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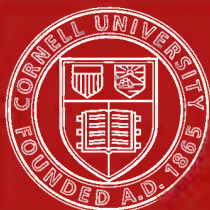
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Christmas

1906



REV. WILLIAM W. KENDREE.

Member of the Methodist Episcopal Church

HISTORY
OF THE
GENESEE ANNUAL CONFERENCE

OF THE
Methodist Episcopal Church,

FROM ITS ORGANIZATION BY BISHOPS ASBURY AND M'KENDREE,
IN 1810, TO THE YEAR 1884:

EMBRACING THE MORE IMPORTANT PROCEEDINGS OF EVERY SESSION, WITH NOTES OF THE
TIMES, AND NOTICES OF THE EDUCATIONAL AND OTHER ENTERPRISES OF THE
CHURCH; OF THE DIVISIONS OF THE CONFERENCE, AND OF THE ARRANGE-
MENT OF THE ITINERANT WORK FROM YEAR TO YEAR; PIONEER
EXPERIENCES, REMARKABLE REVIVALS AND CONVER-
SIONS, BIOGRAPHICAL SKETCHES, REMINIS-
CENCES, INCIDENTS, ANECDOTES,
ETC., ETC.

BY REV. F. W. CONABLE,
OF THE GENESEE CONFERENCE.

"It is a benefit to the world to wrest facts from oblivion, and give them a permanent record, if the facts give force to great principles, and if they are so set forth and clothed as to facilitate their study."—*Dr. G. Peck.*

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P R E F A C E.

THIS volume, prepared in compliance with the request of the Genesee Conference, is large enough. The writer has endeavored to make it smaller rather than larger. The labor of its preparation has been one of delicacy and difficulty, but at the same time, in some degree, a work of faith and love. The author has considered the tastes and reasonable expectations of the different classes of readers, but well understands that no one will find in the book every thing he might wish to see, while it is equally certain that every one will be gratified with many things he had not anticipated.

Care has been taken in the preparation of the work to render due credit to the sources from which facts have been obtained. If the book shall be the means of inspiring in any minds confidence in Methodism as a form of vitalized Christianity, and especially if it shall aid the humblest reader in his progress heavenward, gratitude and glory will be due to God. To the members of Conference, and others, who have evinced a lively and generous interest in its preparation, the volume is humbly and affectionately inscribed.

WESTERN NEW YORK, *March*, 1876.

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HISTORY

OF THE

GENESEE CONFERENCE.

CHAPTER I.

FROM ITS ORGANIZATION IN 1810 TO 1824.

Section I. 1810-11.

THE first Conference of Wesleyan Methodist preachers in America was held in the city of Philadelphia, June, 1773, with ten preachers, they having one thousand one hundred and sixty members under their care.

Until 1784 the General Minutes were simply styled, "Minutes of some Conversations between the Preachers in connection with the Rev. Mr. John Wesley." Thenceforward, however, or from 1785, the Church having been, in December, 1784, organized by a General Conference, "under the denomination of the Methodist Episcopal Church," the Minutes were entitled, "Minutes taken at the several *Annual Conferences* of the Methodist Episcopal Church." In 1785 the numbers in Society had increased to eighteen thousand, with one hundred and four preachers.

For a considerable period the Conferences were held in different States and places, without any special reference to boundaries or numbers, as convenience might serve, or as the exigencies of the work required; but in 1796, by General Conference authority, the boundaries of at least six Annual Conferences were more definitely described, namely, the New England, Philadelphia, Baltimore, Virginia, South Carolina, and the Western Conference. In 1800 the New York Conference was added, making the number seven.

In 1810, by the discretionary authority of the bishops—

Asbury and M'Kendree—previously granted by the General Conference, the number of the family of Conferences was increased to eight, by the organization and arrangement of the Genesee.

As to the origin and significance of the name Genesee, the writer has been furnished, by politeness of Rev. W. S. Tuttle, with the following from W. H. C. Hosmer's poem, entitled, "The Pioneers of Western New York," 1838 :—

"The buskin'd lords of bow and leather quiver
Were thy admiring sponsors long ago,
And named thee 'GENESEE,' my native river,
For pleasant are thy waters in their flow!
Though on thy sides no bowers of orange grow,
The free and happy in thy valley throng,
O'er which the airs of health delight to blow,—
No richer, brighter charms than thine belong
To streams immortal made by proud Homeric song." *

The beautiful name Genesee was by our itinerant Methodist fathers first given to a Presiding Elder's District in the Philadelphia Conference in 1803, William Colbert, Presiding Elder. The district then embraced the Otsego, Herkimer, Black River, Western, Chenango, Westmoreland, Pompey, Cayuga, Ontario, Seneca, and Tioga Circuits. The district was called the Genesee until 1807, in which year was added thereto the "Holland Purchase" Mission. After 1807 the name Genesee was dropped until, by the will and agreement of the authorities ecclesiastical, it was given to the Annual Conference the history of which is herein narrated.

The Genesee Annual Conference was formed from the New York and Philadelphia Conferences, and was in the beginning composed of the Susquehanna District from the Philadelphia Conference, and the Cayuga and Upper Canada Districts of the New York Conference.

* On the line, "And named thee Genesee," etc., the author of the poem, *our* "Bard of Avon," gives us the following note :—

"The word 'Genesee' is of Seneca origin, signifying 'Pleasant Valley,' or 'Valley of Pleasant Waters.' By some writers, in alluding to Western New York, the river is styled 'Genishau;' but they egregiously err, for when a Seneca, whose place of destination is Genesee River, is thus addressed in his own dialect, 'Con-qua-ese-sa gaugh-taun-day?' he promptly replies, 'Gen-e-see-sca-haun-day!' That is, 'To the Pleasant Valley River.'"

The first session of the Genesee Conference was held in a barn, or store-house, belonging to Captain Dorsey, in Lyons, then in Ontario County, N. Y. Concerning this the first entry in the Conference Journal is as follows: "Friday, nine o'clock A. M., July 20, 1810, according to an appointment of Francis Asbury and William M'Kendree, bishops of the Methodist Episcopal Church in America, the Genesee Conference (composed of the Susquehanna, Cayuga, Upper and Lower Canada Districts) met in session at Captain Dorsey's, Lyons' Town, State of New York. A majority of the members being present, William M'Kendree took the chair and proceeded to do business." It seems, however, that both the bishops officiated in the sessions, though Bishop M'Kendree's name only was appended to the proceedings.

The Journal of the first session of the Conference, and the appointments made, as printed in the General Minutes, show the names of the original members of the body, with the additions, and the particular relations of each, together with the districts and circuits within the Conference limits.

The numbers in Society reported by the preachers at this session were: in the Susquehanna District, including forty colored, 3,966; in the Cayuga, fifteen colored, 4,124; in the Upper Canada District, 2,603. There is no mention of probationers. The numbers in Society in the entire Connection, in 1810, were 174,560, of which the Genesee Conference had 10,693, a fraction over one sixteenth of the whole number. The number of members reported from the Holland Purchase Circuit was 260, where now, after sixty years, there are, including probationers, upward of ten thousand, or about the same as in the original Genesee Conference, Canada included.

The first Genesee Conference was not an inferior ecclesiastical body. It was composed of men exhibiting the true evidences of a divine call to the work of the ministry—good "gifts," much "grace," and marked "usefulness." And some of them ranked high, and were destined to take rank among the leading men of the denomination.

This first session, as stated, was called, by the discretionary authority of the bishops, in the interval of the Genesee Conference. It was, therefore, deemed necessary and appropriate that the Conference should take some action in relation to the

expediency of its being constituted and organized at the time. Accordingly, on Tuesday, July 24, it was resolved, "That the Genesee Conference *be continued* until the next General Conference." On the same day it was also resolved that Henry Ryan, Wm. B. Lacey, and James Mitchell should be a committee to prepare a resolution expressive of the opinion of the Conference relative to its institution by Bishops Asbury and M'Kendree. That committee prepared and reported the following paper, and the same was adopted: "The bishops of our Church having deemed it necessary to constitute the Susquehanna, Cayuga, and Upper Canada Districts a separate and independent Conference, we conceived it our privilege to take into candid consideration the propriety of the institution at our first sitting. And after impartially deliberating on the subject, we are cordially disposed to approbate the measure.

"Before this Conference was instituted the preachers of the Susquehanna, Cayuga, and Upper Canada Districts were under the necessity of traveling annually from two to five hundred miles in order to attend their yearly Conference. This necessarily drew after it much fatigue, loss of time, and considerable expense. Nor was this the only disadvantage. Situated so far from the sittings of the New York and Philadelphia Conferences, to which they belonged, it was almost impossible for the bishops and Conference to obtain that knowledge of the people which is essentially necessary for the stationing of the preachers and the proper exercise of discipline. In such circumstances it is not to be wondered at if many irregularities should have taken place, both among the preachers and people. But in the organization of this new Conference, we presume, all these evils will be completely remedied. We shall not only save much labor, time, and expense; we shall place ourselves and people under the immediate inspection of our superintendents, and this no doubt will have the happy tendency of more cordially uniting our northern brethren to the main body of Methodists on the continent, and of giving them a tone and respectability hitherto unexperienced. Under the blessing of God, we expect incalculable advantages to result from this institution. We look for the rich effusions of gospel grace; for the wilderness and solitary places to be glad, and the deserts to rejoice and blossom as the

rose ; for the great Head of the Church to display his blood-stained banners, and lead us on from conquering to conquest, until our number becomes innumerable, and the whole of this northern country filled with the glory of God.

“From impressions of this nature we unanimously advise that this Conference be continued at least until the next sitting of the General Conference.

“Resolved, that the above report be considered as the opinion of this Conference.”

Rev. Henry Boehm, traveling companion of Bishop Asbury for a number of years, embracing the period of the organization of the Genesee Conference, and who departed this life while this work was passing through the press, having completed his hundredth year, states in his “Historical Reminiscences” that Bishop Asbury was severely censured for organizing the Genesee Conference ; not that the Genesee was dissatisfied, but other Conferences, some leading men considering it an “unauthorized assumption of power,” and some saying “it was cruel, setting off those preachers to starve.” “I justified him,” says Boehm. “I thought it one of the best official acts of the bishop, and that in a few years the Genesee Conference would be one of the richest in the Union.” “It certainly was the best thing that could have been done for the Methodists in Western New York.”

It is clear that the General Conference, by express enactment, gave the bishops authority to appoint new “yearly conferences in the interval of the General Conference, if a sufficiency of new circuits” should “be anywhere formed for that purpose :” so there was no reason to complain of “assumed powers.” Father Boehm says : “In 1809, while the bishop and I were passing through the Genesee country, as we were riding along he said to me, ‘Henry, things do not go right here. There must be a Genesee Conference ;’ and then he went on to assign his reasons. The bishop then planned the Conference and its boundaries in his own mind, and proceeded afterward to carry his purpose into effect.” “With almost a prophet’s eye he foresaw the growth and prosperity of Western New York ; that it would be the garden of the Empire State, and the garden of Methodism.”

The New York Conference, at its next session, fully sanc-

tioned this action of Bishops Asbury and McKendree, and at the General Conference of 1812, after an address of several preachers of the Genesee Conference was presented by Bishop M'Kendree and a committee of one from each Conference had reported on the subject, it was carried unanimously that the Genesee was a legally constituted and organized Annual Conference.

Father Boehm remarks: "The organization of the Genesee Conference was an era in the history of Methodism in Western New York. The first Conference began on Friday. Both Bishops Asbury and M'Kendree were present. There was a camp-meeting held in connection with the Conference. We had no meeting-house in Lyons then, and the Conference was held in Captain Dorsey's granary. There were sixty-three preachers present, among them some noble men: Anning Owen, (my old colleague,) Benjamin Bidlack, Gideon Draper, William Case, Ebenezer White, Seth Mattison, and others, were, indeed, pillars in our Church. . . . On Sunday Bishops Asbury and M'Kendree preached on the camp ground. The word was quick and powerful. On Wednesday about two o'clock the Conference adjourned, and the preachers, after shaking hands and exchanging plans, separated for their various fields of labor, to preach, to suffer, or to die. Most of them are now resting in Abraham's bosom."

Father Boehm testifies of Daniel Dorsey that he was a Methodist of the old stamp, originally from Maryland, and a Methodist there. That he had a large farm and a large heart. His house was a home where the weary itinerant delighted to rest. He was a steward of the circuit and a local preacher.

At this first session of the Genesee Conference a committee of three was appointed, consisting of Ebenener White, Benjamin Bidlack, and Thomas Whitehead, to prepare rules for the government of Conference. The committee reported fourteen, mainly the usual parliamentary rules, which were adopted. Daniel Freeman, Henry Montooth, John Kimberlin, John Rhodes, George Thomas, Samuel Ross, Chandley Lambert, Joseph Lockwood, William Jewett, John Reynolds, and Elias Pattie, were admitted into full connection, and elected to deacons' orders.

Anning Owen, renowned among Methodists, petitioned for

admission into the Genesee Conference, and he was admitted. This was a transfer from the Schuylkill District of the Philadelphia Conference. He was admitted into the traveling connection in 1795. Anning Owen properly belonged to the old Genesee, the scene of his former heroic labors.

Cephas Hulbert, Joseph Sawyer, George Lane, Amos Jenks, David Dunham, and Benoni Harris, located. George Lane, however, was not to be lost to the itinerancy.

The case of Benoni Harris was peculiar. The Journal states that he was "charged with improprieties relative to dress, and a singular method of preaching." The Conference advised him to locate, which he did.

In the highly interesting and valuable work, published in 1860, entitled "Early Methodism within the Bounds of the Old Genesee Conference," by Dr. George Peck—from which work the distinguished author has kindly granted the present writer permission freely to quote—it is represented that Harris was "a man of small talents, and yet of great piety and marked character." But he "was shabbily dressed, and was too simple to meet the taste even of those times of comparative simplicity. His exceedingly plain manners and his eccentricities mortified the preachers, and sometimes offended the people, and at the Conference of 1810 a concerted effort was made to get rid of the poor little fellow, which proved successful." "Thus closed six years in the itinerancy of one of the best, and yet one of the most singular, men who ever entered it. He was a very short man, not more, we should think, than five feet. He traveled Otsego Circuit in 1805 and 1806, and we recollect him well. Short as he was, he was *loud*. When fairly under way he would put his hands to his ears, and then dash them down, and stamp with his feet till he made things jar.

"His stamping propensities once resulted in a most ludicrous scene. He was preaching in a sap bush, and, having no stage provided, he took his position upon the head of a hog's-head. He preached and stamped until his foundation gave way, and down went the little man into the hog's-head! The people laughed, but supposed the scene would soon be changed, when the eccentric little preacher should take another position. But how was their amusement increased when he went on with

his sermon without the interruption of a sentence! his bald head just in sight, and his hands just flung up above his head, and then taking hold of the chine of the hogshead! When his sermon was concluded he was assisted out of his awkward pulpit, and, after a powerful prayer, he dismissed the people. . . . In those days," Dr. Peck continues, "we were from eight to ten years of age, and Benoni was about our height, but considerably heavier. We saw him baptize, by immersion, in Red Creek, two full-grown young men, one of them Benjamin G. Paddock, and a young lady, and there we marveled at his physical strength, for he did the work manfully.

"We were often deeply impressed under his earnest sermons, but were prodigiously mortified at his slovenly appearance, the rack of bones which he rode, and his saddle and bridle, which in sundry places were tied up with tow-strings. He was as happy as a king, amid all the horrors of poverty, dirt, and rags. He was a good man, without economy. He died in peace, and now needs no sympathy.

"Benoni made several efforts to regain his standing in the Conference, but the body was inexorable. He bore his disappointments with Christian meekness, and continued the rest of his life to labor in the capacity of a local preacher, and received many marks of affection from the people, whose kind consideration kept him fed and clothed; and this was all he cared for, so far as temporal interests were concerned."

At the Conference of 1810 Andrew Prindle, James Kelsey, and James Mitchell, were ordained elders; Clement Hickman was returned withdrawn; Dan Barnes, Joseph Kinkaid, Peregrine Hallett, Samuel Thompson, Peter Covenhoven, Samuel L. Rawleigh, Jonathan Huestis, Benjamin G. Paddock, Edward Cooper, James H. Baker, Seth Mattison, and Reuben Farley, were admitted on trial; and Charles Giles, who had traveled some four years, and located in 1809, was readmitted. John P. Weaver was made supernumerary, and John Husselkus continued superannuated. The brethren received on trial were from twenty-one to twenty-five years of age, except P. Covenhoven, who was thirty, and all were single men, excepting P. Hallett, and J. Huestis, and S. Mattison, as far as shown in the Journal.

At this Conference five local preachers were elected to dea-

cons' orders; some complaints against character were considered; committees, who attended to their business, were appointed on the temporal concerns of Conference, on books, book money and book debts; on "compositions" proposed by any of the members for publication, and on other matters. Also during the closing session a string of resolutions was passed, among which was one appointing "a day of fasting and prayer for the prosperity of Zion;" one that "we admit of no rebaptisms," and another, "that we conform to Discipline in holding class meeting."

