered to be entered upon the Journal as follows:

“We do most respectfully protest against the action of the General Conference by which the Black River Conference is thus dismembered,

* The actual boundary is thus reported: “Black River Conference shall include the counties of Jefferson, Lewis, Franklin, and St. Lawrence, in the State of New York.”
—*Journal*, 1886, p. 309.

† *Journal*, 1868, p. 306.

because, 1. It is unequal and unjust toward the Black River Conference. 2. It is unexpected and unasked for by said Conference. 3. It takes from the Black River Conference more than half its numbers, both of preachers and members, and adds them to Oneida Conference, thereby making a mammoth Central New York Conference, of more than double the membership of the Conference so nearly destroyed by this arrangement.

“I. S. BINGHAM,
“S. CALL.”

The next day, and just before final adjournment of the Conference, a “reply to the protest” of Brothers Bingham and Call was presented by four of the Black River Conference delegates, namely, Brethren A. J. Phelps, B. S. Wright, James Erwin, and A. E. Corse, in which they claim that, favoring this division of their Conference, they “acted in good faith, and with the full belief that they were promoting the wishes of the Conference itself; the Conference for years having indicated the wish and purpose to divide on this very line,” and that this line “was the only one ever favorably considered by the Conference,” etc. But the authors of the “reply” did not profess to have acted under any direct instructions or authority of their Conference; the fact being that the Black River Conference, in all their debates of the question of division in former years, had uniformly withheld any action authorizing division. They evidently desired a change of some sort, but had taken no step in that direction. After the above action of General Conference, a motion to reconsider was made; but a motion to postpone immediately supervened, which, being adopted, made all further debate or interference impossible.

The General Conference adjourned, and the delegates returned to their homes, leaving the Black River Conference dismantled and depleted. Nothing could be done to remedy the state of things until the next session of General Conference, four years in the future. But in its proper time, 1872, that body again convened. The case was early brought before the Committee on Boundaries, and the Black River (now called

Northern New York) Conference asked to have these old boundaries restored. The matter was fully investigated and reported to General Conference, and, to the astonishment of those who understood the case, their request was granted *in extenso*.

The position of things became now appalling. It was clear enough that something must be done. The Central New York Conference (so the old Oneida was now called), was, in its turn, reduced to a non-self-sustaining Conference. In the arrangements of 1868 she had given two of her districts to Wyoming Conference, and now she is left solitary, "weeping for her children because they are not." No one lifted a voice, or knew what to propose. Up to this date no one thought of reducing the number of Conferences in Western New York. Five Conferences had sprung from the original Genesee Conference, and we supposed this number to be forever sacred, and the integrity and faith of the sisterhood sustained through all time. The thought came to me as I looked over the General Conference, and no one knew what to propose, that if the strength and territory of the five Conferences could be equally divided among the five, it would suffice, in all the elements, for all ends of efficient evangelical organization, and become a new bond of family unity. I spoke to several on the subject and all seemed ready to concur. I saw the points to be guarded, but assumed that all would act in the confidence and good faith of brethren, not taking advantage of my hazardous adventure by "opening a door which no man could shut." Whether wisely or unwisely I cannot say, but for the good of the common Church, I proposed the following:

Resolved, That for the settlement and better arrangement of Conference boundaries, this General Conference do hereby authorize a commission for the Genesee, East Genesee, Central New York, Black River, Wyoming, and Troy Conferences, to consist of seven members from each Conference, to be elected by the said Conferences severally, who shall, after mature counsel with their respective Conferences, in regular Conference session, meet and arrange the boundaries of these several Conferences; and their decision in the case shall be final: *provided,* that this plan shall receive the approval of the above Conferences, or a majority of them, in order to make it valid. •

In offering this resolution, I assumed that the Black River Conference desired a division of its territory, and that they objected to what had been done in 1868 only upon the ground of the unjust proportion set off. I had reason for this assumption from their own act in former years. For instance, in 1864, General Conference voted, "That the Black River Conference have power to divide within the next quadrennium, if they deem it necessary." And in the "presentation of petitions, memorials, and appeals," James Erwin moved that "so much as relates to the division of the Conference be referred to the Committee on Boundaries;" and at another time, under the same call of business, I. S. Bingham moved, "That so much as relates to the division of the Conference be referred to the Committee on Boundaries." (*Journal of General Conference, 1864, pp. 63, 99, 225.*) Add to this the testimony of four delegates of the Black River Conference, which we have already mentioned, that "for years their Conference had indicated a wish and purpose to divide," and believing that the recent experience would induce conciliation, caution, and a disposition for equality and mutual faith in the sister Conferences, I took the responsibility of offering what I deemed a practicable and equitable settlement of difficulties which had now plunged the General Conference into the most grave uncertainties and perplexities.

When the resolution came to be discussed Dr. Curry moved, as an amendment, "That a commission be appointed, here and now, of one delegate from each of the Conferences named in the resolution [except the Troy Conference] to consider the subject of Conference boundaries in Central New York." As this amendment ignored all the cautionary provisions of my resolution, and was, indeed, a totally different thing from all I had proposed or thought, I immediately remonstrated and withdrew my motion, stating to the Conference that I would have no responsibility or connection with the matter. Immediately the resolution was renewed, by motion of another dele-

gate, and the amendment of Dr. Curry was adopted. The committee thus ordered was appointed, with Bishop Andrews as their chairman. As my duties were chiefly with the Committee on Episcopacy, and very engrossing, I did not go into the Committee on Boundaries till they had finished their business and called me in. To my utter astonishment and dismay, I saw that our lovely East Genesee Conference was destroyed. Up to that moment I had never thought that such a thing could be. Had I received any intimation that such a division and destruction were proposed, I should have resigned my connection with the Committee on Episcopacy and asked to be appointed on the Committee on Boundaries, that I might defeat, if possible, so unprecedented and unjust a measure. As it was, I felt stunned with the blow, and felt from the beginning a hopelessness which paralyzed every effort or power to resist. It was seen by every member that something must be done by the Conference to readjust the boundaries of the Oneida, then called Central New York Conference. This, it is admitted, was accomplished by the proposed action of the committee, but it annihilated one of our best and most flourishing Conferences. Then there was a strange ambition to have large Annual Conferences, which also was met by the proposed action. But nothing of the kind could justify so atrocious an act as was here proposed. The session of the General Conference was drawing to a close, which had the effect to shut off debates on all subjects. We have already seen that, in 1868, the utmost that was allowed to delegates in open Conference, where a division of sentiment obtained as to boundaries, was thirty minutes on each side, and in the final struggle to regain the old bounds of the Black River Conference they were allowed only five minutes on each side* in open Conference. It was now the last hour of the session for May 30, when the Confer-

*“The consideration of the minority report on boundaries was resumed, and, on motion, I. S. Bingham and B. I. Ives were each granted five minutes additional time to speak to the Conference on the subject.”—*Journal*, 1872, p. 324.

ence was impatient to close its sittings, too late for discussion, or for recommittal, and reports on all subjects were rapidly passed or rejected. Whatever might be done at a future General Conference, it was too late for the adoption of any new measures now. Dr. Huntington pungently declared his dissent from the report. I did the same in language I supposed sufficiently strong. "Rev. B. I. Ives moved to suspend the rule requiring changes of Discipline to lie over one day, and the rule was suspended. It was moved that the report [of Boundary Committee] be adopted. A motion to postpone the further consideration of the subject till Saturday morning did not prevail. A motion to adjourn was lost. D. Stevenson called for the previous question, and the call was sustained, and the report of the Special Commission was adopted."

Whoever is acquainted with parliamentary proceedings will not fail to see the hurried manner in which things were done. The great rule of General Conference which was a sacred guard against the evils of hasty legislation, namely, the rule that every proposition to change the Discipline should lie over for one day, was suspended without hesitation or debate, and under the irresistible pressure of the "previous question" the bill was rushed through without debate. Subsequently Dr. Huntington asked leave for himself and others to enter their protest against this action; and the leave was granted.

Thus the beginning of the end of East Genesee Conference was attained. Whether a greater good was reached through this measure we shall not here debate. But at that time, and from the point of view then occupied, it appeared an unmitigated evil. And if in the final result it shall prove on the whole to have been a greater good, a question I cannot decide, still the methods adopted cannot be justified by the spirit and intent of law, or by General Conference precedent, whatever may be said of the letter of the law. That General Conference has the power to do an act does not prove a right under the circumstances to do it. For example, the bishops have the

sole power of appointment of preachers, and of changing and transferring them. The letter of the law makes no qualification or limit. The vested power is simply absolute. But have they, therefore, a right to use that power without careful investigation of circumstances, and, in special cases, the consent of the preacher? The same may be said of the power to pardon convicts in civil government. It is power without limit so far as the letter of the law is concerned; but to exercise it without consideration of circumstances the executive has no right; and it would be itself a monstrous crime. Power and right are two distinct factors in government, as are law and equity. Equity is eternal right, law has its contingents. "Thou shalt not kill" is, as to its letter, absolute and unconditional, but circumstances may make it "justifiable homicide," or even the highest justice. The territory of the East Genesee Conference had been recognized as under regular Conference organization, with the successive titles of Genesee and East Genesee, for more than sixty years. It had attained its mature individuality. It was prosperous, united, and happy. Its members had a right to be consulted; but the noble structure fell without an arm to protect or a voice to plead its cause.

The policy of large Conferences is advocated by many, but for reasons we have never appreciated. It undoubtedly relieves episcopal superintendency, but this could be only in a very limited degree, and for all the purposes and ends of gospel extension, church administration, the integrity of our itinerancy, the culture of the ministry and membership in "gifts of the Holy Ghost," and the enlargement and edification of the Church of Christ, we have failed to see its superior merit. Nor have we reached the sublime height of philosophic repose, not to say indifference, which regards Annual Conference boundaries as simply imaginary lines, to be moved and changed as a mere matter of ecclesiastical polity. Each Conference has its individuality, its own history, its responsibility, its rights, its *esprit de corps*.

If the five Western New York Conferences which sprang from a common parentage had been sustained in their integrity, on the basis of an equal division the average number of itinerant pastors for each Conference would have been about one hundred and thirty-five. This may seem a small number for an Annual Conference; but East Genesee Conference, at its organization, numbered only one hundred and four pastors, exclusive of editors and agents. Oneida, that same year, had one hundred and fifty-five active pastors in the field. She had grown since 1828, the date of organization, to this magnitude, from ninety-seven pastors, the number at beginning. If she could increase fifty-eight pastors and pastorates in twenty years she had no cause of discouragement. The original Genesee Conference, "the mother of us all," began in 1810 with only sixty pastors. The later Genesee Conference, at the division of 1848, numbered sixty-nine pastors. Black River Conference, at its organization, in 1836, numbered eighty pastors; and Wyoming Conference, at its origin, in 1852, fifty-seven pastors; making the average of pastors for their several Conferences, at the time of their organization, only about eighty-one effective men.

The representation of Oneida Conference in General Conference was greater at the date of organization than that of the parent Genesee, the former having seven delegates and the latter six. The membership also was greater than that of the East Genesee Conference at the dates of organization, the Oneida being nineteen thousand three hundred and twenty, and the East Genesee being sixteen thousand five hundred and seventy-five. Certainly the Oneida Conference had no cause of complaint. The lines had fallen to her in pleasant places, and she had a goodly heritage. But to all this must be added the important fact that the territory and population of each Conference are such as to assure the increase of pastorates and hence of pastors in an indefinite degree. Every year adds new pastorates, calling for new pastors, and the time must

come, if the churches and preachers do their duty, that the now large Conferences will come to be unwieldy, and will call for the reconstruction of the fifth Annual Conference, whether it shall bear the title of East Genesee or some other insignia of honor. The East Genesee Conference, during twenty-three years of its existence, added seventy-six pastorates to its jurisdiction, or over an average of three annually. Have any of the Conferences done better? If all the Western New York Conferences do half as well, in proportion to their numbers, they will have on hand, twenty-three years hence, a body of effective itinerants, one hundred and ninety strong, with their pastoral charges. Will not this suffice for a fifth Conference?

The news of the dissolution of the East Genesee Conference spread over the land with lightning speed, and fell like the pall of death upon the preachers and societies. "What can be done?" was the instant question. Nothing could be done till the next General Conference. Four years must drag their slow lengths along before the decree of restoration could be obtained; probably not then. Meanwhile there was a general impression that a meeting should be called of the East Geneseeans to look over the ground, deliberate, and take the incipient steps to obtain, if possible, a reversal of the fatal decree. Although the majority approved calling a convention, many doubted and some feared. Dr. D. D. Buck was the first to draw the form of call for a convention. After drawing the form, he says: "The next question was, Who shall head the list of signatures? No one seemed willing." He then again took the lead and signed his name. Some utterly refused. Some signed after persuasion. A goodly number, however, were not only willing but anxious to append their names. Some of the brethren, however, after signing the call wrote to Brother Buck requesting that their names might be erased. In a single letter seven made this request. One of the presiding elders endeavored to dissuade Brother Buck from the measure, assuring him that it would prove his ecclesiastical

ruin. Many were afraid of ecclesiastical collisions and disapprovals. Over seventy, however, signed the call for the convention who did not express any wish to withdraw their names.

It must be considered that the East Genesee Conference was not yet dissolved, but stood in her dignity and grace, so that brethren still acted as East Geneseeans. Brother K. P. Jarvis, the day after the fatal act which divided us, had the forethought to offer two resolutions, the one being as follows:

Resolved, That the action taken yesterday, dividing the territory of East Genesee Conference between the Central and Western New York Conferences, shall not be operative for the destruction of said East Genesee Conference until the first day of September next.—*Journal*, 1872, p. 369.

The fact that they still constituted their old Conference, acting under her authority and for her existence, gives character to their proceedings.

The convention thus called met at Mount Morris, August 13, 1872. Bishop Simpson, by request, was present, and was unanimously elected to preside. Upon calling the roll it was ascertained that one hundred and four members, seven probationers, and seven lay delegates were present. Bishop Simpson, in a brief address, stated that he was not there to restrain or control, but wished the utmost freedom from all members. The convention then proceeded to elicit information and appoint committees. The details of the proceedings need not be stated. Two great thoughts occupied all minds: the reversal of the decree of General Conference by which the East Genesee Conference was dissolved, and the methods to be employed for the accomplishment of this end. As the Committee on Resolutions covered this entire ground, we need do little else than give to the reader their clear, able, and exhaustive reports, in order to place before him the breadth, the complications, and the gravity of the objects sought by the convention, as also its animus. The occasion

was great, but not beyond the grasp and control of the men who were called to meet it. On the second day of the convention, the report of the Committee on Resolutions being called for, it was presented as follows:

Report of the Business Committee of the East Genesee Conference Convention, held at Mount Morris, N. Y., Aug. 13, 14, 1872. Bishop Simpson, president; and O. L. Gibson, secretary.

The Committee on Resolutions reported, and after a few verbal emendations the report was adopted as follows:

Whereas, Our Church has guaranteed to all her members, both lay and clerical, the right of appeal, so that all may, in case of real or supposed grievance, avail themselves of constitutional methods of redress;

And whereas, A Conference as such, as well as lay and ministerial members, has its own distinctive rights, and may, therefore, be aggrieved by the action of other Conferences, or by the ruling of the bishops, or by the General Conference itself, and ought, therefore, to have a constitutional method of appeal and redress;

And whereas, We believe that the breaking up and consequent dissolution of the East Genesee Conference, notwithstanding the known and duly expressed wish of Conference in opposition, was without sufficient warrant, and was, in the essential circumstances, without precedent in the usages of the Church, and that it is subversive of constitutional and ecclesiastical rights, calculated to unsettle the stability of our Church institutions, and to impair the confidence of our people and the general public in the wisdom of our legislation, and is a precedent fraught with alarming danger; therefore

Resolved, 1. That we, the members of the East Genesee Conference, duly assembled in Conference Convention previously to the time appointed for our dissolution, and acting in our capacity and right as the East Genesee Conference of the Methodist Episcopal Church, do hereby APPEAL from the action of the last General Conference, by whose order we are to be broken up, and will apply to the next General Conference for redress.

And whereas, The usages of our Church furnish no method of appeal for an Annual Conference except by the presenting of the case by the delegates duly elected by their respective Conferences;

And whereas, We, as a Conference, shall be broken up and dissolved before the next regular election of delegates to the General Conference, and shall consequently be deprived of representatives elected in the usual manner, and shall, therefore, be denied the opportunity of presenting and urging our appeal, unless it shall be done by delegates of other Conferences in our help; therefore

2. That, to insure our rights as a Conference, and to conform to the usual method of appeal and redress, by providing for the due representation of our cause at the next General Conference, we will formally request the Western New York and the Central New York Conferences, in which

the action of the General Conference distributes us, to enter into an agreement, to be duly recorded in the respective Journals, to instruct the delegates that they may elect to the next General Conference to favor the presentation of our appeal, and to urge, if it should be necessary, the re-hearing of our case.