It was concluded, as the Minutes for that year show, though nothing appears in the Journal relating to the matter, to leave the Lower Canada District for the present in the New York Conference, so that appointments in the Genesee Conference for 1810-11 were for the three districts—the Susquehanna, Cayuga, and Upper Canada, and said appointments were as follows:—

SUSQUEHANNA DISTRICT: Gideon Draper, Presiding Elder; Lyons, Benjamin Bidlack, Benjamin G. Paddock; Ontario, George Thomas, George W. Densmore, Noah Bigelow; Holland Purchase, John Kimberlin, William Brown; Canisteo, Henry Montooth; Lycoming, Timothy Lee, Samuel Ross; Northumberland, Abraham Dawson, Isaac Puffer; Wyoming, Thomas Wright, Elijah Metcalf; Canaan, George Harmon, Samuel Thompson; Tioga, Loring Grant, Joseph Kinkaid; Seneca, John Rhodes, Dan Barnes.

CAYUGA DISTRICT: William Case, Presiding Elder; Chenango, Ebenezer White, Charles Giles; Otsego, W. Jewett, S. Mattison, M. Vanduzan; Herkimer, William Snow, Jonathan Huestis; Black River, Joseph Willis, Chandley Lambert; Mexico, Gideon A. Knowlton, S. L. Rawleigh; Western, Asa Cummins, James H. Baker; Westmoreland, L. Bishop, William B. Lacey, John P. Weaver; Pompey, James Kelsey, Isaac Teller; Scipio, Elijah Bachelor, Reuben Farley; Cayuga, Anning Owen, Peregrine Hallett.

UPPER CANADA DISTRICT: Henry Ryan, Presiding Elder; Cornwall, Bela Smith; St. Lawrence, Edward Cooper; Augusta, Elias Pattie; Bay Quinte, Thomas Whitehead, P. Covenhoven; Smith's Creek, John Reynolds; Young-street, Joseph Lockwood; Ancaster, Daniel Freeman; Niagara, An-

drew Prindle, Joseph Gatchell; Long Point, Robert Perry; Detroit, Ninian Holmes.

Joseph Samson, James Mitchell, Joseph Scull, Thomas Madden, and Robert Hibbard, belonging to the New York Conference, were sent to the Lower Canada District.

In his Journal Bishop Asbury noted, in his usual condensed style: "*Wednesday*. I arrived this evening at Daniel Dorsey's. *Friday*. Conference began to-day. *Sabbath, 22*. Preached at the encampment. *Wednesday*. Conference ended; great order and dispatch in business; stationed sixty-three preachers." Afterward the bishop made the following record: "If the cry of 'want of order' came from God, 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."

Thus was the newly-organized Conference fairly started in its career of travel, labor, success, and glory. The preachers were no longer to be obliged to go to New York, Philadelphia, or Baltimore to attend the sessions of Conference in the spring, when the roads were unusually bad, going the whole distance on horseback. The people were no more to be deprived of their pastors for so long a time every year. "The work was thenceforth to become a unity; no longer under the government of different Conferences, nor supplied by preachers of a great variety of views, growing out of a diversity of education and domestic and social prejudices and habits. There was to be no more exposure to a rotation of New Yorkers, Southerners, and Yankees from New England. The young men born in the country, who were rapidly entering the ranks, were soon to take a leading part in Conference business, and to exercise a controlling influence in molding the Church and giving character to her local institutions. There would soon be Genesee preachers, Genesee Methodists, and, in a sense, Genesee Methodism, all things of home growth."

In giving a view of the itinerancy in 1810, Dr. Peck refers to the old Canaan Circuit, Susquehanna District, as an example of the time. The preachers on the circuit were George Harmon and Samuel Thompson. Each received forty-nine dollars and ninety-eight cents and his traveling expenses. "Let the present race of preachers survey the territory, think

of the roads as they then were, and of the accommodations, and look at the scanty pittance which the preachers received, and ask themselves if the contrast presents no occasion for gratitude and contentment. Here is embraced the whole of the present Honesdale District, (Wyoming Conference,) consisting of seventeen charges, besides portions of Wyoming, Wyalusing, and Binghamton Districts, and a portion of the New York and New Jersey Conferences. This is the extent of Canaan Circuit in 1810. The roads cannot be conceived of now. We know what they were ten years later; and then, O sorrows of Werter! mud, rocks, stumps, and roots, pole bridges and no bridges! To travel these roads in hunger, cold, nakedness, and weariness, and often to lodge in open cabins among dirt and insects, and receive *almost fifty dollars* in the course of the year:—this was the itinerancy in 1810 in the Genesee Conference.

“An old slander,” says Doctor Peck, “often uttered within the period of our recollection, was, that the Methodist preachers were a poor, lazy set of men, going about and getting their living out of the people rather than to work and earn it. This malicious falsehood was refuted by the labors and sacrifices of the brave and self-denying old preachers every day and every hour. Follow these men around their large circuits; eat with them, sleep with them, preach with them, pray with them, suffer with them, and weep with them, and then say if, in a worldly point of view, their lot is an enviable one.

“They had their enjoyments, but they were not such as earth affords. They were of a higher origin; they were the joys of the heavenly communion; the joys of hope, of faith, of charity; of being ‘poor, yet making many rich;’ of ‘having nothing, and yet possessing all things.’ A noble class of men were our fathers! May their zeal and sacrificing spirit never die out of the Church! We of the present generation cannot suffer as they did, but we can emulate their zeal and devotion to the cause of God and the best interests of humanity. These elements of ministerial character are to-day as necessary as in the days of old.”

Relating to the progress of Methodism within the bounds of the Conference during the year 1810–11, the writer has

been able to find comparatively but little. In 1859 the author of "Early Methodism" visited the venerable George Harmon at his home in Camillus, N. Y., from whom he received the following particulars relating to Canaan Circuit, and his labors in that field during the Conference year 1810: "The turnpike from the Great Bend to Newburgh was then in process of construction. The preachers on Canaan Circuit then crossed the Delaware and preached at Cocheton, Cross's, Hurd's Settlement or White Lake, Liberty, and Mamakating Hollow, at Smith's; crossed the Shawangunk Mountain and preached at Higgins's, and at Squire Stoddard's; recrossed the mountain and preached at Carpenter's Point. The appointments required the preachers to travel extensively over Sullivan and Orange Counties in the State of New York.

"At Carpenter's Point, now Port Jervis, Mr. Harmon crossed the Delaware and visited Milford. On his first visit to that place he inquired for 'the most respectable family in town.' He was directed to a particular house, to which he proceeded and introduced himself. He was politely received and invited to preach there. A good congregation assembled. At the close of his discourse Mr. Harmon informed the people that he should pass through the place once in four weeks, and if they wished it he would preach for them on one condition, and that was, that they would provide him with respectable lodgings, and keep his horse. The condition was accepted, and the contract closed. He preached there through the year, but after awhile the people so far deviated from the bargain as to take up a collection for him. On the old steward's book the place stands credited with \$2 25 at the final settlement, June 18, 1811.

"Mr. Harmon formed a class at Cherry Ridge; he was invited by the wife of Dr. Collins to go home with her and put up at her house. When Dr. Collins came home Mrs. Collins said to him, 'I have invited Mr. Harmon to put up with us, and I hope you will not insult him.' To which the doctor dryly responded: 'When the king is absent the queen makes the laws.' 'Well, then,' said Mr. Harmon, 'I hope the king will not abrogate what the queen has done in this case.' 'No, indeed, sir,' answered the doctor.

"Mr. Harmon preached at Cherry Ridge, in the presence

of a Presbyterian missionary, on the text, 'Be watchful, and strengthen the things which remain, that are ready to die.' The gentleman thought that the drift of the discourse was against the doctrine of the infallible perseverance of the saints. Upon being invited by Mr. Harmon to speak, he arose, and proceeded to remark that grace in the soul is compared to leaven in meal, and leaven is a new principle independent of the meal. When he had finished his analogical argument, Mr. Harmon arose and addressed an old lady who was present thus: 'Mother, can you make leaven without meal?'

"'Well,' said the old lady, 'I think it would be poor stuff.'

"'Well, mother,' Mr. Harmon proceeded, 'what becomes of your bread when it is made?'

"'We eat it when it is good,' she answered; 'but when it is sour, or becomes moldy, we give it to the hogs.'"

The missionary did not undertake to mend up his figure.

"Mr. Harmon formed a class at Bethany, and appointed Joseph Miller leader. He was sheriff of the county, and a man of respectability. Before he left the place Mr. Harmon was informed that the Baptists had sent for an elder, and intended to break up the class. He sent a local preacher to fill his appointments, and remained a week. The elder did not come, but left Mr. Harmon to himself, and he had a fine revival, and received into society a number more."

This year the Tioga Circuit was favored with the appointment of Loring Grant and Joseph Kinkaid. The former commenced his itinerant life on that circuit the preceding year. His account of his travels and experiences while in that extensive field, as given by him to Dr. Peck, will be found full of interest.

"Going back of your inquiries, I commence by saying that in 1807, when I was some eighteen years old, my oldest brother (Isaac) and myself moved within the bounds of old Tioga Circuit. Brothers Burch (the Minutes say, Robert Burch) and Benedict Burgess were the circuit preachers; and in the fall of 1808, Brother Best and Brother Kimberlin being the preachers, at the house of Brother Stevens, in Randolph, I was licensed to preach, the presiding elder opposing it on the grounds, first, that no one had ever heard me, and

next, I was fashionably dressed. I was called in and informed by his reverence that the vote was unanimous for granting a license, but for his part he was at a loss for reasons for such action, and wanted to know how I would feel before a congregation with my two-breasted coat, short vest, and high pantaloons. At the next quarterly meeting, held on Sugar Creek in the winter of 1808-9, at which time, as a matter of course, being rather more diffident than now, I was afraid of the presiding elder as I should have been of a bear, he dragged me to his side in a rude pulpit, and made me exhort. The Lord helped me, and the old bachelor became my friend. At that Quarterly Conference I was recommended to the Philadelphia Conference to travel, and being asked if I was ready to take a circuit, I said I had not yet clothed myself like a Methodist preacher. That, he said, would make no difference; it was a small matter, and could be arranged at my own convenience. He wished me to take the place of Brother Best, on the Tioga Circuit, till he should return or I get my appointment. Accordingly, on the first day of March, 1809—this account was given in March, 1857—I left my father's house in Smithville . . . and rode to Coventry, and that evening preached at Squire Elliott's; from that over to Susquehanna, a short distance below Bainbridge; thence to Oquago, and then to Randolph; and after visiting Osborn Hollow, I returned to Oquago and preached at Squire Brush's. From Squire Brush's I crossed the Oquago Mountain to old Brother Hale's, the deer hunter, but a good man, and, as you know, the father of the girl the notorious Joe Smith stole and made a wife of. From Brother Hale's I went to Brother Comfort's, father of the Rev. Silas Comfort, of the Oneida Conference, who at that time was a little boy. Brother Comfort, Sen., professed to be awakened by reading C. Giles's 'Dagon of Calvinism; or, The Young Hammerer.' What do you think, doctor, of that as the means of a man's conversion?

"From Brother Comfort's I returned down the river to a Brother Rood's, then to Chenango Point, or Binghamton. Ten miles below, at Choconut, lived a Mr. Cafferty, an old Methodist from New Jersey, full of anecdotes, mostly relating to the early Methodist preachers, their talents, masterly efforts in bringing sinners to Christ, and their great skill in vanquish-

ing the enemies of Methodism ; of that class there were many in those days. They (ministers) were considered in those early days as the false prophets that were to come in the latter days, deceiving, if it were possible, the very elect. It was thought by many, and not unfrequently by the clergy, to be an evidence of great moral courage, and even a Christian duty, to attack and abuse our ministers ; and yet, strange as it may seem to some, God always gave them words of wisdom and power by which their persecutors were confounded. One of our ministers with whom I was acquainted was collared in the pulpit by an Episcopal clergyman, and peace was restored by the aid of a magistrate ; but the Lord gave him words of wisdom and power, and his antagonist was overpowered by the truth. It was in that neighborhood (Nanticoke) that Christopher Frye preached on a quarterly meeting occasion with such power (physical) that he split off all the ornaments from the top of the pulpit, which fell, with startling effect, on the congregation below.

“ From this place I went near Owego, where I met my colleague, and in a little canoe that might have been carried on a man’s shoulder, Palmer Roberts and myself started down the river to an appointment, the wind blowing like a tornado, threatening to engulf us ; but Brother Roberts sung the familiar lines,

‘ Sometimes temptation blows
A dreadful hurricane,’ etc.,

and at length sung out, ‘ Brother Grant, you paddle and I’ll pray.’ We finally succeeded in making land, which we had little expected. Our circuit led us over the mountains on to the waters of the Wyalusing Creek, and at Brother Canfield’s we found a most hearty welcome. One night I recollect being in company with a young Methodist preacher, Mrs. Grant with her little babe being with us, the night dark, so much so as to be able almost to feel it. The roads never having been leveled, or the old logs removed, we worked our way on, lifting our wagon over stumps and logs, and sometimes in the greatest danger ; one going before and leading the forward horse, the other jumping from side to side to keep if possible the wagon right side up, Mrs. Grant in the meanwhile in the back end

on a side-saddle. So we kept on until we broke our thills, when each took a horse, one carrying the babe, the other Mrs. Grant, till some time before day we met a hearty welcome from one of the Brothers Canfield. Although he was awakened a little earlier than usual, yet he received us gladly.

“On the Creek lived a Brother Ezekiel Brown, one of the firmest friends of the itinerant. Those were days when, if we had greater toils than now, we had *warmer friends*. Near this, in the winter of 1810-11, in crossing the creek, or river, from our friend Luckey's, (cousin of Dr. Samuel) the water was running over the ice like water from . . . a mill. Suddenly my horse fell through the ice without a moment's warning, yet I was enabled to leap from my horse to the ice, portmanteau in hand, holding to my bridle. My horse was several times carried under the ice, the water running swiftly, about ten feet deep; but speaking quick to him, and at the same time pulling with the bridle, he would breast the current. At length he seemed to swell up, and threw his forefeet upon the ice, and with the blessing of God upon the efforts employed, out he came. The call for help brought the neighbors some time after the horse was safe on *terra firma*, and my portmanteau well filled with water. Of course my effects were well drenched and my books spoiled.

“It was in this neighborhood that I was left by my presiding elder, (the second time that I was sent to the circuit) having received my appointment from the bishop at the first session of the Genesee Conference . . . to holding my quarterly meetings, without the presence of a single preacher; myself, only twenty-one years of age, having the charge of a circuit four hundred miles around, with thirty preaching places, over the rivers and hills, and far away. This circuit extended down the Wyalusing to its mouth, then up the Wysox, and from the mouth to the head waters of the Towanda, and on to the head waters of the Lycoming Creek, being thirty miles between appointments. At this appointment among the hills we used to see a good old lady, who uniformly attended meeting, coming ten miles to preaching on a week day, living only twenty miles above Williamsport, on the West Branch of the Susquehanna. One day, having rode thirty miles in the rain on horseback (that being the only mode of traveling in those

days) without food or shelter, I concluded the good old sister would disappoint us, but on arriving at the house, lo! the faithful Christian was ready to alight from her horse at the time that I did 'So, sister, the rain did not keep you from the house of worship?' 'No,' was the reply; 'if our ministers can come thirty miles in the rain without refreshment, I think I can afford to ride ten to hear them.' From this the circuit extended over to the Sugar Creek, thence to the river again at Sheshequin. At old Sheshequin, at the house of Captain Clark, I preached, and on one occasion there was a lad of about sixteen, or a little rising, by the name of H. B. Bascom, (later Bishop Bascom, of the Methodist Episcopal Church, South,) to hear me preach, and during the sermon wept much. In the class-meeting he professed conversion, and joined the Church as a probationer. But it was not until the General Conference of 1828, at Pittsburgh, that I knew that the green boy that I took into the Church at Captain Clark's was the man of world-wide popularity. This I learned from himself. From Sheshequin we went on to Tioga Point; then up to Waverley, where I found Rinaldo M. Everts, and licensed him to exhort; then up to Newtown, or Elmira; then back to the main river, up to Owego; then to Caroline, then across over into Lisle, so on to Greene, to the place of beginning."