3. That if these two Conferences shall in good faith enter into such agreement, then we will in good faith, notwithstanding our deep sense of the wrong and injury done to us as a Conference, pledge ourselves faithfully and peaceably to enter upon the work that was assigned to us by the bishops in connection with these two Conferences, and will, faithfully as ever heretofore, seek the peace and the upbuilding of the Church within their bounds.

4. That in offering this olive-branch to the two Conferences into which we are involuntarily brought by the division of our territory, we are persuaded that it must commend itself to the candid judgment of all intelligent persons as a thing *right in itself* and honorable to all, and absolutely necessary as a basis of security, confidence, and harmony in our Conference relations.

5. That in view of the possibility of the non-compliance of the two Conferences in the matter of accepting the olive-branch which we tender them, inasmuch as we cannot consent to be deprived of our right of appeal, and of the only constitutional method of redress; and inasmuch as, without any neglect or fault of our own, we shall be prevented from securing representatives to the next General Conference elected in the usual manner, believing that extraordinary emergencies may require and justify extraordinary measures; and believing that intelligent, candid men will duly consider the embarrassment of unprecedented circumstances, and will not withhold justice on appeal when the best available means of conforming to established usage have been earnestly desired and unsuccessfully sought; therefore

6. That we will now proceed to elect a commission of six to take charge of our appeal, to act in connection with the delegates of the two Conferences in the presentation of the appeal to the next General Conference, or to take the sole charge of it in case the two Conferences decline to accede to our proposal.

7. That in this connection, before the East Genesee Conference ceases to exist we will prepare a memorial to be presented to the next General Conference, respectfully but most earnestly asking that body to restore this Conference, so far as its boundaries and title are concerned, as it was on June 1, 1872.

8. That we now appoint two brethren from each division of our Conference to present this matter to their respective Conferences at as early a period of the session as may be practicable, and that they be instructed to communicate with each other at the earliest possible moment the result of the presentation to their respective Conferences.

9. That in the foregoing expression of our purpose to seek, by all honorable means, redress of our grievances as a Conference, we intend no

disrespectful reflections upon the late General Conference, and no disrespect to the two Conferences into which we are distributed. And while we entertain no rebellious feeling or purposes against any constituted authorities of the Church, yet we feel in honor bound to defend the integrity of our beloved Conference by all prudent and lawful means; and we assure our brethren of these two Conferences, as well as the whole Church, of our unwavering fidelity to the interests of Methodism, and of our confidence in the desire and purpose of the Church to do rightly by us. And we hereby express our willingness to submit with true loyalty to the final decision of our supreme Church council, after the due presentations and rehearsing of our case.

10. That we request the bishops who shall preside in the Central New York Conference so to arrange the ninety-five charges of the East Genesee Conference falling within the bounds of that Conference as to give them four presiding elders' districts; also, that we request the bishops who shall preside over the Western New York Conference, to give the seventy charges falling within that Conference three presiding elders' districts during the next four years."

D. D. BUCK, <i>Chairman.</i>	O. L. GIBSON,	} <i>Committee.</i>
T. B. HUDSON,	WILLIAM MANNING,	
JOHN DENNIS,	G. W. PADDOCK,	
WILLIAM H. GOODWIN,	J. T. BROWNELL,	
N. A. DE PEW,	JOHN ALABASTER,	
A. SUTHERLAND,	D. LEISENRING,	

Provision was made in the report of the Committee on Resolutions for an appeal to the General Conference for the restoration of East Genesee Conference to its boundaries as they stood on June 1, 1872. The following is their report, as provided and accepted, to wit:

To the Bishops and the Ministerial and Lay Members of the General Conference of the Methodist Episcopal Church, to be held at Baltimore, on the first day of May, in the Year of our Lord 1876.

VENERATED FATHERS AND BRETHERN :

We, commissioners of the late East Genesee Conference, duly appointed thereby and definitely instructed, as hereinafter stated, beg leave, for and in behalf of said Conference, to address you on matters of vital interest, as we conceive, to the whole Church.

The East Genesee Conference, previous to its dissolution, duly appealed to your honorable body for redress from the action of the last General Conference by which it was destroyed. As a formal appeal from an Annual Conference is unusual, if not unprecedented, we ask permission to state a few of the facts in the case for your better information.

In 1848 the Genesee Conference, then occupying nearly the whole of Western New York, and a range of counties in Northern Pennsylvania,

was judged to be too large for convenience; and, according to its own request, it was divided by a central line running north and south; the Genesee River being in the main the line of division. The part lying west of the river retained the old name Genesee, and the territory east of the river was called East Genesee. The new Conference was in the main distinctly limited by natural boundaries, to wit: On the west by the Genesee River, on the north by Lake Ontario, on the east by Lake Cayuga and the Susquehanna, on the south by mountains and streams almost impassable.

The territory of East Genesee was very compact, and every part was easily accessible. It had all the diversity of territory and all the variety of appointments for the successful development and operation of the multifarious interests of the Church, with sufficient opportunity and room for healthy expansion. It was, perhaps, as complete in itself, as harmonious and successful in its operations, and as true and loyal to Methodism as any Conference in the connection. The *esprit de corps* was strongly developed. We loved our Conference with true affection; and we were content with our division of the general work. We were apprised of changes, with more or less dissension, in Conferences east of us, and we knew that we had something to fear from a Conference west of us; and we were not willing to be a party to any proposal for change implying partition, or consolidation, but desired to remain as we were, complete as a Conference—neither too large nor too small—and occupying a territory bounded distinctly by the Providence of God. With some apprehension of attempted interference on the part of others, we uttered our remonstrance in advance in the following resolution, which passed by a unanimous vote at the last session of our Conference, previous to our dissolution:

Resolved, That we reaffirm our resolution, passed three years ago, disapproving any effort tending to the change of our Conference boundaries, or in any way leading to our disintegration, or consolidation with any other Conference; and we hereby request our delegates, lay and clerical, to carry out our desires thus expressed.

After twenty-four years of almost uninterrupted prosperity, we reported a membership of twenty-six thousand; churches, two hundred and forty-four; parsonages, one hundred and thirty-one; value of Church property, \$1,465,230. We had three hundred and fifty-eight Sunday-schools and twenty-two thousand five hundred scholars. Our collections for missions amounted to \$12,000. We then had ministers in full connection, one hundred and ninety-eight, with six districts, and one hundred and sixty-three pastoral charges. We had several incorporated institutions for benevolent, educational, and Church purposes, and our Conference, equally with several others, was a corporator of Syracuse University, entitled by the charter of that institution to perpetual representation in the Board of Management, and in consideration of our corporate relation to that institution we pledged our full proportion of the original endowment, and took all suitable measures for securing and collecting it in good faith.

Such was the state of things in East Genesee, when the last General Conference, with undue haste, as we are constrained to believe, decreed our dissolution as a Conference, and the distribution of our members among other New York Conferences.

When this entirely unexpected decree of the General Conference was announced, no language can adequately express the astonishment, the grief, the alarm, and the indignation which prevailed almost universally throughout the length and breadth of East Genesee. Many of our most wise, most prudent, and reputable ministers were overwhelmed with surprise and regret, and for a time it seemed doubtful whether the Conference would submit to the fatal decree.

The General Conference had provided for our assembling, if we should judge it expedient, before the time appointed for our dissolution, for the adjustment of our local institutions; and in conformity with this provision a call was issued by seventy-five of our ministers, including four of the presiding elders, for a convention to be held at Mount Morris, where we had expected to meet at the annual session of the Conference. Bishop Simpson, who had presided at our last session, and was still our president, according to the usages of the Church, was invited to be present and to preside at the convention, to which he kindly consented. The convention was largely attended, nearly as many ministers being present as usually attended the annual sessions of the Conference.

We shall not ask you to listen to a full statement of what was done at the Mount Morris Convention; but only so far as may be necessary to give you full and authentic information of the nature and grounds of the appeal. Guided, as we believe, by divine leadings, we determined not to rebel, not to continue in a state of agitation, and not to initiate or encourage insubordination, but to submit loyally to the decree that destroyed us as a Conference, and to go quietly to the work that the Bishop might assign us, hoping that the next General Conference, on the due presentation of our case, would re-open the question of our dissolution, and afford us a patient hearing. They, therefore, put their plan in the form of an appeal, as hereinafter appears; and trusting for redress to the wisdom and justice of your honorable body, we have, as the bishops can inform you, remained loyally and quietly at our work, though feeling keenly the unwisdom of the act that destroyed our Conference. We have encouraged ourselves to believe that we should lose nothing at the hands of the General Conference by refraining from agitation, by discouraging dissension, and by trusting our cause in the form of a calm appeal to the supreme authorities in the Church.

Some of the reasons for our appeal have already been indicated; such as : 1. The completeness, the compactness, and the convenience for Conference purposes of the territory of East Genesee. 2. The harmonious and successful operation of our Conference during the whole period of its existence. 3. Our being content with ourselves, and our disinclination to interfere with other Conferences. 4. Our unanimous remonstrance against any proposed partition of our territory, or any contemplated con-

solidation with any other Conference. 5. Our chartered rights and financial interests in the Syracuse University. 6. And to this we may add our chartered and financial interests in the Genesee Wesleyan Seminary, located within our own boundaries, which we, in connection with the Genesee [now Western New York] Conference, founded, built up, and sustained; where many of us received our academical education; where many of our sons and daughters have graduated; where we have scholarships, and where our chief educational interests centered. By our destruction as a Conference all these rights and relations are interfered with, and a very large proportion of our patronizing territory of that important institution was separated from it, and would be expected (as it has since been required) to withdraw contributions and patronage from that institution, which has the original and rightful claim, as we conceive, for the benefit of another entirely beyond our boundaries, and with which we had no official or property connection; and at the very time that Genesee Wesleyan Seminary was in the greatest need of all the patronage and financial assistance that her original supporters could give her. 7. We judge, likewise, that the reason assigned for the destruction of the East Genesee Conference, to wit: that the interests of the Syracuse University required it, was not justified by any instruction, request, advice, or authority of that institution, was not in harmony with our natural instincts of right and wrong, and was not in accordance with sound philosophy. And we are impressed that the destruction of one of the original Conference corporators of that institution, notwithstanding the unanimous official remonstrance of the corporator, is a precedent calculated to shake the confidence of far-sighted men in the stability and success of our chartered institutions, and is fraught with the most alarming tendencies. Thoughtful men will reason, whether we would or not; and the right implied in the destruction of one corporator, without consent, implies the same right to destroy another and another; and who shall say where the right reaches its ultimate limitation? We are impressed that this precedent, if uncorrected, must be a very serious obstacle in the way of permanent success to Conference and educational institutions. 8. And we still further urge that the grievous wound and the alarming shock given to what we conveniently term the *esprit de corps*, which was so strongly developed in East Genesee, is a serious injury to that important original principle of human nature that is the chief source of human happiness and permanent success in our domestic, municipal, educational, and ecclesiastical interests. 9. Our appeal is grounded likewise in the impolicy and injustice, as we conceive it to be, of sacrificing a Conference, which was certainly blameless in respect to boundary difficulties, for the purpose of adjusting the difficulties and dissensions of other Conferences for which they were themselves responsible. 10. And we appeal from the act that blotted us out of existence as a Conference, because of the manifest, and, we believe, now generally conceded, fact, that there was no necessity for reducing the number of the Conferences within the patronizing territory of the *Northern Christian Advocate*, where for many

years of progress and triumph five Conferences had existed, and where there must be not less than five, and probably not less than six, to carry on advantageously the work that divine Providence has indicated for us.

The two Conferences that absorbed East Genesee are undeniably too large for the greatest convenience, and three Conferences within that territory would be better than two. And if there should be another Conference within this large territory, as we think there must be, why not grant the earnest petition of East Genesee to be restored? Has any Conference a better right to exist? East Genesee did not deserve to die. There was no necessity for her destruction. She deserved well of the Church. She officially, earnestly, unanimously remonstrated against any attempt at her dissolution. But when the sentence was uttered that destroyed her, she obediently submitted to her fate. In her dying moments she appealed to you to be restored. She duly appointed her commissioners to represent her to your honorable body, and instructed them to speak to you officially in her behalf, and to beseech you—who have the power of life and death—to grant her petition to live.

Respected Fathers and Brethren: We thank you for listening so considerately to our appeal. It is East Genesee that has spoken through us to you, and by our hands has presented to you her dying request. You have kindly listened to her voice. Will you now grant her petition, and bid the suppliant Conference live?

DANIEL D. BUCK,	JOHN DENNIS,
D. W. C. HUNTINGTON,	WILLIAM BRADLEY,
OTIS L. GIBSON,	A. F. MOREY,

Commissioners for East Genesee Conference.

The six commissioners who signed the appeal were appointed by the Convention to go to the seat of General Conference and see to the proper and thorough presentation and management of the whole case. Committees were appointed to present to the Central and Western New York Conferences the case of the East Genesee Conference, so far as it related to its restoration. Dr. Huntington also offered a resolution that a committee of five be appointed to fix the time, place, and programme for a reunion of the members of the East Genesee Conference some time in 1875; and D. W. C. Huntington, K. P. Jervis, J. Dennis, T. Tousey, and D. D. Buck were made that committee. Other details of business were provided for, and the business of the convention closed. Bishop Simpson, as president of the convention, thanked the convention for their cordiality and good wishes to him, for the harmony and

good feeling that prevailed, and his prayer was that the four years to come might be years of great prosperity and success. If on any of the charges there should be a disposition to fan the flame it would be a loss to Christ. Important as are Conference boundaries, it is more important to gain sinners to Christ. In this spirit the convention adjourned *sine die*.

Three years rolled away, during which the members of the dissolved East Genesee Conference took their appointments from the bishops as usual, one division acting under the title of Western New York and the other of Central New York Conference. In the interim, however, various committees attended to their various duties. Particularly the committee of five, created at the Mount Morris Convention to watch the current of public sentiment so far as the preachers and societies of the East Genesee Conference were concerned, and to call a reunion of said ministers and members, "some time in 1875." Said committee faithfully tested the general sentiment on the subject, and in their meeting of July 23, 1873, they decided "That we now proceed to arrange for a Conference reunion, as it was contemplated at the Mount Morris Convention." They also decided that "it shall be held in the summer of 1875, at such place as may be hereafter designated." Pursuant to this call the members of the recent East Genesee Conference met in Asbury Church, Rochester, N. Y., June 8, 1875. Bishop Janes was present. The meeting temporarily organized with Rev. John Dennis, D.D., chairman. J. Benson and J. Parker conducted the religious services; O. L. Gibson was elected secretary *pro tem*. W. C. Mattison, the last secretary of the East Genesee Conference, called the roll, and fifty-five members responded to their names. The following officers were then duly elected: John Dennis, D.D., president; Bishop Janes, vice-president;*

* Bishop Janes excused himself from acting as president, on the ground that in the progress of the meeting questions might arise which, though proper in themselves, might make it improper for him to act in that capacity.

O. L. Gibson, secretary ; W. C. Mattison and A. W. Green, assistant secretaries. A few committees were appointed. E. H. Latimer was reporter. Dr. Buck addressed the convention, taking the ground that the General Conference had no right to dissolve an Annual Conference. In the afternoon session J. N. Brown conducted religious services. "Dr. Dennis delivered a strong, pointed, eloquent, historical address." Dr. Buck read interesting and profitable memoirs of thirteen East Genesee Conference members who had died since the dissolution of the Conference, and appropriate addresses were made in honor of the dead. The evening session was devoted to a love-feast and the sacrament of the Lord's Supper.

The second day of the reunion, Dr. Buck, from the Business Committee, submitted the following report, to wit :

Resolved, 1. We have duly considered the several papers referred to us.

2. We do not deem it advisable to attempt any new departure in matters relating to our Conference at this convention. *Re-affirmation*, not *origination*, we deem the true line of wisdom and duty.

3. We therefore submit, for the action of the Convention, the following :

Whereas, The East Genesee Conference, previously to the time fixed by General Conference for its disruption and dissolution, and while it yet remained a Conference intact, regularly assembled at a convention duly called at Mount Morris, August 13, 1872, in conformity with a provision of the General Conference for such Conference convention for various purposes, did then and there, by preamble and resolutions, passed by a nearly unanimous vote, for reasons therein assigned, as a Conference, in Conference capacity, so far as the nature of the case admitted, formally and solemnly appeal from the action of the last General Conference, by which our Conference was fatally dismembered and destroyed, directly in conflict with our unanimously expressed wishes as a Conference ; and,

Whereas, Our Conference, in Conference capacity, as far as the nature of the case permitted, did then and there elect commissioners, to take charge of and appeal, and in such relations represent, East Genesee Conference at the next General Conference, to which we appeal ; and,

Whereas, After three years of experience, observation, and reflection, we have discerned no good reason for a change of our views concerning the action of the General Conference, of which we complain, and from which we appealed, and no good reason for a change of our purpose in reference thereto ; therefore,

Resolved, 1. That we now reaffirm the expression of our convictions and purposes as embodied in said preamble and resolutions.