In 1810 the appointees to the Holland Purchase Circuit were John Kimberlin and William Brown. "Kimberlin was occasionally very eloquent, and produced strong impressions; and on other occasions he was depressed, and made failures. Brown was eccentric. He carried with him a quotation Bible, and seemed to think that the way to explain and enforce the word of God was to group together the same words and phrases. As a specimen of his preaching take a sermon on the text: 'A man shall be as a hiding-place from the wind, and a covert from the tempest.' First, he has a great number of places where 'a man' is found, then a large number where a 'hiding-place' occurs, then 'the wind' and a 'covert,' and so on; winding up his discourse with a multitude of words and phrases similar to those employed in his text, without reference to their connections; but as he seemed 'to have the Bible all by heart,' and would quote book, chapter, and verse,

although his quotations amounted to nothing, and no one remembered one out of the hundred of his references, some called him 'a great preacher.' He was, however, zealous in the cause, and labored hard for the salvation of souls. He once said if he should preach a fortnight and see no conversion he should think that he had missed his calling. The last quarter of the year Brown was sent to Chautauqua, and Ralph Laning came on in his place. At the end of the quarter Brown reported one hundred and fifty members in that new field. He once had an appointment across the Conewango when the water was very high. He swam his horse across the turbulent stream, and on reaching the opposite shore he became entangled in a grape-vine. He finally succeeded in cutting away the brush with his pocket-knife, and thus made his escape."

Such things in those days were common : heroically risking life, pushing on through pathless forests and foaming floods, for the sake of reaching the new settlers and preaching the glorious Gospel to them, not for their money, but that they might be saved. The rains were not to be heeded at all, at least not "unless," as Bishop Asbury is reported to have said, "it rained hard enough to drown a duck." The appointments must be fulfilled at all events.

The account given by Rev. S. Gregg, in his "History of Methodism in the Erie Conference," may be acceptable to the reader in connection with the quotations from Dr. Peck. Mr. Gregg says : "Early in the spring of 1810 an entire class of ten members removed from the East and settled in the town of Villanova, Chautauqua County, New York. This class consisted of John Arnold, leader, and his wife, Father Kent and wife, Daniel Whipple and wife, Broderick Wells, John P. Kent, James Kent, and Ann Kent.

"Mr. John P. Kent, of the Villanova class, in company with Mr. Justin Hinman, of the Sheridan class, attended the sitting of the Genesee Conference . . . to secure, if possible, a preacher to labor in Chautauqua County, New York. The application, made personally to the bishop, was successful. Three preachers were appointed to the 'Holland Purchase'"—Dr. Peck's account shows how there were three—"embracing all the State of New York west of the Genesee River, one of

whom, familiarly called Billy Brown, was to labor in Chau-tauqua, and soon afterward entered upon his work with zeal. Mr. Brown was admitted on trial in the Philadelphia Conference in 1809, and being within the bounds of the Genesee Conference when it was organized, was by it received into full connection and ordained deacon in 1811, and an elder in 1814, located in 1817, and in 1823 removed to Ohio, where he labored extensively for many years as a local preacher. Mr. Brown possessed a great knowledge of the Holy Scriptures, and loved to search and expound difficult and obscure passages that other people would pass over with indifference. He was also remarkable for his faith in prayer; was very odd in his actions and gestures, eccentric in his ideas and illustrations, was much sought after by some, and disliked by others. He died suddenly in 1850."

This year William Jewett and Seth Mattison traveled the Otsego Circuit. Dr. Peck says he has "a very distinct recollection of the men, and of their manner in private and in the desk, or rather behind the chair; for there were no pulpits or desks then, but the preacher stood behind a chair, and usually hung his red bandanna handkerchief on the back. Jewett was as handsome a man as ever walked; erect, or a little inclining backward, rosy-cheeked and sociable. He was called proud; this character, he used to say, was given him for the only reason that God had made him a straight man. He articulated in a very rapid manner, so much so as to be indistinct. He was zealous and useful.

"Mattison was, physically if not mentally, a perfect contrast to Jewett. He was stooping, lank, long-featured . . . always sighing, and appearing to be almost any thing but an inhabitant of this lower sphere. His preaching was full of sympathy, and often attended with great power. He found occasion for all the grace he had in hearing the constant succession of eulogies which were pronounced upon the person and accomplishments of his colleague.

"This was a year of prosperity to Otsego Circuit. When a boy we were a close observer of the manners of the preachers, and from the remarks and discussions which were common in the family circle and social gatherings to which we were admitted in our father's house as a licensed spectator, we

gathered what we now believe to have been the true standing of all the preachers, and their peculiar characteristics. The conversations of the preachers and the members, the spirit of the meetings, and the reports of conversions, all indicated unusual progress."

The writer of this has no further accounts at hand important to be referred to relating to the labors and successes of this first year of the newly-organized Conference, except the returns of numbers, at the session of 1811. In the Cayuga District there was an increase of 589. In the Susquehanna, of 614. In the Upper Canada the cause had progressed, but the returns were not full. The numbers in some circuits of that district were not reported at all. Evidently the cause of Christianity in the form of Methodism was advancing. The total membership at the close of the year, including the 2,550 reported from Canada, was 11,833, this being an increase over the preceding year of 1,140.

Only twenty-two days from the adjournment of the Conference, in 1810, one of the noble company of Christian warriors was called from the field of conflict to his reward. Gideon A. Knowlton, appointed to the Mexico Circuit, Cayuga District, departed this life in Whitestown, N. Y., on the 15th of August, aged fifty-one years.

He was a native of Connecticut, became an itinerant in 1800, and was stationed successively on the Cayuga, Tioga, Ulster, Albany, Saratoga, Montgomery, Western, and Mexico Circuits. His obituary, the first of Genesee Conference preachers published in the Minutes, further states that "immediately after his return from the Genesee Conference, which was held in Lyons, July, 1810, he was seized with a violent fever, that continued to increase till it terminated in death. Through the course of his illness he manifested an entire resignation to God, and frequently expressed an enjoyment of his forgiving love. While enduring the last agonies of dissolving nature he frequently exclaimed, 'How sweet is pain when Christ is near!' A few days before his death he called his wife and two daughters to his bed, and after having clasped each by the hand, he bade them farewell. 'You have often,' said he, 'looked and wished for my return home; I am now going to my eternal home: be faithful, and we shall

meet again to part no more forever.' In the last three days before his exit he was frequently delirious, but in a lucid interval he exclaimed, 'I know that my Redeemer liveth.' Having thus given satisfactory evidence of his confidence in God, he closed his eyes in death, and no doubt made his flight to the abodes of peace." The testimony of his brethren is, that this servant of God was a deeply experienced Christian; a plain, practical, and useful preacher; and he was so prompt in attending his appointments, and so constant, that it became proverbial in stormy weather, "It is Knowlton's appointment; he will be there, we must attend."

Section II. 1811-12.

The second session of the Genesee Conference was held at Paris, N. Y., commencing on Saturday, July 20, 1811. Bishop Asbury, the elder and feeble, and Bishop M'Kendree, the younger and stronger, were both present and presided. Henry Boehm says: "On Friday we reached Paris"—himself and Bishop Asbury—"where we met with Bishop K'Kendree, and the old veterans were overjoyed to meet each other. Bishop Asbury wrote: 'My spirit rejoiced with dear Bishop M'Kendree; he nursed me as if I had been his own babe.' We were kindly entertained at Brother Elijah Davis's."

William B. Lacey, secretary of the first session, was re-elected and served at this, and Luther Bishop was appointed "door-keeper."

At this Conference ten preachers were admitted on trial, namely: Silas Hopkins, Enoch Burdock, Marmaduke Pearce, Ralph Lanning, Palmer Roberts, Ira Fairbank, Orin Doolittle, Elijah King, Truman Gillett, and John Hazzard. Among the fifteen who were continued on trial was Abner Chase, who came as a probationer from the New York Conference. Loring Grant, George W. Densmore, Joseph Gatchell, Thomas Wright, Isaac Puffer, and Elijah Metcalf, were admitted into full connection, and, excepting the last named, were elected and ordained deacons.

Elias Pattie, elect, William Snow, Abraham Dawson, Charles Giles, George Harmon, and Isaac Teller, were promoted to elders' orders. Among the ten local preachers elected to deacons' orders and ordained was Christian Husselkus,

brother of John Husselkus, member of Conference. The former used odd comparisons, and was singular in many ways. Speaking of a certain class of ministers, ignorant, in his view, of spiritual things, he said they were "no more fit for preachers than a *chestnut bur* was for an *eye-stone*." He had little patience with those who complained of loud preaching or noisy meetings. "I say," said he, "they are soft-headed, hard-hearted sinners."

John Husselkus was the father of the excellent Daniel Husselkus, a highly esteemed and worthy ordained local preacher, for many years residing at Carey, now Oakfield, N. Y. About the year 1829 or 1830 the latter removed from Herkimer to Genesee County, and to the place where he still resides. Himself and wife, with Rice Baldwin and wife, and Sisters Eunice and Sarah M'Crillus, formed the first class in Carey, the said class or society being organized by Brother Hiram May, member of Conference, and who was appointed to the Elba Circuit in 1831. Sister Hosselkus (the name has been so written and pronounced many years) has always been a true Christian and Methodist. Theirs is a serene and happy old age.

The question known in the order of Conference business as the *seventh*, "Who has located this year?" was answered with the names—Daniel Freeman, Henry Montooth, Benjamin Bidlack, Elias Pattie, Robert Perry, and Matthew Vanduzan. Benjamin Bidlack, however, an old revolutionary soldier, and one of the grandest of the old Methodist heroes, was not long to be lost to the itinerancy. We shall see him again.

Conference was very strict, not to say severe, in the examination of characters, though not very formal in its judicial proceedings. W. B. was not admitted into full connection, "owing to some oddities in his *manners*, and instability in his *mind*." J. L. "requested a location, but in consequence of complaints alleged against him an honorable location was not granted." The case was referred to his presiding elder for investigation in the interval of Conference. W. H., by a short process, was found guilty of "intoxication," and "having indelicately censured his wife," was, by resolution, "excluded the Methodist Connection." S. R., after considerable debate, was continued on trial, but it was "Resolved, that he

be reprov'd in Conference by the chair: 1. For having joined the Freemason Society; 2. For having erroneously impressed the minds of people with an idea that he is rich, and also that the Chair inform him that this is the last year Conference will continue him on trial without a thorough reform." M. V. was regarded as blameworthy in some business transactions, and was suspended, and then located; and in the case of a prominent member of the Conference, it was resolved that "the Chair inform Brother — that Conference thinks that he is not so solemn and profitable in families as he ought to be, and that he manifests too great a wish to accumulate money."

At this session six brethren were appointed delegates to the General Conference, namely: Elijah Batchelor, Wm. B. Lacey, James Kelsey, Anning Owen, Timothy Lee, and Abram Dawson. These were elected, according to resolution of Conference, "by vote," and not "by seniority," either mode being allowed by Discipline. By "choice" instead of seniority has been the mode usually observed. Conference resolved that "the following items, and no others, be admitted as expenses, namely: Horse-shoeing, ferriage, turnpike and bridge tolls, together with those expenses incurred by the support of man and beast while engaged in necessary traveling as a Methodist preacher."

The Journal affords evidence of generosity and brotherly kindness in the body of preachers. A collection was taken of fourteen dollars and nine cents "for fencing the grave of Brother Knowlton and erecting tombstones;" and a subscription of one hundred and forty-four dollars was "raised in Conference for the benefit of the poor and needy preachers." "Noble expression of generous sympathy," indeed! Fitting last act of this session of "this primitive little Conference" in the old Sauquoit meeting-house in 1811!

The appointments for 1811-12 involved numerous changes. The presiding elders were the same, and they were appointed to the same districts, but the preachers generally were removed from one circuit to another, and many changed districts; and many of the removals were nearly across the breadth or length of the Conference. For instance, Isaac Puffer was removed from Northumberland to St. Lawrence,

John Kimberlin from the Holland Purchase to Canaan, Loring Grant from Tioga to the Holland Purchase, Benjamin G. Paddock from Lyons to Northumberland, George Harmon from Canaan to Lyons, Timothy Lee from Lycoming to Canisteo, George W. Densmore from Ontario to Long Point. These were long removals.

This year the name of Isaac B. Smith appears in the list of the Genesee Conference appointments, and in connection with Niagara Circuit. He came from Schenectady, Hudson River District, New York Conference. He had previously traveled, however, in the Upper Canada District, having been admitted on trial in the traveling connection in 1807. He was son-in-law of Rev. Henry Ryan, and father of H. Ryan Smith and brothers in our Conference.

As to the state and progress of the work of God within the bounds of the Conference during the ecclesiastical year 1811-12, some facts and illustrations are gathered from various sources.

The Lyons Circuit was favored with the appointment of George Harmon and Palmer Roberts. "There was an appointment for preaching about two miles from Vienna," now called Phelps, "in a small place called Conger's Settlement. A revival commenced at this appointment which influenced the minds of the people extensively over the surrounding country. The preachers were invited to preach in Vienna, and Mr. Harmon accordingly sent an appointment to that place. A Baptist preacher withstood him, and challenged him to a public debate. Mr. Harmon in those days always faced the enemy, and, without hesitation, accepted the challenge.

"At the appointed time the gentleman who gave the challenge was not present, but sent on a friend to fight the battle. The champion did not wish to enter into any particular preliminary arrangements for the management of the debate, but preferred that Mr. Harmon should preach his sentiments first, and leave him to his option either to assault his opponent or defend himself, as he might judge expedient. Mr. Harmon made no difficulties, desiring to join issue with him in some way, and he cared but little about the mode of proceeding if the end could be reached.

"Mr. Harmon proceeded to preach, taking for his text, 'I

also will show you mine opinion.' He proceeded to give his views of those doctrines which are peculiar to the Methodists, or those to which the Baptists are especially opposed. His work was mostly to lay down his positions, leaving their defense for a reply.

"His antagonist proceeded to review the sermon, and passed rather lightly over every thing until he came to the subject of baptism. He professed to be utterly astonished at the views advanced. He then laid down the position with emphasis, that 'no one was authorized to baptize who had not been baptized himself.' Could he prove that Mr. Harmon had no right to administer the ordinance of baptism he would easily dispose of him and take the ground. Mr. Harmon wished to ask a question. Consent was promptly given. He then asked, 'Who baptized the apostles?' 'John the Baptist,' was the answer. And 'Who baptized John the Baptist?' asked Mr. Harmon. The gentleman was confounded, and left highly excited.

"Mr. Harmon took the ground and formed a society there of one hundred members. Major Granger, Major Hawks, and other influential citizens, were among those who united with the society at this time."—*Peck*.

CAYUGA CIRCUIT.

This year Elijah Bachelor and John Hazzard were the appointees of the Cayuga Circuit. The first quarterly meeting for the year was appointed and held at Cortlandville. "It was understood that the presiding elder would be present, and, as the members from the surrounding towns were expected, it promised to be a season of unusual interest to the families residing in the settlement. In this they were not disappointed. The meeting was held in an unfinished barn, where a large congregation convened for public worship. Mr. Case selected for his text on the Sabbath Rev. xviii, 4: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' He is said to have preached with such a measure of the Divine Spirit that multitudes were not able to resist the appeals which he made, and from that day a deeper religious influence pervaded the community than had before existed. Elder Case did not visit

Cortland again in the discharge of his official duties during his stay on the district, but the labors of that day were not in vain.

“The progress of the society had, for a few years, been hindered by difficulties among its own members. These finally resulted in the expulsion of one or two who failed to exhibit the spirit of the Gospel, after which harmony was again restored. The dark cloud which had overspread the little company of believers now began to give way, and a brighter day dawned upon the interests of Methodism in Cortland.”

At the Conference of 1811 Ira Fairbank was received on trial, and appointed to the Mexico Circuit, in the Black River country. Reuben Farley was his colleague. In a communication to Dr. Peck, dated 1851, he says: “This circuit embraced a large territory: a part of Sandy Creek, Readfield, Camden, Bengal, Williamstown, Salmon River, Richland, Mexico, and as far west as Oswego Falls, having to pass through a twelve mile dense wilderness twice every tour around the circuit. This was a year of labor, sacrifice, and suffering, but of great spiritual prosperity. Although we had to preach often in log-shanties, yet we found warm receptions, warm hands and hearts, and were made welcome to the best their cabins afforded. There was more in those days than a cold ‘How do you do?’”

“One circumstance I will relate. At one of my Sabbath appointments an old Brother Bennett, who had come ten or twelve miles to meeting, requested me to preach in his neighborhood on some week-day. The place was ten miles through the woods on Salmon River, and was a fishing ground of ten or a dozen families. On visiting the place I found a people that had no Sabbath or religion, but abounded with family and neighborhood quarrels. But preaching being a novel thing, we had a full house. After preaching I told them that it made us twenty miles extra travel to preach to them, and we had no other object in view but the salvation of their souls; and if they would unite in society as seekers, we would give them regular preaching. They might have four weeks to think on the subject. I would leave an appointment for my colleague in two weeks, and would come again myself in four weeks, when the question would be determined. My

colleague reported favorably, and when I visited the place again I found a good attendance. After preaching I read the Discipline and explained it; then wished all who desired to join society to arise. To my surprise all the congregation arose but one man, and he left the house. I suppose all were unconverted except Brother Bennett. One of the new members said to me he thought the man who left the house was much to blame that he would not join society, seeing we took so much pains to come and preach to them, and he would talk with him for that. I felt in singular circumstances, but told them I would preach in the evening, and meet the class. The pine forest was literally illuminated with torches. I gave them a short talk, and proceeded to meet our new class. I found some deeply impressed in their minds, and they wept; but some very raw materials. I reported the state of things to my colleague, and told him to take into the class the balance of the neighborhood if he could. He did so, with the exception of one family, and he found that God was at work in power among the people; and, in short, before the year closed it was one of the most spiritual and deeply experienced societies on the circuit; some professed entire sanctification.

“To give a specimen of their zeal: At our last quarterly meeting in that year, which was held in June or July, they started with two sleds, with two yoke of oxen to each, a distance of ten miles. The women rode, the men went on foot, and they were the happiest company at the meeting. Brother William Case was our presiding elder. I received \$25 quarterage that year, and at the end of the year I owed nothing. We lived with the people; when they had venison we had it, when they had salmon we shared with them. I learn that this society has ever been held in high esteem for their Christian fidelity, and we have in its origin a proof of the benefit of that rule that admits all who desire salvation to join on trial. I think we received about one hundred on probation.”

It is not to be supposed that the state of the work was equally prosperous on all the circuits. The cause of God has its reverses, and yet it is the cause of God. It seems that 1811 was a hard year for the Otsego Circuit. Isaac Teller and Samuel Ross were the preachers sent from Conference. “The news that Ross was college-bred came on in advance of him,

and great expectations were raised, for an educated Methodist preacher, in the technical sense, was then a 'rare bird.' The rumor of Mr. Ross's literary accomplishments was unfortunate. He made his first *début* at the house of Luther Peck on a week-day evening. A full house was gathered at short notice, and some one else preached. Ross was well dressed; his jet black hair hung in curls on his shoulders; he was tall, his figure was imposing, and his countenance benignant, but his manner was singular. While the preacher proceeded with his discourse Ross held his face in his hands, and often sighed and groaned. All this was well enough, as it was common, but scarcely met the idea of a man from college.

"The sermon concluded, Ross arose, and before he was fairly up began:—

' Soon as from earth I go,
What will become of me?'

"Mr. Peck, the old chorister, led off, and all the congregation, as usual, sung. The singing finished, the new preacher poured forth a torrent of fire and brimstone upon us, which made the outsiders writhe and dodge as if the house was being shaken down by an earthquake. In our boyish Methodistic simplicity we thought the thing well and thoroughly done up, but so thought not the multitude. When the preaching was on the turnpike at 'Uncle Peck's' the smart folks of Middlefield Center came out, and this time they criticised and grumbled woe-fully. When Jewett preached his farewell sermon in the old Methodist castle but a few weeks before, and often broke down from weeping, and made every body else weep, the neighborhood was loud in their praises of the fine young man; but when Ross made his appearance in a thunder-storm of warnings and premonitions of 'fiery indignation,' the tune was changed.

"This, as near as we can judge, was a fair specimen of Ross's reception throughout the circuit. Teller was a plain, earnest, wordy man, and did not turn the tide. Ross was removed before the year expired, and John Hazzard, a good man, but an intolerable stammerer, was sent on in his place. Upon the whole it was a hard year for old Otsego."

The Holland Purchase and Caledonia Circuit prospered

during the Conference year 1811-12. Loring Grant, Elijah Metcalf, and Marmaduke Pearce were the preachers. Dr. Peck says : " The reader will be able to form a tolerably correct idea of the condition of things in this frontier field after perusing several scraps and two letters with which we have been furnished. The scraps are partly from letters, and partly from conversations, all from the actors in the scenes described.

" Mr. Grant set off for this new field of labor from Black Walnut, on the Susquehanna, with a young wife, on horseback. Mrs. Grant rode a beautiful little animal, a present from her father, which was called Fancy, and was as spry as a deer. She rode extensively over the circuit with her husband, and often followed his sermons with an earnest and melting exhortation. Of course, the riding over log bridges and through almost bottomless mud-holes was toilsome, and often dangerous, and their lodging-places were miserable, half-furnished cabins, and their fare, of course, *the best that the country afforded*. We will now give a few specimens, which will illustrate the points above noticed :—

" Mrs. Grant once lodged with her husband at Uncle ' Sol. Morris's, in Tonawanda.' Their house was a log-cabin, with a lean-to. The main building was erected for a barn ; the appendage was both parlor and dining-room, but was without a floor. The ground had been packed down with a mall, and afforded a tolerable support for the feet ; but on sitting down you would find your chair sinking into the ground, and, unless you were fond of a very low seat, you would be under the necessity of frequently pulling your chair out of the yielding soil and trying a new place. This operation was often repeated by Mr. Pearce, whose corporeal weight ran up to the figure of three hundred pounds. Of course, Mr. Pearce was famous for smashing chairs and bedsteads, and very frequently found it the more comfortable and safe measure to do his sleeping on the puncheons, or split logs, which constituted the floor.

" The bedsteads were made of poles inserted in a post at the end. Long strips of elm bark were strained over the poles, which answered the double purpose of holding them together and of supporting the bed. Upon the occasion

referred to Mr. Grant and his lady enjoyed the luxury of sleeping upon one of these primitive bedsteads, while Mr. Pearce slept on the floor, without blanket or pillow.

“Next we will give you a tale or two about the mud. Mr. Pearce set off on his tour, and, having proceeded some four miles, came to one of those terrible sloughs which were so common in the country, and which a traveler might reasonably doubt whether he could pass without being fatally mired. Our itinerant had trained his horse to navigate the seas of mire alone, while he, with his portmanteau upon his arm, would find his way around among the trees. In this instance his horse proved unfaithful, for, having forced him into the slough, and taken his zigzag journey around through the woods, on reaching the end on the opposite side, he saw road, to his great consternation, that his truant beast had turned around and taken to his heels. He had now no alternative but to retrace his steps and walk back to the place which he had left. This time he compelled his rebellious animal to plunge through the mire with his enormous load, which was about enough to break the back of an ordinary beast of burden. This was Mr. Pearce’s first year in the itinerancy, and this was the manner of his breaking in.

“Mr. Grant set off on Fancy, trusting to her great agility for a passage through the sloughs. In one instance, however, he was brought up. Fancy lost bottom, and went down to her mane and her hips. Appearing to be hopelessly mired, Mr. Grant alighted, and found a sort of crust over the mud which would support him. He had great difficulty in relieving the animal of her saddle and bridle, but finally succeeded. He took his saddle-bags upon his arm, and proceeded several rods, as though he intended to leave his pet animal to die in the mire. Fancy indicated her objections to such a fate by a furious whinny. Mr. Grant, turning about, called out with energy: ‘Fancy, come out of that!’ The animal made a mighty effort, and came out, completely plastered with the mire. Glad was the perplexed traveler to come off so. The mud upon his horse, and his trappings, and upon himself, were small evils. He was soon mounted again, and went on his way rejoicing.

“Mr. Grant says: ‘This charge included all the present

Genesee Conference, and nearly all the Erie Conference ; all of Western New York from the Genesee River ; one county in Pennsylvania, (Erie,) and all below Cleveland, in the State of Ohio. The part in Ohio, however, was not explored to any great extent. We had labors more abundant, and, thank God ! we had success, the eastern part increasing from three to six hundred.' Again he says : ' There we had mud, log-houses, smoky cabins, and hard fare, as described in a letter which I received a few days since from Brother Pearce.' "

So much of the interesting and instructive letter referred to as relates to the Holland Purchase, and the varied experiences of these old heroes in 1811-12, is as follows :—

" ' I often think about the old Holland Purchase. O the good times we had at Tonawanda, Fathers Hayes, Braddock's Bay, Bethany, Uncle Sol. Morriss's, Father Hawkins's, Flisher's, Father Shafer's, Bronson's, Bennet's, Barlow's, and other places ! and O the cold houses, the snow, the mud, the sage tea, the baked beans ! These things, the recollection of them is like the music of carols, pleasant and mournful to the soul. Let us, my dear brother, thank God for all that is past, troubles and all, and trust him for all that is to come. Give bushels of love to Sister G., all the children, and to all old acquaintances, if there are any in your place. Write again, and believe me to be very respectfully yours, M. PEARCE.' "

" The year 1811 is the last year the Holland Purchase appears on the Minutes. Thenceforward that vast and interesting field undergoes divisions and subdivisions, until it becomes a territory of cities and towns ; and instead of one great mission it is an aggregation of stations into a large and respectable Conference.

" We have a communication from Mrs. Lydia Seager, late consort of Rev. Micah Seager, dated February 24, 1851, illustrative of the rise and progress of Methodism in the Holland Purchase, which we will here give the reader. Mrs. Seager's maiden name was Bennett. She was one of a family famous in Methodism in the Genesee country. She says :—

" ' When we crossed the Genesee River it was said that the Sabbath had never crossed it. However, it crossed then, for my parents were Methodists of the right stamp. They had im-

bibed their Methodism in Vershire Circuit, Vermont, where Thomas Branch, and others of like precious memory, were our circuit preachers, and Shadrach Bostwick and John Brodhead our presiding elders. James Bennet held the office of class leader, steward, and exhorter in Vermont, and subsequently in Bethany, Holland Purchase, until he departed this life, in 1818. Rev. James Mitchell, now Dr. Mitchell, of Philadelphia, was the first itinerant that found us; this was in 1809. He was affable, and ardently pious. He made friends every-where, persuaded some to become truly pious, and gathered many into the Church—some Presbyterians and Baptists, who, when Brother Kimberlin came on, wished to be excused, alleging that they had joined Mr. Mitchell, and not Mr. Kimberlin. The two men were quite dissimilar: Mitchell was very accommodating and courteous, while Kimberlin was a blunt Dutchman, resolved to have Methodism right up and down, or not have it at all.

“‘Brother Mitchell labored a year, held a camp-meeting in East Bethany, attended with some good, and when he left the field he left his name embalmed in the affections of the people.

“‘I am pretty sure the first quarterly meeting was held at Middlebury; the communicants were James Bennet and son, Cyrus Story, and Jesse Vanoman and wife. Brother Story was then a local preacher, with more than ordinary preaching abilities. He often preached, in those olden times, in our barn. Peter Vannest was one of our early preachers; his history you know. George Lane, our worthy Book Agent, was a year with us when we had no roads or bridges, and had poor fare. He visited our log-cabin on the bank of the creek. We often had the satisfaction of entertaining him, and of dividing with him our venison. I well remember the impressions made on my young heart by the truly Christian deportment and godly admonitions of our mutual friend. He made full proof of his ministry in the wilderness, and will, doubtless, meet souls in heaven whom he was there the instrument of bringing to Christ, and who shall be stars in his crown for ever and ever.

“‘Gideon Draper was long a presiding elder here. I have heard him preach with great power. When he canted his head on one side we unconverted folks expected to tremble.

He was a hearty Methodist in doctrine and practice. When the quarterage was divided he would say, "Well, I have enough to pay my toll over Genesee River." The preachers of those days thought if they had money enough to pay their toll and postage, and a little more, they did very well.

"Loring Grant came to our circuit in 1811. He was zealous and successful. His amiable and pious young wife traveled much with him on horseback, and often followed his energetic sermons with an earnest and moving exhortation, which was always well received by the people.

"Several of the old members deserve particular mention. John Morris, of Warsaw, was a sound Methodist, and a hearty supporter of the institutions of the Church; Benjamin Barlow, of Bethany, was a respectable local preacher, and an every-day Christian. He was father of Rev. William Barlow. Father Waller and Brother Howe came from Wyoming to Batavia, now Elba, about 1811; they brought Bible religion with them.'"—*Early Methodism*.

Reference has already been made to Abner Chase. About the year 1845, during his superannuation, he wrote and published in the "Northern Christian Advocate" a series of articles entitled "Recollections of Forty-five Years Since and Later." These valuable articles, with additions, were afterward, in accordance with the desire of many of the personal friends of the author in the ministry and laity, published in book form, with the title, "Recollections of the Past." The writer begins with the year 1800, and brings us down to about 1821. In number fourteen of the series he says: "At the session of the New York Conference, in 1811, I was, at my own request, transferred to the Genesee Conference, which held its second session at Paris in July following, and was appointed that year to Chenango Circuit, with Ebenezer White and Charles Giles. With such colleagues, on such a circuit, my situation could not but be agreeable, unless made otherwise by myself. . . .

"A circumstance occurred while I was traveling Chenango Circuit which is worthy of being preserved, as a warning to those who are neglecting the great interests of their souls, while they acknowledge the truth and importance of religion. A young man by the name of Joseph L., who had a pious mother and sister, who often prayed for and admonished him,

was in the habit of saying to them, 'Don't give yourselves so much trouble about me; I intend to be a Christian before I die, but I am not ready yet.' As is ever the case under such circumstances, he became more and more hardened and daring in sin until, on a certain Sabbath morning when the family were preparing to go to the place of religious worship, and supposed that Joseph was going to accompany them. When they were nearly ready to start the sister learned that her brother, instead of accompanying them to the place of worship, was going to a public house to meet some of his comrades in sin and folly.

"She immediately went to his room, and, asking him to be seated, she threw her arms about his neck, and falling upon her knees at his feet, entreated him to change his purpose and accompany them to the house of God; but he answered as heretofore, by saying, 'I have often told you not to concern yourself so much about me; I intend to be a Christian before I die, but I am not ready yet.' So saying, he tore himself from his sister, and said with an oath as he left the room, 'I will have at least one frolic more;' and, rushing from the house, he mounted his horse, which stood ready saddled at the door. But he had gone perhaps not more than thirty rods from the house before a solitary tree, which stood by the road-side, was, by a sudden gust of wind, thrown directly across his path, and in an instant ended his earthly career. His youthful yet manly form lay mangled upon the ground. My appointment on that Sabbath morning was in that neighborhood, and such another scene I hope never to witness. The wail of that sister seemed enough to melt the hardest heart, while she cried, 'O Joseph! Joseph! could I but have had hope in his death I would have bowed in submission to the will of Heaven. But how can I bear the thought that he has gone under circumstances that forbid the indulgence of hope!' I was called to attend on the following day and address that stricken family, and the sympathizing congregation who assembled to perform the last sad office for one so lately blooming in health, and promising himself a long life, and a future opportunity to prepare for death. May it be a warning to and heeded by all who read this imperfect sketch of that scene!"

"I will next introduce a circumstance of a more pleasant

character, and one that goes directly to show the wisdom and importance of that question which, according to our rules, is put to every preacher who is admitted into full connection in the itinerant ministry, namely: 'Will you diligently instruct the children in every place?' And I will add, if in one point of duty I have failed more than in others it is here; and I have reasons for believing that many of my brethren in the ministry, both old and young, may safely make the same concession. Had I my work to do over again I would be doubly diligent in this duty. But to my story.

"In my regular rounds upon the circuit I used frequently to call at the house of a Brother Skinner in Sherburne, where I used to see a little lad, perhaps twelve or fourteen years of age, a brother of Sister Skinner, of modest and retiring manners, but who seemed always deeply interested in religious conversation and the worship of God. At my first interview with the family this lad drew my attention, and the more I became acquainted with them the more strongly were my feelings enlisted in his favor and behalf, and I used to enter frequently into conversation with him on the subject of his soul's salvation. After a few interviews I found him rationally and deeply convinced of sin, and truly penitent. He shortly found the peace of God in the forgiveness of sin, through faith in Christ, and was admitted into the Church.

"On leaving the circuit I saw him no more until the session of the Genesee Conference at Lansing, previously to its division, when a stranger came into the conference room, and a brother informed me that he was a presiding elder from the Pittsburgh Conference. He had not yet been introduced to us, and I had not, therefore, heard his name. At the close of the morning session he came to me and called me by name. I remarked to him that I did not recognize him. 'Well,' said he, 'I distinctly recollect what you said to me when I was a small boy, sitting in the corner at Brother Skinner's, in Sherburne, and my name is Zara Coston.' Those who are familiar with the Minutes of our Annual Conferences will recollect that Brother Coston has been for a number of years a presiding elder in the Pittsburgh Conference."

The numbers reported at the end of the Conference year 1811-1812 aggregated 12,992, this being an increase for the

year of 1,159. The total, however, includes 295 members in the *Lower* Canada District, and only the numbers for the *Upper* Canada District of the year previous; so that the increase as reported was nearly all in the Susquehanna and Cayuga Districts. And yet there is reason to believe that the good work of Methodism was, on the whole, steadily progressing in Canada. It was in the hands of zealous and competent men, and God was with them.

Section III. 1812-13.

The Genesee Conference having been admitted into full connection with the older Conferences its way was clear so far, but the body did not assemble in 1812 at the place fixed upon at the preceding session. The Journal, however, makes the matter plain: "Pursuant to adjournment, Conference met at the time appointed, [Thursday, July 23,] but in consequence of war having been declared between the United States and Great Britain it assembled in Lyons, N. Y., instead of Niagara, in Canada.