2. That we intrust to our duly elected commissioners in charge of the

case, the papers referred to us at this convention, and a preparation of a digest of said preamble and resolutions, as well as any other documents which they deem expedient to use in furtherance of the object for which they were appointed. All of which is hereby respectfully submitted.

REV. D. D. BUCK, D.D.,
 REV. JOHN DENNIS, D.D.,
 REV. K. P. JERVIS,
 REV. A. SUTHERLAND,
Business Committee.

The wisdom and clearness of this report cannot well be overrated. Different views had been advanced by different persons, who thoroughly believed in the righteousness of seeking redress through appeal, but wished, also, other methods, adapted to their various views of the moral and legal relations of the act of dissolution. These would lead to controversy, division, and hence defeat. From the beginning it had been clearly stated that the nature of the wrong done was both ethical and conventional, and the ground of hope for redress was to be sought in suasive influences, and convictions of moral and conventional fitness. To those who would multiply issues it was wisely said, "We do not deem it advisable to attempt any new departure in matters relating to our Conference at this convention. *Re-affirmation*, not *origination*, we deem the true line of duty." After submitting the report, a lengthy discussion followed, by Brethren Jervis, Huntington, Buck, Baron, Gibson, Tousey, Bradley, Brown, Copeland, and Sutherland. The vote on the adoption of the report was then taken, and it was adopted by ayes, sixty-four; nays, one.

The business of the reunion was now mainly done. "Bishop Janes," says the secretary, "addressed the convention in a few words we shall never forget, impressing upon all the sweetness and nobility of his spirit." The following resolution was then unanimously adopted:

Resolved, That we desire to express our great satisfaction at the presence with us of our beloved and honored senior bishop, Janes, at our reunion. We are rejoiced at his apparent improvement in health and strength, and earnestly hope that we may often see him among us and hear his counsels.

REV. O. L. GIBSON,
 REV. K. P. JERVIS.

In the afternoon session the convention "requested their commissioners to appoint at least one of their number from each of our Conferences, to attend the General Conference." This the commissioners did in their meeting at Rochester, March 21, 1876, when they chose of their number Brethren J. Dennis and D. D. Buck. The General Conference were to convene at Baltimore on the first of May following. A committee was also appointed who should have "power to call a meeting of the old members of the East Genesee Conference, whenever in their judgment it should be necessary or desirable." Thus every contingent was met and provided for, and all felt secure that our just cause had been fully defended, and whatever was possible, and for the greatest good upon the whole and in the final result, must be realized. But if the change was overruled for a future good, there still remains a question to settle; namely, whether all has been done in equity and in brotherly love.

CHAPTER II.

The case brought before General Conference in 1876—New and important legislation touching the changing of Annual Conference boundaries—The case of East Genesee Conference referred to Committee on Boundaries—Action of committee, substantially restoring the East Genesee Conference—Action of committee mutilated by sub-committee—Great dissatisfaction with its mutilated form—Proposition to consolidate with the Western New York Conference, and change the title back to Genesee Conference—Consolidation effected and former title resumed—a further and final division.

THE General Conference of 1876 met at Baltimore May 1st. Among the experiences of the past which loudly called for legislative interference, the subject of fixing Annual Conference boundaries had now become a matter of serious and imperative concern. There was an obvious wrong, of ominous magnitude, in our church law on the subject, which had never fully discovered itself until by the light of recent events. The peace of the connection at large, and of individual Conferences, now called for more protective legislation. As it was, and as it had been, the Annual Conference had, by the letter of law, no individual right of choice, or individual power of protection against any disturbance, change, division, or annihilation of its organic form, or even its existence, which might arise from any quarter. The Annual Conference might send its delegates to General Conference in good faith, but only to be returned home with their Conference mutilated and disorganized, and its members dispirited and dishonored, with no legal provision for redress. The power of the General Conference in the premises was absolute. We need only to look back over the doings and decisions on this subject since 1868, as far as relates to the Western New York and Troy Conferences, to justify all we have said. From time to time during this period,

as we have seen in the preceding chapter, resolutions were offered in General Conference by thoughtful and considerate men, which anticipated the needed reform. But at length events, which are more imperative than opinions or majorities, roused the church to action. With a wise, clear, and appreciative view of all the bearings and relations of the subject, the Committee on Boundaries on May 31, 1876, reported to the General Conference as follows, to wit:

Your committee received from this body a paper proposing a plan for the settlement of questions arising upon the matter of Conference boundaries, and having carefully considered it in all its bearings recommend the adoption of the following order by the General Conference to regulate future action on this subject.

1. No petition, resolution, or memorial asking for, or involving the division of Conferences, or the organization of new Conferences out of territory already occupied by organized Conferences, or the absorption of Conferences already existing, shall be entertained by the General Conference until it has been submitted to the Annual Conferences immediately affected by such proposed action.

2. No proposition for any change in Conference boundaries shall be entertained by the General Conference until due notice shall have been given by the Annual Conference desiring such change, or by a majority of the presiding elders thereof, to the Conference or Conferences which are to be affected by such proposed action.

3. Any two or more Conferences which may be mutually interested in the re-adjustment of their common boundaries may at any time raise a joint commission, consisting of five members from each Conference immediately interested, and the decision of such joint commission, when it shall be approved by the bishop or bishops who may preside in these Conferences next ensuing, shall be final. But if the commission so appointed shall fail to agree, or the presiding bishops shall not concur, then the case, with a statement of its facts, together with the records of the commission, shall come to the General Conference for final adjudication.

Had this law, so wise, so important, and so righteous, been in force in 1872 the East Genesee Conference would never have been divided and destroyed, nor in any way seriously affected by change. But now, at this late hour, the new law interferes in behalf of common justice and right. Although it came too late to rescue and defend the noble East Genesee Conference, it nevertheless, for the time to come, vested in the Annual Conferences a power to modify and change boundaries by

mutual agreement, with no embarrassing contingents or restrictions. If the East Genesee Conference could not be restored as it was, there might at least be an arrangement more congenial to our wants and preferences than that which General Conference had provided. It was the third item of the above report, now by its adoption become law, which supplied the basis and authority for the reunion and consolidation of the Genesee and the restored portion of the East Genesee Conferences, hereafter to be noticed in its place.

Meanwhile this same committee that formed and reported the above most righteous law were considering the question of the restoration of the East Genesee Conference, and hearing and weighing the arguments of her commissioners. At an early day, the fourth day of the session, the subject was brought before the General Conference. The record says: "K. P. Jervis presented a paper relative to a restoration of boundaries, and requested that it be read. The request was not granted. It was then moved that the Conference instruct the Committee on Boundaries to fix a time for hearing the case, and notify all parties concerned, which motion was laid on the table.

A motion by A. Lowrey to reconsider the vote just mentioned, by which the Conference refused the reading of the paper, was laid on the table. De Witt C. Huntington moved to take from the table the motion to instruct the Committee on Boundaries, which was agreed to, and the motion was then passed."—*Journal*, pp. 81, 82.

By this motion the Committee on Boundaries (a committee of eighty members) stood instructed to give the fullest courtesies and hearing to the representative commissioners of East Genesee Conference. There was a wide-spread knowledge and feeling in regard to the case; and, while simple justice to East Genesee was patent to all, still the interests had now become so complicated and serious, far beyond the common measure, that opposition was strong.

The preparations of the appellants seemed quite ample and

complete. An important factor of success was found in the fact that Dr. De Witt C. Huntington, then of Central New York Conference, and Rev. J. N. Brown, and Rev. K. P. Jervis, of Western New York Conference, all East Geneseeans, were members of General Conference, and rendered material aid, especially before the committee, where lay "the brunt of battle." The committee held the balances with discreet impartiality, allowing full scope to arguments on all sides. The debate was earnest and protracted. Dr. Huntington, being a delegate from the Central New York Conference, excused himself from acting as one of the commissioners of the East Genesee Conference, and explained to the committee that should the East Genesee Conference be restored, provision must be made for increasing the territory of the Central New York Conference by restoring to it, in part at least, that which had been previously given to Northern New York and Wyoming Conferences.

Dr. Dennis says: "The commission were invited to address the committee in support of the appeal, which they did, and were heard attentively, and treated with Christian courtesy. The committee consisted of one member from each Annual Conference—about sixty members were present. After an earnest and protracted debate, in which the merits of the case were fully discussed, the following resolution was presented and adopted, with but one vote in the negative, to wit:

Resolved, 'That the East Genesee Conference be restored, with the boundaries substantially as they were in May, 1872.'

When the vote for restoration had passed the committee, the delegates from Central New York Conference requested a further hearing upon the subject, and on Dr. Huntington's motion that Conference was heard by such of its delegates as desired to speak, and by others, not members of the General Conference. When this hearing was concluded Dr. Huntington presented a map, showing the relations and relative sizes of the Conferences interested, with the numbers of effective

ministers in each, after which a motion to reconsider was made and lost.

The East Genesee Conference by this action was now restored, so far as the power of the committee could secure it, and if the case could have come before the General Conference in this form there is little room to doubt its confirmation. But the action of the committee was not yet formulated for its presentation to General Conference, and a subcommittee was created "whose duty it should be to frame a description of the boundaries of East Genesee Conference, as restored according to the action of the committee" just mentioned. "But, continues Dr. Huntington, instead of restoring substantially the former boundaries of the East Genesee Conference, they took the liberty so to describe the lines as to cut off a large section of its former territory, and place it in the Central New York Conference. Every effort was made to induce this subcommittee to conform their boundary lines to the evident meaning of the action of the Boundary Committee, but without success.

"Believing that such a mutilation of the old Conference would not be satisfactory to any, it was finally proposed, by mutual consent, that the restoration of the East Genesee Conference should be abandoned, and that the Conferences interested should remain, as to their boundaries, as they had been since 1872. The members of the Committee on Boundaries from the Central and Western New York Conferences both agreed to the plan, and reported their agreement to one of the bishops.

"But at this juncture a member of the Central New York delegation, who was not in the Committee on Boundaries, placed himself in opposition to it. He was a member of the subcommittee by whom the lines had been drawn, and for some cause he seemed exceedingly desirous that those lines should remain intact. The parliamentary attitude of the question before the Committee on Boundaries had become such that it could not be brought up for further consideration without

unanimous consent, a motion to reconsider having been lost. The member of the Central New York delegation alluded to interviewed a lay delegate who was a member of the Committee, and secured from him a pledge that he would always object to the matter being brought up. Again and again did the members of the Boundary Committee from the Central and Western New York Conferences ask that the matter might be allowed to come up long enough to admit a motion which would place the boundaries in question just where they had been for the four years before; but the Arkansas layman, true to his pledge, was always on hand with his objection. When asked why he thus objected, he replied that he knew nothing of the merits of the question, but he had given his word, as above stated, that he would watch the case and always object."

In this posture of things the report of the Committee on Boundaries submitted their work to the General Conference, there to be confirmed, or annulled, or modified, at their discretion. The "Report No. 2" of the Committee on Boundaries being thus finally rendered, the depleted condition of the East Genesee Conference was thus therein stated as follows: "East Genesee Conference shall be bounded on the west by the Genesee River, including the city of Rochester, in the State of New York; on the north by Lake Ontario; on the east by a line beginning at Sodus Bay and running south on the east line of the towns of Sodus and Lyons, in Wayne County, and the east line of Ontario County to Seneca Lake; thence southward up said lake to Watkins; thence south to the New York State line, leaving the charges of Watkins, Havana, Millport, and Horseheads in Central New York Conference. It shall also include the territory in the State of Pennsylvania known as the Troy District."

This report of boundary, the reader will understand, takes from the former East Genesee Conference two full districts, including Clyde, Waterloo, Seneca Falls, Elmira, with all of Seneca County, and parts of Tompkins, Schuyler, and Che-

mung; leaving it a third-class Conference. The question of accepting it became now an absorbing thought. The General Conference, in adopting the report, had given us a compromise between something and nothing, and the now mutilated and dismantled Conference, if accepted, would cripple all our enterprises, and impair our social status. Besides, it did not satisfy the Central New York Conference, and gave us no assurance of future peace. The division of judgment became serious, and the general feeling became alarming. The report of the above Committee on Boundaries was given May 31st, and the East Genesee Conference, in its mutilated condition, was to open its next session the 4th of October following. The four months intervening were sufficient to settle opinion and diversities of opinion on the question. The wound was deep and the general feeling was correspondingly so. We had waited long for redress, and our hopes were blasted. Men trembled for the ark of God. The extinction of our beloved Conference in 1872 was a stunning blow; and its return to us now in this mutilated and degraded form, though less sudden, was scarcely less severe.

The 4th of October, 1876, came, and the East Geneseans, though resolute, yet, like a "forlorn hope," assembled in the Asbury Church, Rochester, Bishop Simpson presiding. On the first day's session, E. J. Hermans presented the following:

Whereas, The action of the late General Conference concerning the boundaries of Western New York, East Genesee, and Central New York Conferences is unsatisfactory, and, as we believe, injurious to the efficient work of the Church in these Conferences; therefore,

Resolved, That we appoint a commission of five, to act with commissions appointed by the Western New York and Central New York Conferences, to restore substantially the boundaries of Central and Western New York Conferences as they were prior to the General Conference of May, 1876.

A motion to adopt was laid on the table by a count vote of sixty-three for, to forty-eight against. This vote showed clearly how large a proportion of the ministers stood disaffected at the decision of the General Conference in not restoring the

full East Genesee Conference boundary. They considered that a mutilated Conference would only be as a perpetual reminder of their depressed and humiliated condition. They demanded "substantially" the restoration of the old boundaries. But the resolution was not allowed to sleep. The next day it was moved "to take from the table the resolution laid on the table the previous morning. The motion prevailed by a vote of seventy-one ayes to sixty-two nays." This, however, only proves that the majority called for debate without delay, however the question might be decided after debate. The Minutes of Conference further record: "Moved, that an equal time be given to the two sides in this debate. A motion was made to lay this motion on the table. The motion to lay on the table did not prevail. A substitute for the original motion was adopted, providing that all restrictions should be removed from the debate. A motion was made that, when we adjourn, we adjourn to meet at two P M. for debate. A motion was made to lay this motion on the table. The motion to lay on the table did not prevail. The original motion was then adopted. Debate now became inevitable. A motion was made that the debate be postponed until to-morrow. The motion was laid on the table." A little later, "A motion was made that we hear the delegates of the Western New York Conference at two P M." This hinted a new and an important movement at an important crisis of affairs. The feeling of the Conference had risen to unprecedented height, and at this moment brethren became more anxious for the Christian spirit and harmony of the debate than for the result, ecclesiastically considered, of the final vote.

It will be remembered that the Western New York Conference, which now meant the Genesee Conference, was in session at Le Roy at the same time that the East Genesee Conference held its session at Rochester. The distance between the two places—less than an hour's ride on the cars—allowed an easy and rapid inter-communication. While the East Genesee

brethren were balancing the question of acceptance of her devastated boundaries, a new scheme was suggested, and prepared, which would at once meet every reasonable demand and obviate every legitimate objection. The memorable day and hour arrived. After the opening service Bishop Simpson announced the transfer of Rev. J. N. Brown to the East Genesee Conference. I cannot better explain the posture and sequence of affairs than by giving the reader Brother Brown's own words. He said: "I was a member of General Conference for 1876. . . Knowing from good and substantial evidence that a combination was entered into at Baltimore, by the delegates of surrounding Conferences, to break up the East Genesee Conference at the session of the next General Conference, I proposed a plan for re-uniting the Western New York and East Genesee Conferences so as to be strong for mutual defense; for the Western New York Conference delegates had not entered into the combination referred to above. I laid my plan before Bishop Simpson while in Baltimore; and he said that it was the best suggestion that had yet been made to bring about harmony, and requested me to push it through. I accordingly addressed myself to that work as soon as I returned home. I soon found that a majority of the Western New York men would favor the reunion, and that the most of the East Geneseans would also vote for it. These facts I learned before the session of the two Conferences—East Genesee Conference met in Rochester, October 4, 1876; and the Western New York Conference met at Le Roy, N. Y., at the same time. Bishop Simpson presided over the former and Bishop Ames over the latter. There was a deep feeling and great depression of spirit in both of these Conferences. A discussion of the boundary question, which would probably have resulted in alienated feelings, seemed inevitable. I went to Le Roy, had an interview with Bishop Ames, laid my plan before him, and asked a transfer to the East Genesee Conference. He approved of my plan; gave me my transfer, and said:

‘Take that and go to Rochester, and don’t return until the union is accomplished.’ I then got together some of the leading Western New York men, and requested them, as a Conference, to be in readiness to act promptly. A commission of Conference had already been appointed by the Western New York Conference, and all that remained to be done was for the East Geneseans to concur, and thus give them full power to close up the business. I returned to Rochester early in the morning. East Genesee Conference opened at the usual hour, and my transfer was read by the bishop. Soon the Western New York Conference commissioners arrived. The battle was set in array, and the great discussion was about to open, when the proposition to unite the two Conferences in one was presented. You know the rest.”