Bishop M'Kendree took the chair, and Charles Giles was chosen secretary. Bishop Asbury and Henry Boehm were present. Rev. Gideon Lanning, received on trial that year, states that Bishop Asbury presided, and M'Kendree assisted him. However this was, the younger bishop commenced the session and undersigned the Journal. Conference met by episcopal appointment in the same memorable building at Daniel Dorsey's. A camp-meeting was held at the same time. Father Boehm preached in German from Isaiah iii, 10, 11. He says, "We missed the preachers from Canada," and also, "we could not hear from Canada." Stating that this was his last visit to the Genesee Conference, he exclaims, "What has God done for Methodism in Western New York since that day!"

Abner Chase, referring to the state of suspense, on account of the war, as to the place of holding the Conference, says: "At length Bishop Asbury assumed the responsibility to appoint it at Judge Dorsey's, in Lyons, then in Ontario County, N. Y., where it had held its first session two years before.

"We assembled accordingly, and what a simple-hearted, loving, happy little company we were, numbering only forty-eight members and probationers all told, excepting those in Canada. But we seemed to be all of one heart and mind,

aiming at the single object to glorify God in the salvation of souls. No jealousy, no bickerings, no strife, but to excel in doing good, were in our ranks or borders; for preachers and people were generally of one spirit. The preachers were ready to receive their appointments without choosing, and the people were ready to receive their preachers without selecting for themselves beforehand.

“If there were exceptions to the above description they were few. I often look back to those days with mingled feelings of pleasure and pain. In some things we have undoubtedly improved; in others I think we have not. I am no croaker, and do not intend to utter denunciations against my brethren in the ministry or membership; and yet I cannot but desire and pray, that in some things we might return to the simplicity and spirit of former times.”

At this session James Gilmore, Rinaldo M. Evarts, Joseph Hickox, James S. Lent, Ebenezer Doolittle, Elisha Bibbins, and Gideon Lanning were admitted on trial; P. Hallet, J. Huestis, S. Mattison, W. Brown, S. L. Rawley, R. Farley, Abner Chase, J. Kinkaid, D. Barnes, N. Bigelow, S. Thompson, and B. G. Paddock were admitted into full connection and ordained deacons. J. H. Baker, E. Cooper, and P. Covenhoven were admitted and elected, but not ordained, being absent. George Thomas, John Rhodes, S. Ross, C. Lambert, and J. Kimberlin were elected, and the latter three ordained elders.

N. Bigelow, S. Thompson, S. Ross, and Timothy Lee located. At this time there were nearly seven hundred traveling preachers in the whole connection, of whom only eighteen were returned superannuated, and of these were John P. Weaver and John Husselkus, of the Genesee Conference.

Conference “resolved” to give its “assistance in procuring materials for composing a history of the Methodists.” How much has been lost which, had this resolution been appropriately acted upon, would have been saved for our entertainment and encouragement at the present day.

Other matters. “M. Vanduzan was restored to the office of an elder in a local capacity.” The sum of \$12 10 was taken by collection for Brother Lee “on account of the loss of his horse.” The Committee on Temporal Economy reported “that the moneys from the Book Concern, Chartered Fund, collec-

tions, and donations, amounted to \$737 46; that the preachers' demands were \$1,331 22, and consequently that the deficiency was \$593 76.

Conference adjourned July 27th, having resolved to hold its next annual sitting at Westmoreland. Important changes were made in the appointments for 1812-13. A new Genesee District was formed, with Gideon Draper, presiding elder, and George Harmon was placed on the Susquehanna District in his stead. Instead of the Cayuga, we have the Oneida District, William Case, presiding elder, Henry Ryan remaining on the Upper Canada District, and the Lower Canada included in the Conference, N. Bangs, presiding elder. So show the Minutes. This is the only time the name of Nathan Bangs stands in the General Minutes connected with the Genesee Conference. Dr. Peck says: "The war between Great Britain and the United States put a stop to the intercourse between the United States and Canada, and this deprived Mr. (now Dr.) Bangs of his charge, and deprived the Genesee Conference both of the district and the incumbent. When peace was restored the district came back, but the old presiding elder was fixed in New York. The new Conference came very near drawing a great prize; but for the memorable war of 1812 Nathan Bangs might have become a Geneseean." Truly, but in that case what would the New York Conference have done? And, besides, the doctor becoming Book Agent, Editor, Missionary Secretary, and Historian, he became the common property of all the Conferences.

This year Benjamin G. Paddock was sent to "*Shetockway*," so is the name printed in the Minutes—one would hardly suppose it stood for Chautauqua. Anning Owen was appointed to "New Amsterdam," of which place more hereafter. Rev. Samuel Gregg, in his history of "Methodism Within the Bounds of the Erie Conference," says: "Rev. Benjamin G. Paddock was appointed to the Chautauqua Circuit by the Genesee Conference, which sat at Niagara, July 23, 1812. He was a man of superior talents, piety, and usefulness. He formed a class in the town of Hanover, Chautauqua County, N. Y., in what is known as the Angel Settlement, (James Jewett was leader,) and another in Omer, town of Villanova, same county. For some reason the Genesee Conference ceased to send preachers into Chautauqua at the close of this year, and

it was henceforth supplied with preachers from the Ohio Conference." It seems that Brother Gregg did not know that the Genesee Conference met in 1812 at Lyons, instead of Niagara, on account of the war. But here is a difficulty. The Conference Journal shows in so many words, that "pursuant to adjournment Conference met at the time appointed, (July 23, 1812,) but in consequence of war having 'been declared between the United States and Great Britain it assembled in Lyons, N. Y., instead of Niagara, in Canada." It also states that Charles Giles was chosen secretary. And yet Charles Giles, in his autobiography entitled "Pioneer," pp. 180-183, writes very particularly of his attendance at the Conference at Niagara in 1812, of the Conference closing its session, and of his being appointed to the Western Circuit. How either the Journal or the "Pioneer" could be mistaken in the matter it is difficult to see, and yet the statements of each are wholly irreconcilable. Perhaps the mystery may be solved hereafter.

Relating to 1812, Dr. Peck, in his "Early Methodism," says: "This year Cayuga District disappears from the Minutes, and Genesee and Oneida appear. The creation of a new district necessarily resulted in the diminution of the territory embraced in the Susquehanna District. What was called 'the lake country' was embraced within the bounds of the Genesee District, and the Susquehanna was constituted of territory lying in the northern part of Pennsylvania and the southern part of New York.

"Gideon Draper was appointed to the charge of the Genesee District, and George Harmon to Susquehanna.

"This year the Holland Purchase ceases to appear on the Minutes, and the territory is now divided into three separate charges: New Amsterdam, Chautauqua, and Caledonia. New Amsterdam was the name given to the small town near the foot of Lake Erie, now Buffalo City; and this name was appropriated to the charge which extended from that point east and north.

"The year 1812 is distinguished in American history by the declaration of war with Great Britain. The work on the line between the United States and Canada necessarily experienced considerable interruptions in consequence of the con-

stant alarms which agitated the people, and the disturbed state of the settlements.

“Anning Owen stands for New Amsterdam this year, but did not go to the charge to remain. He attended Gideon Draper’s quarterly meetings while he went to the south upon private business, and after Draper’s return retired to his home in Ulysses. James Gilmore succeeded him.

“We have already given some specimens of Gilmore’s eccentricities. On his way to the charge he preached several times on Caledonia Circuit. He came to Attica on the Sabbath and found the people all at their work, and the grist-mill running. He sent out a boy to publish that a new minister would preach at a certain place. The house was full, and Gilmore laid on the lash in his own peculiar style. Among other things of the same sort he said: ‘Tell your miller that if he don’t stop grinding on Sunday he’ll be ground to all eternity. Hell will be the bed-stone, and God Almighty the runner.’ Some were awakened, and a considerable excitement was raised.

“Gilmore visited the hospital in Buffalo, and conversed with the sick soldiers. An officer ordered him away with profane language. Gilmore replied: ‘If you do not stop swearing God will kill you and send you to hell.’ The guard presented his bayonet, and threatened to run him through. Gilmore stood his ground, reproving him for his blasphemy, and the officer repeated his threats. When the courageous messenger of God was ready he left, but in such wise as to prove that he had not been frightened away. . . . Mr. Gilmore’s manner of visiting was to take the houses by course. He came in, and without being seated, asked, ‘Have you any religion here?’ If the answer was not satisfactory he added: ‘You must repent or you will go to hell. Good-by.’ His warnings were often considered as a foreshadowing of coming judgments, and sometimes resulted in salutary awakenings.

“He preached in a place called Naples, and was so outspoken and fearless that the people concluded that he seriously interfered with their pleasures, and resolved to drive him from the place. At one of his meetings, after the service had commenced, a leading citizen swung his hat and hallooed ‘hurra!’ All was confusion in a moment and Mr. Gilmore

finding it impossible to restore order, left, and put up with a friend in the place. Before he retired he prayed with the family, and, referring to the disturbance, prayed that God would kill them and send them to hell, as they would probably never come to repentance. Fourteen of the rioters and their connections died suddenly within a short time. The facts were put together by the survivors, and the opposition ended."

Relating to this year, Dr. A. Stevens, in his "History of the Methodist Episcopal Church," says: "Thomas Burch was sent to Quebec, and made his way thither; Luckey, (Samuel,) appointed to St. Francis, failed to get there. Robert Hibbard, a native of New York, who had joined its Conference in 1809, and for two years had labored faithfully in Canada, where he had formed the St. Francis Circuit, gathering upon it more than a hundred members, consented to return notwithstanding the troubled times. He reached the Ottawa Circuit, and kept to his work, though the provincial government had, by proclamation, ordered all citizens of the United States to leave the country. Learning that the preachers of the St. Francis Circuit, so dear to him as his own work, had not arrived, he resolved to go thither and encourage the Churches under their new trials. He reached Montreal, but in his further progress was drowned in the St. Lawrence. His horse escaped to the shore, but the evangelical hero was borne away, and was seen 'going down with his hands lifted toward heaven.' His body was never found. He was a sanctified man, 'studious' and 'indefatigable,' and, say his brethren in their Minutes, 'entered the watery grave to rise again to a glorious immortality at the last day.' Asbury delivered a 'funeral sermon' on the event before the next New York Conference."

Among his "Recollections" for this year Abner Chase says: "From this Conference I was removed to Westmoreland Circuit, with A. Cummings, where W. B. Lacey had traveled the preceding year, and where he probably had during the year made arrangements for leaving our Church and uniting with the Protestant Episcopalians. He was appointed this year to Herkimer Circuit; but in the course of a few weeks offered himself to the last named Church, was accepted, and came to serve a congregation at Paris Hill, which at that time was included in the Westmoreland Circuit. He had many warm

friends on this circuit, and had calculated that at least one half of the membership would follow him to that Church. This was a time of trial and great solicitude with my colleague and myself. But God interposed. Mr. Lacey was disappointed, and the Church was saved from being rent or divided in any degree. He did in one instance so far succeed as to induce one of our most wealthy members, with his wife, to withdraw from our Church. But before they had united with his the lady was taken dangerously sick, and expected to survive but a short time. Being in that part of the circuit, a messenger came from them to me at a late hour of the night, desiring me to visit them immediately. In compliance I accompanied the messenger to their house, and as soon as I arrived, the lady, who supposed she had but a short time to live, desired me to be seated by her bedside, and immediately commenced making the most humble confession of her error in leaving the Church, and desired to know of me if I would take the responsibility upon myself to receive her confession and bear it to the Church, and register her name that night upon its records, saying she could not die in peace until this was done. When I told her I would do so she thanked me most heartily, saying, 'When this is done I have nothing more to ask, only that God will forgive my error, for the discovery of which I am thankful to him.' She, however, finally recovered from this sickness, and proved the sincerity of her repentance by coming to the church as soon as the state of her health would allow, and personally, with her husband, humbly asking to be forgiven, and restored to the fellowship and confidence of the Church. This was readily granted, and for years afterward they were an honor and a blessing to it. The name of this brother stands honorably connected with the early history of the Wesleyan University at Middletown as one of its officers and most liberal patrons. But they have both passed away from earth, and have, no doubt, entered upon their reward in heaven. It was during this time of trial, occasioned by the efforts of Mr. Lacey to divide the Church, that I was led to seek for closer communion with God, which I then found, and by which I was greatly supported and comforted."

Charles Giles says: "I was appointed this year to the

charge of Western Circuit. It being only what was denominated a two weeks' circuit, I was consequently left to travel alone. But, in addition to the managing business, I was required to preach as often as I did on the large circuits. Though the territory over which I traveled was not large, the traveling labor was considerable, taking into the account the rough state of the country at that time. The following towns—Western, Lee, Rome, Floyd, and Steuben—were embraced in my circuit. The latter town derived its name from Baron Steuben, who was a gentleman of notoriety in the military world.”

During this Conference year Mr. Giles communicated the following account in a letter to his sister, then a resident in Otsego County:—

“LEE, *March 28, 1813.*

“DEAR SISTER: This holy Sabbath has been accompanied with unusual blessings, and some afflictive occurrences. In the afternoon my appointment was at Deacon Clark's, where I preach stately on the Sabbath. At the close of the exercises, while the hymn was being read, Mr. Goodenough, in company with his wife, (both members of the Church in that neighborhood,) drove up and stopped before the door with the lifeless remains of their son in a coffin. We suspended the devotional exercises for a few minutes to sympathize with these afflicted friends—the scene was affecting. The circumstances connected with this event are quite remarkable. This young man was among the volunteers who were called out to guard our northern border. . . . Soon after he gained the station a mortal affliction fell upon him, and, at his request, his parents went out to visit him, and remained there until he died, then returned home with his corpse, as before stated. This young man had been converted, but had backslidden. But during his affliction he sought and found restoring grace. His mental faculties were active, and perfectly sane to the last minute of his life. He planned the order of his funeral, selected his own bearers, all irreligious young men, his companions in wickedness, hoping that the solemn task would alarm their sleepy consciences, and gave some orders concerning tombstones for his own grave; and, furthermore, said to his parents, ‘I shall die before night, so you can make every neces-

sary preparation and return home before divine service will be closed next Sabbath, and then notice can be given to the congregation for my funeral rites, to be performed on the following day.' So it came to pass exactly. And after a moment's reflection he further said, 'Mr. Giles will be there, whom I desire should preach my funeral sermon'—and with much feeling added: 'Tell Mr. Giles to warn the young people for me; and tell the Church that I confess my backslidings to them—tell all that I have repented for my transgressions, and warn them also not to do as I have done. I shall be there,' he added, 'but I shall not be able to speak—I shall be there in spirit and see you all. A glorious Being is now standing near me who will escort my spirit away, and this Being told me last night, that this day I should be with him in Paradise.' Then he said again, 'I shall die before night.'

"In the afternoon of the same day he was able to sit up in his room in company with his parents. As the day was drawing to a close he said to his father, 'The work is finishing.' He then arose from his chair, laid off his loose coat, placed himself on his bed, and died without a struggle or groan.

"According to arrangements, the funeral service was performed on the following Monday, as the youth planned it before his death. The solemn and affecting event brought a multitude to the house of mourning, where every one appeared to sympathize with the afflicted, and listen, too, with due attention while I attempted to illustrate the following text: 'O death, where is thy sting? O grave, where is thy victory?' Many circumstances conspired to give an impressive influence, which was evidently felt by many in the congregation, while the cheering doctrine contained in the text was opened before them. But when the dead began to speak, or, rather, when I attempted to perform the affecting task to speak for the dead youth, who said that he should be present, but should not be able to speak for himself, then there was a tremendous move in the assembly: tears fell like a shower of rain on every side. There I stood, and pointed to the pale, lifeless body, and pronounced his words for him; warned his youthful, gay associates, presented his humble confession to the Church, and sounded his warning to all not to do as he had done. There sat the young men in tears whom he had selected for bearers,

dressed in mourning, and some of the youths besides wore sable badges of sorrow. This solemn scene will be remembered in the dreadful judgment-day.

“I am your affectionate brother, C. GILES.”

The following account from Dr. Peck himself, in his “Early Methodism,” will be regarded as an important and most interesting part of our history: “This year (1812) Ebenezer White and Ralph Lanning were appointed to Otsego Circuit. Mr. White had the reputation of a revivalist of the old stamp. It was said that he always had revivals; but it was not by clap-trap or eccentricities, or even protracted meetings, for they were not then known, that he produced revivals, but by the old apostolic Methodist method of preaching the truth in simplicity and earnestness, and every-where breathing the spirit of holiness.

“When Father White came on the tone of religious fervor began to rise immediately. The old devout members in the Middlefield class talked of his first sermon as a feast of fat things. The sermon was on a week-day afternoon, and few of the young people heard it; but the earnest conversation about it on the part of the Church members created an interest in their minds, and a desire to hear the great preacher.

“On his second or third round Mr. White visited the house of Mr. Peck, the class leader. While Betsey was combing his long black hair, and the younger members of the family were timidly skulking in corners, where they might hear what was said without being observed, the apostolic man began to catechise the class leader.

“‘How many of your children have been converted, brother?’

“‘Only the one combing your hair, among those who live at home, was the answer.

“‘Do you pray in your family?’

“‘I do.’

“‘Do you pray for your children?’

“‘I try.’

“‘Have you given them to God in baptism?’

“‘Only that part of them born in Connecticut.’

“‘Why have you not had the others baptized?’

“The answer was simple and straightforward: ‘After com-

ing to this country I lived for some years in a careless way, and thought but little about it, and now some of them are growing up in sin and are not fit subjects of baptism.' Sundry of the children felt, 'That means me.' After some godly counsel to parents and children, which the occasion demanded, and a fervent prayer, the venerable man departed; but the words he had spoken were like nails fastened in a sure place.

"Soon after the new preacher had left Mr. Peck's house, Polly, a little girl of about eleven years, came to her mother in tears and asked her if she was 'too wicked to be baptized?' The answer was: 'If you wish to be baptized, and will repent of your sins, and pray for mercy, and try to be good, Father White will baptize you.' The dear child began to read the Bible, and weep and pray in secret. Andrew, about thirteen, conversing with his sister, caught her spirit and followed her example. The next Sabbath evening in the prayer-meeting the two children knelt and wept aloud. They were commended to God in the prayers of the members of the Church, and received comfort to their wounded hearts. A conversation with Andrew on the next day melted our hard heart, [so the doctor refers to his own early experience,] and we became deeply penitent.

"From this beginning the work spread, and the children of the Methodist families shared largely in the reviving influence. When Father White came around the next time we were all ready for the baptism. He preached a glorious sermon on Heb. xi, 24: 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter,' etc. After the sermon a large number of adults and infants were baptized, and all who desired were received on probation in the Church. We, children of Methodist parents—Blairs, M'Allums, Greens, Pecks, and Ricters—were a class by ourselves, and a happy company were we.

"The fire spread over the circuit. The same mode of visiting which we have described was pursued elsewhere with the same success, and an army of recruits was gathered into the Church before the first quarterly meeting for the year. That quarterly meeting was in a barn in Minden, in the month of December, and a warm time it was in the old barn, although it was severely cold without. On the stage were William Case,

Ebenezer White, Ralph Lanning, and Jonathan Huestis, all now safely landed on the blessed shore.

“Whenever Father White came round we had a Pentecost. He drew large congregations, and great power attended his ministrations, and by the members of the Church, young and old, he was almost idolized.” So it was, but how little did those members or the Conference dream that the eminent minister, the object of their extraordinary regard, should so soon be taken away from them! Dr. Peck proceeds immediately in his account to say, “This conference year, in the month of May, Ebenezer White finished his course. He died suddenly of a prevailing disease, and literally ‘ceased at once to work and live.’ Those who had been brought to God during the year felt themselves almost orphans, and were ready to exclaim, like Elisha when Elijah went to heaven in a chariot of fire: ‘My father, my father, the chariot of Israel, and the horsemen thereof!’”

Ebenezer White “held a high position in the Genesee Conference,” and exerted a “wide” and happy “influence in the Church.” Charles Giles, Abner Chase, and others, his distinguished and worthy coloborers and warm personal friends and admirers, say many things of high import concerning him. Charles Giles preached his funeral sermon. Dr. Peck says: “Although he died at the age of forty-two, such was the gravity of his character, and his paternal solicitude for the lambs of the flock, that for some years previous to his death he was called by all classes Father White.” In his obituary in the General Minutes for 1813 we find the following language:—

“As a ministerial charat^{ter}, he was deservedly esteemed as a father and a pattern. He was plain, artless, and solemn in his style and address. He never studied to ring the ear with pleasant sounds, nor dazzle the eye with shining things. His aim was at the heart, and the heart he won; conscience seldom slept when he preached. He was a plain, practical preacher; he loved the souls of men, and would not be denied. He went deep and swam far in the gospel sea, and from its golden treasure, through the vehicle of his heart, he brought forth things new and old. He was a faithful shepherd. He never carried sand instead of salt to the flock, nor flowers instead of fruit, but he fed them after the great Shepherd’s ex-

ample, with the words of eternal life. . . . He ascended high in the kingdom of grace, possessed great faith, humility, zeal, and love, and in the elevation of his soul in spiritual things, he learned to count all things below as dross. He was devoted, and always appeared happy." But much more is said of him, and admirably written, than we have room to quote. The fields so laboriously and successfully cultivated by him were, first year, Herkimer and Mohawk; second, Chenango; third and fourth, Pompey; fifth, Scipio; sixth and seventh, Westmoreland; eighth, Herkimer, as a supernumerary; ninth and tenth, Chenango; and eleventh, Otsego. These circuits embraced the whole territory of the subsequently organized Oneida Conference.

This year Loring Grant and Orrin Doolittle were on the Canaan Circuit. An increase of some seventy-one members reported at the next session of the Conference indicates that they labored with success.

The following from Dr. Peck's book will give an idea of the travel and hazards of district work at about the period to which this section refers:—

"The Rev. George Harmon took charge of the Susquehanna District in 1812, and traveled upon it three years. The following incidents and adventures we have taken from 'a short sketch' of the life and labors of Mr. Harmon, written by himself, from the papers of his daughter, the late Hester Ann Harmon, and from Mr. Harmon's mouth on a late visit at Camillus.

"In relation to his district Mr. Harmon says: 'I commenced on the south end, about one hundred miles north of Baltimore. It extended north to within twenty miles of Utica, in the State of New York, and from the Delaware River on the east to the Genesee on the west. It was at least one thousand miles around it. Such roads! such hills! such mountains! I broke down several horses during my term of service on this district.'

"'The great point of adventure and romance in real life was the Lycoming route, between Western New York and Williamsport, on the West Branch. Towanda Creek, Sugar Creek, and Lycoming head near together, the two former emptying into the North Branch below Tioga, and the latter

into the West Branch near Williamsport. From the head of the Lycoming to its mouth is about thirty miles, and in passing down it had to be forded thirty-four times. It is a deep and rapid stream, upon which small rafts of timber were run in the spring. One of Mr. Harmon's perilous trips through this route he gives as follows:—

“‘I held a quarterly meeting on the north part of the district, my next being on the south part. I had to pass through the sixty-mile wilderness. I took what was called the Lycoming route. It was in the winter, the snow between two and three feet deep. I lodged all night at Spaulding's tavern, near the head of the Towanda. I started early the next morning and rode some eight miles to Brother Soper's, on the Lycoming, and took breakfast. I then set out for Williamsport. When I came to what was considered the most dangerous crossing-place on the route I found the river frozen over about one third of the way on each side. The snow, as above stated, was from two to three feet deep, and no one had passed to open the road. I paused but for a minute. I could not go back to Brother Soper's, some ten or fifteen miles, the last house I had passed. The sun had gone down. If I could cross, there was a log-tavern within about one mile. I knew the greatest danger would be in getting on the ice on the other side, for should the ice break I and my horse would both go under. I must venture it. I saw no other course. I was on a very spirited and powerful horse. I urged him forward, and when his feet touched the bottom his head went under water. As he arose on his hind feet I put both spurs into his flanks, and he at once bounded off into the river. The water was so deep that it ran over the top of my boots as I sat upon his back. I got through without further difficulty.

“‘When I reached the tavern my first care was to have my horse attended to. But when I attempted to take off my boots they were frozen to my stockings. I succeeded after awhile in removing them. I had, not long before, read Dr. Rush on the use of spirituous liquors. That great man acknowledged they had their use in certain cases, but there would be no case in which it would not be better to pour them in the swill-pail, and put both feet in, than to drink them. I

bought half a pint of rum and bathed myself with it. I slept comfortably and took no cold. But my poor horse! The fatigue of worrying through the snow, and so often fording the river, so affected his limbs that I had to part with him at a great sacrifice.'

"The next spring Mr. Harmon held a quarterly meeting for Canisteo Circuit at Esquire Bulkeley's on the Cowniskey, (Cowanesque.) He says: 'My next meeting being at or near Williamsport, I resolved to take a new route through the wilderness. I passed through what is now called Wellsborough, a flourishing village and county seat, but at that time the enterprising pioneers were just commencing their settlement. When I reached the last house in the settlement it was about one o'clock. I took some refreshment and fed my horse. The family told me it was doubtful whether I could get through, it being early in the spring, and there being nothing to guide me but marked trees. Not even a footman had been through since the last autumn, and it was probable that the path would be blocked up with fallen trees.

"'Being on an excellent horse I ventured on, but had not gone far before my difficulties commenced. Trees were blown down, and the path, at best a blind one, was blocked up. In some places I had to ride ten or fifteen rods around to get through, and then work my way on to find the path again. At length it began to be dark, and in a short time I could not see the path or the marked trees. My horse seemed to be bewildered. In the midst of my perplexity I thought I heard the sound of an ax. I started for it as straight as possible, and soon saw a light and a man chopping. He had taken up a lot in the wilderness, there being no house within six or eight miles. He had built a large fire, and was chopping by its light. As soon as I thought I was near enough to make him hear me I hailed him. He was astonished to hear a human voice at that distance in the wilderness, and told me to stop immediately, as I must be on the brink of a precipice. There was a gulf between us, and he would try to get to me with a torch-light. Of course I came to a full stop. When he reached the place I was astonished to find that not more than a rod before me there was a yawning gulf, and a steep pitch of some fifteen or twenty feet down. The cold chills ran through

me. The good woodsman hunted around and found the path. If I could have crossed the gulf with my horse I should have stayed with the man in the woods, but that could not be done, and it was unsafe to leave my horse alone, as he might be devoured by the panthers, wolves, and bears; so I concluded to try to get to the black house, some six miles ahead. The black house was a mere whisky shanty.

“When I reached the desired house, behold! the family had deserted it, and I had no alternative but to push ahead. Some six or eight miles farther across Laurel Mountain I found a stopping-place. Here I found a comfortable log-tavern, with good accommodations for man and beast. It was then about eleven o'clock. I had my horse well taken care of, eat a good supper, prayed with the family, went to bed, and had a refreshing night's rest. The rest of the route was more pleasant, and I reached Williamsport in safety.”

The labors of the preachers during the Conference year 1812-13 were owned of God in the general progress of the good cause, especially in the States, notwithstanding the agitations of war. At the next session of the Conference there were no returns from Canada either of preachers or numbers, but there was reported for the three districts, Genesee, Susquehanna, and Oneida, an aggregate increase of 372. Total membership on the same ground, 10,509. The increase in the whole connection during the year ending with the session of the Genesee Conference was 18,950, the whole number of traveling preachers being 678.

Section IV. 1813-14.

The Genesee Conference met for its fourth session at Westmoreland, N. Y., July 9, 1813. Both the bishops, Asbury and M'Kendree, were present. Charles Giles was elected secretary, and Marmaduke Pearce assistant secretary. The Conference held two sessions a day, with but half an hour for dinner, if dinner they had. Carmon, Case, and Kelsey were made a committee, the Journal states, to attend “to the money business.” Early in the session some fifteen local preachers, namely, Jesse Thomas, Jacob Mack, Reuben Stephens, Aaron Goodier, Theophilus Daniels, Samuel Waters, Reuben Ransom, Josiah Chapin, John B. Goodenough, Ebenezer Benham,

Thomas Ewins, James Purdy, Daniel Eastwood, John Forster, and Henry Lenhart, having been duly recommended, "were examined, and elected to receive ordination as local preachers." "*Elder Goodier*," as he was often called, was in his time quite popular as a local preacher, and was frequently requested to preach on funeral occasions. He usually illustrated Bible truth by apt historical allusions. He lived in the town of Litchfield, Herkimer County, N. Y., we know not how long. He came originally from England.

At this session thirteen were admitted on trial. The style of the record of their admission is worthy of notice: "Peter Jones, aged twenty-four, converted at nine years, two or three years improving, from Herkimer Circuit, studious and promising abilities." "John Hamilton, aged twenty-three, improvable, promising abilities." "James Hall, from Scipio Circuit, pious, zealous, speaks well, promises great usefulness." "Elijah Warren, aged twenty-two years, pious, extraordinary gifts, one of the best of men, from Lyons Circuit." "James H. Harris, aged seventeen or twenty, Seneca Circuit, gifted and promises usefulness." "Nathan Dodson, Northumberland Circuit, aged twenty-five years, pious, zealous, and studious." "Nathaniel Reeder, aged twenty-five years, from Canaan Circuit, a humble, zealous, and useful man, possessed of improvable abilities." "Israel Chamberlayne, Newtown Circuit, extraordinary abilities, eighteen years of age, deeply pious, remarkably good young man." We who know the venerable Dr. Israel Chamberlayne, still (1871) of the Genesee Conference, can easily believe that this record was true. "Israel Cook, Wyoming Circuit, aged twenty-five years, zealous, and promises usefulness." "Robert Menshall, Northumberland Circuit, aged about twenty-five, a very good young man and improved mind, speaks well." "Zenas Jones, a married man, Pompey Circuit, good abilities." "Goodwin Stoddard, a married man, Mexico Circuit, good gifts." Jabez Tredwell stands first in the list printed in the Minutes of those on trial. The Journal does not mention him in such connection, but as coming from the New York Conference. Ralph Lanning, Ira Fairbank, Elijah King, John Hazzard, Palmer Roberts, M. Pearce, Orrin Doolittle, and Truman Gillett, were admitted into full connection and ordained deacons, and Thomas

Wright, Loring Grant, Geo. W. Densmore, and Isaac Puffer, were clothed with elders' honors.

P. Hallett, J. Wilson, E. Metcalf, E. Batchelor, and I. Teller, located; and Anning Owen was placed in the superannuated relation.

At this session considerable time was occupied with the case of William B. Lacey; and considerable room is taken up with the charges, specifications, and testimony, in the Journal. The following, from the committee appointed, was adopted, and appears both in the Journal and General Minutes: "William B. Lacey took his station on Herkimer Circuit in 1812. After about five or six weeks he left his circuit in an unofficial manner. In the examination of character it appeared that he absented himself from Conference, and we had no regular representation of him; but it satisfactorily appeared to the committee appointed to examine the case that he had attempted to sow discord among the people of our charge, and left the connection in an improper manner. If this conduct entitles him to the wisdom of the *serpent*, does it not deprive him of the harmlessness of the *dove*?"

The report of the Committee on Temporal Economy shows that the allowance of a traveling preacher, whether effective or superannuated, according to discipline, was *eighty* dollars a year and his traveling expenses, and eighty dollars for his wife; that many of the preachers received on their circuits less than half their allowance, and some of them less than a quarter; and that only about half enough was brought into Conference from all sources—fifth collections, Book Concern, Chartered Fund, Conference collections, and surplus moneys—to make up deficiencies. The Conference voted \$50 to the relief of the Canada brethren. Adjourned July 13th.

The arrangement of the work for the new year was about the same, so far as the districts were concerned, as the year preceding; the Canadian brethren being allowed, it would seem, to arrange their part of the work as best they could. Relating to this we find the following in Dr. Stevens's history: "In 1813 the war had cut off all communication between the Churches of the two countries. The preachers could not attend the Genesee Conference, but they met together and made their own appointments as best they could. The circuits of

the upper district were, at least, nominally manned ; but in the lower, Quebec, Montreal, St. Francis, and Ottawa, were without preachers. Several itinerants in the upper province located ; all, indeed, except Ryan, Rhodes, Whitehead, and Prindle. Those who located, however, continued to serve the Church in their respective localities, and some of the located veterans, Sawyer in Matilda, Keeler in Elizabethtown, and Dunham in Fredericksburgh, worked zealously in these and neighboring places. Methodism was thus sustained during the crisis. The Church in Quebec had no regular pastor for two years of the struggle, but a Methodist sergeant in a British regiment preached to them with much success. When his regiment was removed a local preacher was raised up, who supplied them till the English Conference sent over pastors for Montreal and Quebec."

This year Gideon Lanning was appointed to the New Amsterdam Circuit, and Elijah King and Ebenezer Doolittle to Caledonia. In a communication to the writer, dated Rushville, N. Y., Dec. 13, 1869, Brother Lanning, still an honored member of the Genesee Conference, and exulting in a "free and full salvation," makes the following interesting statements: "In 1813 I was appointed to the New Amsterdam Circuit alone. There were but two circuits at that time within the present bounds of the Genesee Conference: Caledonia, with a membership of 387, requiring the labor of two preachers, and the one to which I was appointed, numbering 110 members. This I found to be a very interesting field of labor, extending from Batavia to the Niagara River, and from the mouth of the Tonawanda to some twenty miles south of Buffalo, and thence to the place of beginning; containing twenty-eight appointments, to be filled once in two weeks. I found classes in Clarence, Pembroke, West Batavia, Willink, Eden, and Hamburgh. There were only two members each in the villages of Buffalo and Batavia. There was no church of any denomination within our limits. I had the use of the Court-house in Buffalo until the town was laid in ashes, about the holidays. The people appeared to be hungry for the word; and in school-houses, in taverns, in barns, in private dwellings, and in the groves, I had the pleasing privilege of preaching a free and full salvation to listening multitudes.