After announcing the transfer of Brother Brown, as above, and the introduction of some visitors by the bishop, Dr. S. Hunt [we follow the Minutes], addressed the Conference on the subject of Conference boundaries, whereupon George Van Alstyne presented the following, as a substitute for the resolution taken from the table in the morning session :

Whereas, A proposition has come to us from the Western New York Conference to consolidate with us, forming one Conference of the two; therefore,

Resolved, That we accept the proposal, and appoint a commission for perfecting such consolidation.

Bishop Simpson, being called upon, expressed his opinion concerning the legality of such action; and the Conference accepted and adopted the substitute by a vote of one hundred and twenty-one in favor, and none against. Being requested, by vote of the Conference, the bishop nominated the commissioners as follows, namely: K. P. Jervis, F. G. Hibbard, William Bradley, G. Van Alstyne, and R. Harrington. These immediately retired for consultation with the commission from the Western New York Conference. Soon they returned, for there was now nothing to debate, and nothing required but to formulate the consolidation. The record says :

“The commissioners on boundaries returned and reported that the joint commission had unanimously adopted the following, namely :

“*Resolved*, That the division boundary between East Genesee and Western New York Conferences be removed, and made to coincide with the eastern boundary of the East Genesee Conference, and that the territory thus united shall be called the GENESEE CONFERENCE.”

It was now late in the afternoon, and Conference soon adjourned. On the opening of Conference the next morning, “it was moved by J. N. Brown that we invite the Western New York Conference to meet with us at their earliest convenience, to consummate the action of the joint commission, in merging the Western New York and the East Genesee into the Genesee Conference. This resolution was adopted. A resolution was adopted to invite the Western New York Conference to join with us during the remainder of the annual session, and J. N. Brown was made a committee to telegraph said resolution to the Western New York Conference. The bishop then addressed the Conference upon the subject of Conference boundaries.

“It was ordered that the Committee on Public Worship arrange for the reception of our brethren of the Western New York Conference, and for a suitable social and religious service.” Soon after “the Committee on Reception reported, nominating a receiving escort and arranging for a session of the Conference with suitable service. The report was adopted.” During the afternoon session the brethren from Western New York Conference arrived at Rochester, and were received in the Asbury Church with many hearty hand-shakes, with tears, and rejoicing. Joy and thanksgiving were prevailing and universal. Comrades in arms, old and young, here met, met to part no more by ecclesiastical dictation. “Our feet were on our native soil, and our name” was Genesee. In the public prayers on the occasion the spirits of the mighty dead seemed hovering round. Above all, the Holy Spirit was there. We

were about to launch into the boisterous sea of debate when the dove with the olive-leaf came to us, and the waters assuaged.

The two Conferences had consummated their consolidation, and they now sat together in the holy sanctuary. The official record of their union is thus given :

Organization of the Genesee Conference, October 6, 1876, by the consolidation of the East Genesee and Western New York Conferences.

The East Genesee and the Western New York Conferences held their first united session in Asbury Church, in the city of Rochester, at four o'clock P. M., of the above date, Bishop Simpson presiding, associated with Bishop Ames, president of the Western New York Conference. Rev. J. N. Brown, in a few happily chosen words, introduced Bishop Ames, and the members of the Western New York Conference, to Bishop Simpson and the members of East Genesee Conference.

Bishop Simpson announced the hymn :

“ And are we yet alive,
And see each other's face ?

Which was sung with true Methodistic inspiration. At the request of the bishop Brothers Harrington and Waite led in highly appropriate and fervent prayers, especially thanking God for mercies of former days, for the present auspicious and happy meeting, and earnestly invoking the divine blessing on the consolidated Conference in the new associations and united labors.

An address of greeting and welcome to the bishop and members of the Western New York Conference was then given by Bishop Simpson. The address was pertinent and cordial and encouraging, and was received with hearty responses and frequent cheering by the crowded audience. Bishop Ames responded with much wit and innocent pleasantry, mingled with many sound practical suggestions and warm congratulations.

By request Dr. Hibbard spoke for the brethren of East Genesee with characteristic terseness, sound philosophic reflections, and humorous comparisons and allusions. It was a happy blending of the serious and the humorous, and was richly enjoyed by all.

Dr. S. Hunt, by invitation, briefly responded for the brethren of the Western New York Conference with warm Christian geniality, and valuable practical reflections.

The following paper was then presented by the recording secretary,* Dr. Buck; and C. C. Wilbor, the secretary of the Western New York Conference; and was, by a rising vote, unanimously adopted :

* Rev. K. P. Jervis, the Conference secretary, being called away, Dr. D. D. Buck, our recording secretary, became now the acting secretary.

Whereas, The East Genesee and Western New York Conferences appointed commissioners to adjust the boundaries of the two Conferences;

And whereas, Said commissioners have agreed to the union of said Conferences in one Conference, to be called the Genesee;

And whereas, The presiding bishops have concurred with the commissioners, and have approved the union;

Therefore we, the former members of the East Genesee and the Western New York Conferences, now assembled as one Conference, in the Asbury Church in Rochester, do hereby ratify and approve said proceedings, and do declare ourselves to be one Annual Conference, to be henceforth known as the Genesee Conference of the Methodist Episcopal Church.

D. D. BUCK,

Recording Secretary of East Genesee Conference.

C. C. WILBOR,

Secretary of Western New York Conference.

The bishops then formally announced their official concurrence by reading the following paper :

We do hereby concur in the terms agreed upon by the commissioners of the East Genesee and the Western New York Conferences, whereby they unite in one Conference, to be called the Genesee; and we hereby recognize the members of said Conferences, now assembled in the city of Rochester, as the Genesee Conference of the Methodist Episcopal Church.

M. SIMPSON,

President of East Genesee Conference.

E. R. AMES,

President of the Western New York Conference.

ROCHESTER, Oct. 6, 1876.

Here should have ended that series of persistent efforts which, for a period of eight years, had kept the churches in a state of unrest and alarm. But it turned out that, in the consolidation of the Western New York Conference with the mutilated form of East Genesee, now to be called the Genesee Conference, this new organization was stronger than Central New York Conference. Such a result was unanticipated. At the General Conference of 1880, therefore, the subject was again brought before the Committee on Boundaries, and through them before the Conference. The movement now contemplated would so change the eastern boundaries of the old East Genesee Conference as to take a large section out of the heart

of the East Genesee territory, and attach it to an eastern Conference with which it had no historic associations. The area desired and sought embraced many of the best churches of Western New York, and however this measure last proposed might come nearer a balance of power of the two Conferences, yet, as an instance of ecclesiastical surgery with which we had now become somewhat familiar, the pain of dismemberment was not the less severe. We wait the slow unfolding of events to determine whether all things have been done in wisdom and equity, in the faith of brotherhood and for the glory of God. If for the greater good we are content. This is the law of heaven, and to it we bow; steadfastly looking to the consummation when, "according to the arrangement of the fullness of the periods, He will gather together the all [sum total] who are in Christ, both which are in heaven and upon the earth; even in him; by whom also even we have been chosen by lot."

IN MEMORIAM.

DECEASED MEMBERS OF THE EAST GENESEE CONFERENCE.