And never have I been more divinely assisted. But a sanguinary war was raging all along this frontier. The cannon's roar by day and by night, the marching and counter-marching of soldiers, gave every thing a martial appearance. I had frequent opportunities of visiting the sick and wounded soldiers in their cantonments, and of preaching to them. By the urgent request of General Scott, I preached to the main army on the green, at Buffalo, in June, 1814, just before they crossed the Niagara and had such hard fighting at Chippewa and Lundy's Lane, where many of those I addressed that day kissed the dust. The officers and soldiers observed a great degree of decorum on the occasion, and treated me with marked respect. In Clarence Rev. G. Fillmore resided, and labored very efficiently as a local preacher, and exerted a powerful influence for good. Rev. B. Keith, who had located in the New England Conference, was here also, employed in teaching, and preaching occasionally. There were some awakenings, war time as it was, within the bounds of the two charges, but the most sweeping revival was at Bethany, on the Caledonia charge. Here a great number were converted and added to the Methodist Episcopal Church. I found in this charge a great many friendly, kind-hearted people, and was treated with uniform respect, far beyond my deserving. What a satisfaction to witness the growing prosperity of the cause I so much love in those fields of labor! Only \$80 salary was allowed single preachers at that time. I received \$77 76 that year. The above is all I can well furnish you." Yet this veteran, the oldest member of the Conference, writes again, and among other things in his second letter says: "In my communication to you last month I might have stated that during the latter part of winter and early in the spring (1814) the roads through the marshy region, from the Murder Creek settlement (west of Batavia) to Willink, were impassable, so that I had to go through the ruins of Buffalo, up the lake, (Erie,) to reach my appointments on the south part of my circuit, and return by the same route, so that some settlements on my charge I could not visit for weeks together."

In a communication to the "Northern Christian Advocate" of a later date, Rev. Gideon Lanning says:—

"Your octogenarian correspondent, who claims to be neither

a croaker nor a bigot, as he loves Christians of every name, would pen something further respecting Methodism as it existed fifty, sixty, and seventy years ago. We were then a 'small and despised people,' numbering, seventy years since, less than four hundred traveling preachers, and only about one hundred thousand members throughout the United States. Our Church depended for recruits to the itinerant ranks on the revivals then witnessed. Persons in sufficient numbers, while exercising their gifts in prayer and exhortation, would feel that they were 'moved by the Holy Ghost' to preach, and each felt that 'woe is unto me' if I desist. To qualify themselves for this great work they would study assiduously the Bible, the writings of Wesley and Fletcher, Buck's and Wood's Dictionaries, Coke's Commentaries, perhaps, and some other works—books were scarce, and schools still scarcer in this wilderness country—and thus became proficient in divinity, and 'able ministers of the New Testament.' . . . The circuits were large, usually requiring the labors of two men, each performing the round every four weeks; preaching on week days as well as on the Sabbath; each appointment being visited once in two weeks, the preachers meeting in the center of the charge. Local preachers, exhorters, and class leaders would fill the intermediate time. These itinerants were faithful watchmen, reading the General Rules once a quarter to each society—if a member three times successively absent himself from class, to visit or have the leader visit him and ascertain the cause. A man, the head of a family, was required, on joining, to have family prayer morning and evening. All the fasts of the Church must be observed. If diversions were indulged in, such as going to the theater, the ball-room, the horse-race, the gambling saloon, etc."—our Discipline forbids such things now—"they were required to make confession to their brethren, and promise to desist from all such nefarious practices in future. . . . Young and old were impressed with the idea that the grand mission of Methodism was to make the world better, to 'spread scriptural holiness over these lands,' hence the line of demarkation between the membership and the world was clearly drawn. Members and preachers appeared to be clothed with humility, the latter wearing the uniform of the plain 'round-breasted coat.' The sisterhood attended to the advice

of St. Paul, and of St. Peter, with regard to apparel. It was delightful to behold the change in gay young ladies when converted. The hair had ceased to curl; artificials, ruffles, and rings had all disappeared. When met for a social party religion was all the theme; if one was under conviction, these young sisters would tell her how to find the Lord, and perhaps take her to some apartment and pray for her until the blessing came, and then there would be great rejoicing. The apostle's caution, 'Be ye not unequally yoked together with unbelievers,' was much heeded. In vain might a profane, tippling, cigar-puffing, bar-room lounge solicit the hand of one of these fair daughters of Zion. . . . The reading was of a carefully selected kind—no rage for the 'latest novel' here. Those pious parents would almost as soon have welcomed the pestilence as romances and novels, by the reading of which the taste becomes vitiated and the morals corrupted. Our good bishop then would have had no cause to complain that he seldom saw a Methodist book on the center-table of our members. The 'circuit riders,' as they were technically called by the world, were a very happy set of men, cordially received by all the members—no murmuring that others were not sent. All the petitioning had been done at 'the throne of grace.' They would sing:—

"How happy is the pilgrim's lot;
How free from every anxious thought,' etc.

They used no manuscript, and why should they? 'The word of the Lord was in their heart, as a fire in their bones,' and their 'tongue as the pen of a ready writer. How encouraging to find that sinners, convicted under the preaching of the last round, were now converted, and waiting to unite with the Society! How great the contrast between our present state and that of threescore years ago! How have our facilities for usefulness increased! May we improve them as diligently as did our fathers theirs!"

In his "Recollections" Abner Chase says: "Our Conference for 1813 was held in Westmoreland, and was attended by Bishops Asbury and M'Kendree. The former exhibited the strength of habit in his disapprobation of the practice, which had very generally obtained among the preachers, of wearing pantaloons. Of the whole number belonging to our Confer-

ence, Seth Mattison alone, I believe, wore his knee buckles and gaiters, which was the bishop's manner in dress. On the arrival of Brother Mattison the bishop manifested his approbation by embracing him most cordially.

“At this Conference I was reappointed to Westmoreland Circuit, and had for my colleague Thomas Thorp, a young man who had traveled one year on probation in the New York Conference, but was now transferred to ours, through the influence of his colleague, on account of a matrimonial engagement into which he had entered during his first year's probation. The transfer, I think, was injudicious, and greatly to the injury of the young man. But I charge nothing against the episcopacy: they must have been uninformed as to the peculiar facts or circumstances of the case. Thomas Thorp was a young man of mind and talents quite above mediocrity. His sense of honor and propriety was enlightened and elevated. He had the advantages of a classical education, and his mind was stored with a fund of general knowledge surpassing that of most young men of his age. His views of Christian theology were orthodox and clear. But the fatal consumption had early marked him as its victim, and his removal to such a distance from the object of his choice and affections, and under such circumstances, had, I think, a tendency to hasten his decline. He remained upon the circuit but about half or two thirds of a year, when his health became so impaired, and his mind so much affected, that he left the circuit with the design to visit the State of Connecticut, and by a few weeks' relaxation he hoped to recruit his health and return to his field of labor. But he returned no more.

“He was finally married to the object of his choice, who, from the information I received, was a young lady of highly respectable connections, and every way worthy of being the wife of a minister. I do not intend here to take part in the controversy respecting the ‘early marriage of ministers,’ but I cannot but believe that in this case great wrong and injury were done in attempting to prevent the marriage of Brother Thorp. Though he had not become generally known to the members of the New York Conference, yet some of the aged and influential members had discovered his worth; and from the correspondence which Dr. Bangs held with me in reference

to Brother Thorp, I believe that he and some others advocated his cause before the New York Conference at its next session, and he was retransferred and became a member of that Conference. But the fatal disease which had fastened upon him brought him to the grave while he was yet in the morning of life."

The following from the "Recollections" will serve to show the peculiarities of the times, and the embarrassments of the work of God: "During the two years which I spent on the Westmoreland Circuit, the war raged, not only on the lines between the United States and Canada, but between parties at home, and exerted a deleterious influence upon the cause of religion. There were some who professed to believe that war was a great moral evil, and unjustifiable in any case, and especially in this, and who, when they heard of any success or victory which crowned the American arms, would assume a doleful countenance, and deplore the ravages of war; but when they heard of a victory on the side of the opposing party, and a defeat of our own, would kindle bonfires in the streets, and ring the bells with a merry peal. This led me frequently to exclaim, How deceitful is the human heart! and to ask, Who can show me an honest man? But notwithstanding all our difficulties, God carried on his work in some parts of the circuit, and we had a goodly number of clear conversions and accessions to the Church, among whom were the Rev. D. A. Shepard of the Oneida Conference, and the Rev. Anson Fuller of the Black River."

This year Joseph Hickox and Robert Menshall were appointed to the Canaan Circuit, Susquehanna District. G. Peck says:—

"They were worthy men and successful laborers. This year J. Hickox organized a class of six members in North Canaan, and established a preaching place at Vena Lee's. The names of this class were Vena Lee, Polly Lee, William Griffin, Sabrina Griffin, Stephen Batchley, and Betsey Batchley. Mrs. Lee, usually called Mother Lee, was a leading spirit, and decidedly better known than any other private member of the Church in the circuit. She was converted in Connecticut, and lived at different periods in Winsted, in Guilford, and Middletown. In all these places she was well known

in Methodist circles. In 1813 she came with her husband to Canaan, Wayne County, where a small class was soon organized. Here she lived until the death of her husband, in 1852. She departed in peace in Carbondale in 1858.

"Mrs. Lee's house was ever the home of the preachers and their families, and they were always made to feel that they were more than welcome. She was an earnest, determined Methodist, and always ready in every way to do her part to sustain its interests, its institutions, and its usages.

"Mrs. Lee had her defects, but, taken all in all, was a striking instance of the triumphs of grace over a rugged nature, and for long years she led a life of great devotedness to the cause of God, and was very useful in the Church. She was present at all the quarterly meetings within her reach, often going forty or fifty miles, and driving her own carriage, or riding on horseback. Her husband was a quiet, good man, who let his wife always have her own way, for two good reasons. One was because he thought her way right, and the other because he knew very well that she would have it any way. They lived together in the utmost harmony, and we have no doubt are reunited in heaven.

"In 1813 Bridgewater Circuit first makes its appearance on the Minutes. John Hazzard and Elijah Warren are the preachers. We recollect Hazzard well, as he commenced traveling on Otsego Circuit. He was evidently a very pious man, but a very poor speaker. He had the worst habit of stammering which we recollect ever to have witnessed in a public speaker. It was absolutely painful to listen to him. Warren had a wonderful tendency to follow impressions. It is reported of him that upon passing a house which was situated some distance from the road, he had an impression that it was his duty to go to the house and converse with the people on the subject of religion. He passed on and began to feel that he was grieving the Spirit. He turned about, and, fastening his horse to the fence, deliberately let down the bars and went up to the house. He was very devout, prayed for success with the inmates of the house in his contemplated effort to win them over to the ways of religion. He knocked at the door, but received no answer. He knocked again, but still all was silent within. Upon examination, to his utter confusion, he found

that the house was vacant! It was a lesson to the brother, which, it may be hoped, he never forgot."

This year Broome Circuit, formed the preceding year, and taking its name from Broome County, N. Y., had George W. Densmore and Peter Jones for preachers.

Dr. Peck says: "These were both working men, and were very successful. Densmore was an eloquent and powerful preacher; and Jones, an honest Dutchman, was simple-minded, and a great man for personal efforts and religious visits. There was an increase of members reported this year of two hundred and thirty."

In giving his account of his labors and varied experiences on the New Amsterdam Circuit, Brother Lanning referred to the burning of Buffalo by the British. This was about the last of December. This caused a great scattering among the inhabitants all through that portion of the State. "The people in the neighborhood of Buffalo fled to Batavia, and when they arrived there they found the people packing up to go on farther east. There were many rumors of danger, and great consternation filled the minds of the timid, while brave-hearted and strong-minded men armed themselves for resistance. The general apprehension was that the Indians would overrun the country, and murder indiscriminately men, women, and children. But a few brushes with the brave men who were armed and organized for the defense of their hearths, sent the cowards across the Canada line. It was but a short time before the people took heart and returned to their homes, and quiet was restored."—*Peck*.

Glezen Fillmore, then the great local preacher, was also a circuit steward at that time, and kept the circuit book. In that book the following record is found:—

"Owing to the British invasion, the burning of Buffalo, and the threatened spreading calamities of war, a general flight of the inhabitants of Niagara County took place, and consequently the quarterly meeting was not held; but after the return the following collections and disbursements were made." "The aggregate is \$21 25."

The writer of this work has seen the venerable book referred to; it is believed to be the oldest steward's book within the bounds of the Genesee Conference west of the Genesee

River. It is still (1871) in possession of its original keeper at Clarence.

In 1813 Ralph Lanning and Asa Cummins were sent to the Otsego Circuit, Oneida District. Dr. Peck informs us as follows:—

“Mr. Cummins had been upon the circuit in 1803, and his excellent lady had taught the school and lived with her children in the school-house. Of course he was an old acquaintance, but his health was bad, and he was getting advanced in life, and his physical strength was not adequate to the labors of a heavy charge. He held on until 1835, when he left the field of toil for a crown.

“Ralph Lanning was a young man of good talents and unaffected piety. He was a thorough Methodist, and a good disciplinarian. He was always something more than acceptable upon the charges he occupied.”

The Chenango Circuit this year “was favored with the labors of two earnest and laborious preachers—Loring Grant and Elisha Bibbins. This year it was embraced within the Susquehanna District. In the spring of 1814 Luther Peck removed from Middlefield, Otsego County, to Hamilton, Madison County, and settled on a ridge near the Brookfield line, in a somewhat new and secluded neighborhood. There were eight in the family who brought with them certificates of membership. There were no Methodists in the neighborhood, and no regular religious services. Mr. Peck immediately established a prayer-meeting on Sunday morning and Thursday evening. The preachers were next invited to come and preach in the old log-house. They came on without delay, and Mr. Grant organized a society of about a dozen members, embracing a few who lived in other neighborhoods. The people flocked in, and we had crowded congregations and most interesting meetings. Here it was, at the parental fireside, that we formed our earliest acquaintance with our excellent old friends Grant and Bibbins. Here Dr. Dempster made some of his early efforts, and won some souls to Christ; and here ‘the preaching family’ took their first lessons in theology, and made their first efforts in the way of warning sinners to flee from the wrath to come, and here they won their first triumphs in the name of the Lord. The class increased, and ‘Father

Peck's' became a regular appointment, and continued to be so until he left the country.

"In the summer of that conference year a camp-meeting was held for Chenango Circuit near Windsor's, on the hill east of the Unadilla. It was a season of refreshing, and a considerable number were converted to God. The preachers were indefatigable, and the word was attended with the power of the Holy Ghost sent down from heaven.

"John Eastwood was 'captain of the guard,' and a great curiosity he was. He organized his guard into first, second, third, and fourth 'relief,' and called in a voice like thunder for each relief. This he would often do in time of preaching. He was always bustling about, usually bare-headed, with his hair bristling like the quills of an enraged porcupine, and when he spoke it was with authority. He prayed as lustily as he called for the 'relief of the guard.' He was an old revolutionary soldier, and he was now a brave old soldier of Christ. Every thing about him conspired to make him an interesting character.

"There we saw John and Heman Bangs for the first time, and heard them preach. They were then local preachers, and lived not far away.

"In 1813 Marmaduke Pearce was the preacher on Wyoming Circuit. The northern portion of the circuit was constituted a new charge, called Bridgewater, and Wyoming was reduced to a two weeks' circuit with one preacher. Two local preachers from the State of Delaware, Caleb and Robert Kendall, settled in Stoddardsville, sixteen and a half miles east of Wilkesbarre, at the point where the Easton turnpike crosses the Lehigh. Mr. Pearce was requested to establish preaching at this place, which he did, formed a class, and embraced it in the regular plan of the circuit. Gilbert Barnes was converted and joined the class, and from that time was one of the most staid and devoted members of the Church in the circuit. He was for many years a class leader and Sunday-school superintendent in Wilkesbarre, and died there, much respected and beloved by all. Mr. Pearce, as a preacher, possessed talents of a high grade, and commanded an unusual amount of public attention."

The returns of members at the next session of the Confer-

ence tell very favorably respecting the labors of the heroic and faithful men of the old Genesee during 1813-14. Of course they were not all equally efficient, nor did the work progress with the same power, or to the same extent, every-where—the cause met with various reverses—but on the whole the preachers had abundant encouragement to labor on, whatever of reproach or suffering they might be called to endure. Many of the preachers were strong men in all necessary qualifications for their work, and God was evidently with them.