Date of Birth.	NAMES.	Time of Death.	Age.	Entered Conf.	Years in Conf.
Mar. 1, 1784	Parker Buel.....	May 30, 1851	63	1818	33
1813	John Caine.....	1853	40	1843	10
1787	Jonathan Heustis.....	Feb. 8, 1854	67	1810	44
1783	Abner Chase.....	April 27, 1854	71	1810	44
*	Zina J. Buck.....	1854	..	1829	25
Jan. 5, 1801	Gideon Osband.....	June 7, 1855	54	1828	27
1778	Robert Burch.....	July 1, 1855	77	1804	51
1788	William D. Jewett.....	Nov. 10, 1855	67	1830	25
1787	Ira Fairbank.....	May 31, 1857	70	1811	56
Sept. 8, 1788	Elijah Hebard.....	June 28, 1858	69	1811	47
Mar. 5, 1780	Palmer Roberts.....	April 19, 1858	78	1811	47
April 11, 1825	Ralph D. Brooks.....	Jan. 9, 1859	34	1859	9
1816	Moses Crow.....	Oct. 3, 1859	43	1835	24
*	Sheldon Doolittle.....	1860	..	1828	32
Nov. 3, 1833	Henry C. Brown.....	Sept. 22, 1860	27	1856	4
July 31, 1800	James Durham.....	Mar. 2, 1861	60	1831	30
1786	Gideon Draper.....	Dec. 8, 1861	81	1803	57
July 2, 1788	Nathan B. Dodson.....	Sept. 6, 1862	74	1813	49
Oct. 25, 1811	Elbridge G. Townsend.....	Sept. 10, 1862	51	1836	26
Nov. 4, 1773	Cyrus Story.....	Dec. 15, 1864	91	1818	46
1805	Ebenezer Colsen.....	Dec. 16, 1864	58	1844	20
Aug. 25, 1807	Chandler Wheeler.....	1865	34	1831	34
1837	Eli H. Brown.....	Mar. 21, 1865	28	1859	6
Feb. 27, 1805	Hiram Sanford.....	May 16, 1865	60	1835	30
Feb. 6, 1806	David Ferris.....	May 27, 1865	60	1839	21
Sept. 29, 1829	John E. Hyde.....	Oct. 5, 1865	35	1852	13
1813	Edward O. Hall.....	Mar. 2, 1866	53	1835	31
Sept. 25, 1810	John Mandeville.....	Mar. 29, 1866	55	1838	28
Sept. 29, 1829	Joseph Pearsall.....	Sept. 22, 1866	77	1835	31
1798	Salmon Judd.....	Aug. 14, 1867	69	1831	36
Aug. 14, 1802	John Robinson.....	Jan. 9, 1868	65	1832	35
Jan. 26, 1826	Sylvester L. Congdon.....	May 27, 1868	42	1847	21
1839	John J. Wilson.....	Nov. 28, 1868	29	1867	1
July 11, 1807	John Shaw.....	Jan. 16, 1869	62	1831	38
1810	Elisha Sweet.....	Sept. 7, 1869	59	1847	28
April 18, 1791	Samuel Luckey.....	Oct. 11, 1869	78	1811	58
Dec. 29, 1823	George E. Haven.....	May 27, 1870	46	1853	17
Feb. 25, 1789	Loring Grant.....	Sept. 13, 1870	81	1809	61
*	Charles S. Davis.....	Nov. 5, 1870	..	1838	30
July 14, 1783	William Snow.....	July 5, 1871	88	1807	64
July 31, 1815	Jonathan W. Putnam.....	Sept. 9, 1871	56	1842	49
1798	Manly Tooker.....	Dec. 30, 1871	73	1820	52
July 21, 1837	Charles Z. Case.....	Oct. 19, 1872	35	1861	11
July 26, 1818	Thomas B. Hudson.....	Dec. 6, 1872	59	1849	23
Jan. 19, 1832	Edward D. Rousa.....	May 6, 1873	41	1852	21
April 1, 1799	Benjamin Shipman.....	Dec. 11, 1873	74	1822	51
Mar. 30, 1792	Robert Parker.....	Dec. 3, 1874	82	1820	54
Mar. 16, 1810	Veranus Brownell.....	Dec. 11, 1874	64	1828	46
May 15, 1809	Calvin S. Coates.....	Feb. 11, 1875	66	1831	44

* No authentic data.

DECEASED MEMBERS—Continued.

Date of Birth.	NAMES.	Time of Death.	Age.	Entered Conf.	Years in Conf.
Jan. 8, 1809	Nathan Fellows.....	Mar. .., 1875	68	1830	45
Jan. 8, 1809	Theodore McElleney.....	Mar. 23, 1875	66	1837	38
	Dallas D. Lore.....	June 20, 1875	60	1838	37
Mar. 13, 1807	Henry Wisner.....	Nov. 4, 1875	71	1833	38
Feb. 15, 1799	Carlos Gould	Dec. 4, 1875	77	1833	42
June 12, 1812	William H. Goodwin.....	Feb. 17, 1876	64	1833	42
Jan. .., 1840	Horatio C. Corey.....	May 30, 1876	36	1871	6
July 28, 1788	William Jones.....	June .., 1876	88	1816	60
Aug. 26, 1819	Joseph A. Swallow.....	Sept. 21, 1876	56	1856	20
Nov. 28, 1829	William Wohlgenuth.....	Oct. 26, 1876	46	1862	14
Nov. 3, 1814	William E. Pindar.....	Dec. 3, 1876	62	1842	34
Nov. 25, 1790	George Wilkinson	Feb. 7, 1877	78	1829	48
Jan. 14, 1818	John Raines	Sept. 4, 1877	58	1845	32
Feb. 22, 1800	John Parker.....	Mar. 17, 1878	78	1822	56
Sept. 18, 1815	John Powell	May 27, 1878	63	1842	36
Sept. 18, 1796	Asa Orcutt.....	June 17, 1878	81	1821	57
Feb. 12, 1814	James McClellan.....	Dec. 17, 1878	63	1846	32
Dec. 6, 1797	Samuel Parker.....	Mar. 6, 1879	82	1830	49
	Sylvester H. Aldrich.....	Oct. 31, 1879	54	1852	27
Oct. 5, 1818	William Potter.....	Feb. 22, 1880	61	1847	33
June 4, 1819	Elijah Wood.....	Feb. 23, 1880	61	1845	35
Oct. 19, 1807	Asahel N. Fillmore.....	Aug. 23, 1880	73	1830	50
*	Inman J. B. McKinney.....	Oct. 5, 1880	*	1829	51
	John Copeland.....	Oct. 7, 1880	80	1822	58
	Enoch H. Cranmer.....	Oct. 8, 1880	68	1840	40
	George J. Dubois.....	Mar. 21, 1881	53	1853	28
April 19, 1801	John W. Nevins.....	May 19, 1881	80	1830	51
June 14, 1788	James Hemmingway.....	Aug. 27, 1881	93	1824	57
July 20, 1831	Otis L. Gibson.....	Nov. 14, 1881	50	1858	23
Jan. 19, 1790	Ralph Clapp.....	Jan. 19, 1882	92	1844	38
	Richard Wright	Feb. 24, 1882	87	1820	62
June 16, 1810	Austin E. Chubbuck.....	April 15, 1882	71	1844	38
May 6, 1820	Charles L. Bown.....	May 8, 1882	62	1841	41
Nov. 26, 1817	Thomas J. O. Wooden.....	Sept. 8, 1882	65	1851	31
Jan. 16, 1823	Claudius G. Curtis.....	Aug. 18, 1882	59	1868	14
	James Hall.....	1882	92	1813	69
Oct. 1, 1800	Delos Hutchins.....	Feb. 14, 1883	82	1834	49
	Charles L. F. Howe.....	Feb. 28, 1883	59	1859	24
Mar. 23, 1833	John W. Jenner.....	June 13, 1884	50	1871	13
Nov. 22, 1822	Robert Hogoboom.....	Aug. 9, 1884	62	1846	38
Oct. 5, 1801	Joseph Chapman.....	Sept. 7, 1884	83	1832	52
June 22, 1811	Joseph K. Tinkham.....	Sept. 30, 1884	73	1838	46
April 22, 1824	Augustus C. George.....	Aug. 7, 1885	61	1847	38
Feb. 5, 1823	Isaac Evcrett.....	Sept. 25, 1885	62	1857	28
April 13, 1806	Edward Hotchkiss.....	Jan. 15, 1886	80	1830	55
June 30, 1817	George Loomis.....	Feb. 13, 1886	69	1861	25
	Stephen C. Hatmaker.....	May 15, 1886	47	1874	12
Aug. 24, 1836	John T. Brownell.....	May 26, 1886	50	1865	21
Dec. 31, 1798	Ebenezer Latimer.....	June 10, 1886	88	1833	53
June 12, 1833	John W. Brown.....	June 11, 1886	53	1868	18
	John Spinks	June 12, 1886	83	1848	38
Mar. 26, 1811	John G. Gulick.....	July 22, 1886	75	1835	51
Feb. 27, 1810	David Nutten.....	Nov. 13, 1886	76	1837	49

* No authentic data.

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