The number reported west of the Genesee River, New Amsterdam, and Caledonia, was 560—an increase over the preceding year of 63. The numbers reported from the territory since embraced within the East Genesee Conference were as follows: Bloomfield, 418; Ontario, 558; Lyons, 755; Seneca, 463; Cayuga, 540; Sodus, 130; Tioga, 276; Newtown, 216. Total, 3,356—an increase of 370. Total membership in the whole Conference, 11,173. Total increase, 664. The Lyons Circuit was numerically the strongest in the Conference. There were no returns from Canada.

Section V. 1814-15.

The Conference met in 1814 at Genoa, Cayuga County, N. Y., July 14. Bishop M'Kendree presided, and Charles Giles was chosen and served as secretary. The first item of business recorded in the Journal was the appointment of James Kelsey, Abner Chase, and Jonathan Huestis, "a committee, under the name of stewards, to transact the temporal business of Conference." At this session Gideon Lanning, Ebenezer Doolittle, Rinaldo M. Evarts, James Gilmore, Joseph Hickox, Elisha Bibbins, and James S. Lent, were admitted into full connection and ordained deacons, and Dan Barnes, Samuel L. Rawleigh, Jonathan Huestis, William Brown, Joseph Kinkaid, James H. Baker, Abner Chase, Benjamin G. Paddock, and Seth Mattison, were elected and ordained elders. John Husselkus, George Thomas, and Luther Bishop, located. John Husselkus resided quite a number of years, during his superannuation and after he located, in the town of Frankfort, Herkimer County, N. Y. William Conable, for many years a Methodist, and who knew him well, being his neighbor, says: "Though his education was limited, yet his preaching was

characterized by an easy flow of language and a winning way. He was a sincere lover of souls, and earnestly sought their salvation. He died in the town where he had long lived. Elder Goodier preached his funeral sermon."

At this Conference several local preachers were promoted to deacons' orders; among them Moses Hull, of the Ontario Circuit, Joel Townsend, of the Lyons Circuit, and Glezen Fillmore, of the New Amsterdam Circuit. A brother recommended from L—— Circuit, on account of "his improper use of ardent spirits, was rejected." Moses Hull was a quaint, blunt man in his speech, but of genuine goodness of heart. The writer knew him in Gainesville more than thirty-five years ago. He died in the town of Leicester, May 1, 1850, in the seventy-ninth year of his age. Brother C. D. Burlingham, who preached his funeral sermon, and who knew him well, said of him in his obituary:—

"He was converted to God in Vershire, Vermont, in 1798, at the age of twenty-seven. His first license to preach was voted by the Quarterly Conference of Ontario Circuit, in Bloomfield, July 9, 1808, and signed James Herron, presiding elder. His license was renewed from year to year, frequently bearing the signature of Rev. Gideon Draper. In ministerial labors Father Hull was abundant; in sowing and reaping the promising fields of evangelical toil he was with emphasis a laborer. He had his regular appointments, which he filled with acceptability and usefulness. He was a man of great zeal in the cause of God, and his labors, especially in former years, were in many instances marked with much success. Doubtless he will have many stars in the crown of his rejoicing."

Joel Townsend was many years a resident of the town of Jerusalem, Yates County, where the writer knew him in 1843-4. He was highly esteemed by the Church and the people generally. He was a very plain man, a decided Methodist, uneducated but sensible, and earnest in prayer, exhortation, and preaching. He died, after a long season of terrible suffering, at the house of his son-in-law, on the old farm in the town where he had so long honored his profession—about the year 1859.

Of Glezen Fillmore it is sufficient to say in this place he

was very popular and useful as a local preacher, at this time eminently worthy of holy orders.

The following items of business will serve to show the spirit of the Conference in relation to the matters involved: "Resolved, That the members of this Conference shall sell no books but those belonging to our Concern. The character of Reuben Farley was examined and it was found that he had joined himself to a Masonic lodge, and in consequence of that, with some other circumstances, it was resolved that his ordination be withheld."

At this session Anning Owen was reported as having died in the month of April "of the prevalent epidemic." The committee appointed to prepare his memoir consisted of Gideon Draper, Jonathan Huestis, and Dan Barnes. They say of him in substance that he was early converted, and first became a member of the Congregational Church; that being dissatisfied with the doctrine and discipline of that Church, he sought and found a new home in the Methodist Episcopal Church; that he soon was called and licensed to preach; was ordained deacon in 1791; joined the traveling connection in 1795, and in 1797 received elders' orders. He was three years in charge of the Susquehanna District, continued in the itinerant ranks some nineteen or twenty years, traveling extensively through the north-western part of the State of New York, and was the first planter of Methodism in many parts of the old Genesee Conference. He was faithful and very successful in the great work of soul saving. "In 1813, in consequence of bodily debility, he received a superannuated relation, in which he remained till he expired at his own house, in the town of Ulysses, Cayuga County, in the State of New York, in the month of April, 1814. . . . His wife, also, about twelve hours after his decease, followed him to the world of spirits. He died in the sixty-third year of his age." He was patient and resigned in his affliction and died in peace. Dr. Peck, in his "Early Methodism," gives us many admirable things concerning the character of "Father Owen," with some thrilling incidents of his life. Thus he opens his sketch of him: "This famous pioneer preacher was the apostle of Methodism in Wyoming. We have seen," alluding to a previous and more particular account, "that he was in the Indian battle in Wyoming, in 1778,

and that he was then for the first time brought to a fixed determination to seek the salvation of his soul. In the memoir of him in the Minutes for 1814, it is said that 'he was a native of the State of New York,' and that 'he experienced the pardoning love of God in the early part of his life, and soon after attached himself to the Congregational Church.' He may have been a member of the Congregational Church from early life for aught we know, but we have received the most reliable proof that in the relation of his Christian experience he always dated his convictions and conversion at the time of the battle.

"Mrs. Garland, of Brooklyn, Pa., says that she heard Father Owen tell his experience in love-feast when he was presiding elder, and it was on this wise: 'When the retreat commenced on the battle-field he thought that he should almost certainly be killed, and should go straight to hell. He began to pray, and determined that, should he be shot, he would fall on his face, and his last breath should be spent in calling upon God for mercy. He secreted himself under a grape-vine on the margin of the river and there he gave his heart to God, and had never taken back the pledge. He found peace to his soul before he left the place, being there several hours.' The story was told with so much feeling that it produced a wonderful effect upon those who were present. Sally Owen, his daughter, jumped and shouted.

"Mrs. Fanny Cary says: 'Once in a love feast Roger Searle spoke. "Ah, Brother Searle," said Father Owen, "we both had like to have gone to hell together from under the grape-vine."' "

"Mr. Owen was a man of an earnest spirit. He labored with all his might. He had a great voice, and he did not spare it. He thundered forth the terrors of the law in such tremendous tones, and prayed with such energy and power, that he was often called 'Bawling Owen.' It was not all voice, however. He was a man of great religious sympathy and of mighty faith. Under his preaching sinners trembled, and sometimes fell to the ground like dead men."

"Father Owen was a zealous, good man, very eccentric, and at times quite eloquent." "Seemed in his element when he was debating the doctrine of unconditional election and reprobation." "A shrewd man, and sometimes quite witty." "A

ready man. It did not take him long to prepare a sermon under almost any circumstances." "Sometimes made chance shots which did great execution." "Had a wonderful command over his feelings." "Convinced he was right, and his purpose once formed, nor men nor devils could turn him aside." "His literary acquirements were small. . . . Yet such a man as Owen could never be at loss for adequate means of communication with the people." "The zeal of Owen was limited only by his ability." "A man of mighty faith and persevering prayer." "Always expected conversions at his quarterly meetings." These, with striking illustrations, are among many descriptive representations of Anning Owen, found in Dr. Peck's book.

"Owen was greatly fond of singing, and sung much himself; not that kind of singing which sacrifices piety and sense to *mere sound*, but spiritual singing, that which makes 'melody in the heart to the Lord.' His voice was strong and flexible, and distinguished for its richness and melody. There was one hymn which more than any other he delighted to sing. It was called the 'Band of Music,' and commences:—

'O, how charming!
O, how charming!'

This hymn he sung at camp-meetings and quarterly-meetings, in love-feasts, prayer-meetings, and class-meetings; he sung it on horseback as he traversed the wilderness in quest of souls, and on the day of his death his last strength was employed in singing

'O, how charming!
O, how charming!'

his voice failed, and an angelic band bore him away to unite in the 'music of heaven.'"

The appointments for 1814-15 were doubtless judiciously made. West of the Genesee River they were: New Amsterdam, James S. Lent; Caledonia, William Brown, Elijah Warren. On the east side of the river, within what is now the East Genesee Conference, they stood thus: Bloomfield, Thomas Wright; Ontario, Elijah King, John Kimberlin; Lyons, William Snow, (still living,) James H. Baker; Seneca, Samuel L. Rawleigh; Crooked Lake, Reuben Farley; Newtown, (now

Elmira city,) Gideon Lanning, William Barlow. These circuits constituted the Genesee District, Gideon Draper, P. E. A new district was formed for this year, called the Chenango, and made up of parts of the Genesee and Susquehanna Districts. William Case was appointed the presiding elder, Charles Giles being placed in his stead on the Oneida District. We see here the process of "cutting up the work" commencing—unavoidable and indispensable, though often complained of, to be sure. Sandy Creek, in the Oneida District, Crooked Lake, in the Genesee, and Onondaga, and Sodus, in the Chenango, were new circuits arranged from old ones, though doubtless embracing classes and societies newly organized. The population all the while increasing, more work must be done on less territory. A view of the work and the workmen, with particular reference to the incumbents of his own district this year, is thus given by Charles Giles in his personal narrative:—

"Our next Annual Conference was held in Genoa, Cayuga County, July 14, 1814. Though in its infancy, this section of the Church, respecting both the ministry and membership, was in a prosperous condition, increasing in numbers and rising in influence and respectability. Fifty-eight preachers composed the Conference; and the territory over which they traveled was divided into four districts, including all the western region from the neighborhood of Schenectady to Lake Erie. Though we found ourselves advancing, still our ministerial strength was altogether unequal to the vast amount of work which was rolling in upon our hands. The wide wilderness was an open field before us, which was then swarming with an active, intelligent generation of mortal beings, having many prejudices and conflicting opinions. The work was truly great, and the laborers comparatively few; but being in the *regular succession*, we formed a courageous band of willing operators, not afraid of muddy roads, large circuits, persecution, wild cats, wolves, or hard times. Indeed, we were accustomed to hardships then which now would frighten many who have tender nerves into a galloping location fever. We labored hard, and endured some tribulation; but, by suffering ourselves, we learned to sympathize with others in their sufferings. We were brethren indeed united in council, and harmonious in action, endeavoring to demolish the strongholds of Satan.

“In a few days the regular Conference business was completed, and the parting hour arrived. The appointments being all made out by the bishop and his council, nothing remained but to hear them pronounced, cheerfully submit to the arrangements, and go to our separate portions of work. Preachers having families generally understood beforehand where their places of destination would be. But the young, unmarried men, whom the bishop called his ‘*light-horsemen*,’ rarely knew, before the appointments were announced, what places they would occupy in the field of labor. Hence conflicting emotions accompanied this closing scene. Our nimble horses, trained to the itinerant revolutions, were all standing there saddled, bearing each a portmanteau and valise, waiting, ready to carry us, with seeming delight, to any point of the compass. As the appointments were read I heard my name pronounced in connection with the charge of Oneida District. Strange emotions, I must confess, were excited in my mind as the announcement reached my ear. But according to my early sacred vows, under which I had been acting all along, I was bound to submit to the dictation of the constituted authorities of the Church, whose matured wisdom I conscientiously acknowledged. But the view I had respecting my own deficiency and skill, together with my limited experience in the governing department of the Church, excited in my mind an apprehension that I could not fill the office with becoming dignity to myself, or to the satisfaction of the religious community where I was appointed. Still I was convinced that it was my only proper course to go forward in the sphere where the Church and the sway of Providence had placed me, and endeavor to do my duty. So I settled the commotions of my mind, fortified myself with renewed resolutions, put my trust in the Lord, and went courageously and joyfully on my way.”

Mr. Giles gives a description of his district, and his estimate of the men by whom the circuits were manned: “It encircled a large tract of country abounding in hills and dales and wild native scenery, embracing the greater part of Otsego and Herkimer Counties on the south and east, extending through Oswego County, along the shore of Lake Ontario, down the River St. Lawrence to Ogdensburgh, including all the Black River region, together with Oneida County. This sketch will

give the reader a bird's-eye view of the extent of my district, over which my duty called me to travel four times in a year to superintend the quarterly meetings. Though unavoidable hardships and weighty trials lay prospectively before me, I was not disheartened; gracious manifestations, invisible to a worldling's eye, supported me. Besides, nature had endowed me with a firm constitution; and my zeal then, in the ministerial cause, triumphed over dangers and difficulties. Congenial friends, in a cold-hearted world, are like stars in the night—like roses in winter, and springs of water in a desert. This consolation I enjoyed in the cheering circle of my ministerial brethren who were appointed to labor with me. They were a happy constellation of spiritual lights, moving in their respective circuits, diffusing the light of truth wherever they went.

“The district included eight circuits, on which were stationed sixteen preachers. James Kelsey was one among the number, a zealous, warm-hearted pioneer, who has since been called away to the pilgrim's rest in Abraham's bosom. Abner Chase was another; a social friend indeed, renowned for goodness, who talked truth into the hearts of the people so pathetically that they could not refrain from weeping. Zenas Jones and Ira Fairbank stood like pillars on my right and left, courageous as lions, persevering and industrious as bees. Chandley Lambert was there, a soldier of the cross, famous for order and Methodistical things, who was so strict, and stood so straightly while administering discipline, that the enemies of strictness said tauntingly, he leaned over backward. Seth Mattison, a shining star in the constellation, with his sympathizing spirit and poetical imagination, ready to pour consolation into my heart. Goodwin Stoddard was also among them, a stanch advocate for the truth, fearless as David, who drove on like Jehu. Nathan B. Dodson was a brother indeed, diligent and watchful, who fed the sheep in the wilderness. Isaac Puffer was there also; plain in style and manner, moving like a telegraph, with much of the Bible in memory, which flowed, with chapter and verse, from his tongue like electricity, producing shocks and commotions among the conflicting creeds. And there was George Gary also, a faithful friend, cautious and deliberate, with a head full of thoughts, and a

tongue to tell them—a youth, though he had traveled and preached several years before. While in company with myself and others, all on our way out to conference, Brother Gary was seated on a large horse, with his flaxen hair flying in the wind. As we were passing some laborers near the road, they, on seeing us, respectfully stopped their operations and gazed, wondering, as the sanctimonious company passed along—knowing that we were Methodist preachers. While looking at us they beheld Brother Gary, our Benjamin, in the midst, attracted by his youthful appearance, which excited the workmen so that one said to the others, ‘They have got the boys along too.’ Being so near them, we haply heard the remark.”

Abner Chase’s recollections of this year are thus happily sketched by him: “Our Conference held its fifth annual session at Genoa, (now Lansing,) in July, 1814, at which Bishop M’Kendree presided, and by whom at this Conference I was ordained an elder and appointed to Utica Circuit, and had for my colleague Zenas Jones, now a superannuated member of the Oneida Conference. We had been preceded on this circuit by Seth Mattison and Jabez Treadwell; the latter was a young man who had been recommended from within the bounds of the New York Conference, and was brought on by Bishop Asbury and admitted into ours.

“Jabez Treadwell was one of the loveliest of men; there was symmetry in his form and beauty in his countenance; his voice was music, and his gestures in public speaking appropriate and graceful. In spirit he was meek and gentle as a lamb, yet full of holy zeal for the glory of God and burning love for the souls of men, and wherever he went he won the hearts of all who loved goodness; and those who did not, were often made to tremble while he described the character of the divine Being, the purity of his law, and the just condemnation of the disobedient. He left many seals of his ministry on the Utica Circuit.

“At the Conference in 1814 he was appointed to a circuit (the Onondaga) which embraced the low and marshy lands on the southern shore of Oneida Lake, where many feared to go on account of the miasma which was generated there. But Treadwell went cheerfully to his work, though many feared it

would prove fatal to his health, if not to his life. He commenced his labors with his usual zeal, and with brightening prospects of usefulness; but was shortly after attacked by the fever which prevailed there, and was soon brought to the grave. But as he had lived, so he died—full of love to God and man, and declaring his assurance that the designs and will of God would be answered in his death, and that he felt fully resigned to whatever God should order. He was a native of the State of Connecticut, where his parents and friends lived at the time of his death; he therefore suffered and died, and was buried among strangers, who, though they did every thing in their power for his comfort and relief, could not fully supply the place of a tender and sympathizing mother and a beloved father. Sometimes, in paroxysms of delirium, he would seem to imagine that his parents and friends were by his bedside, and would address them in the most tender and affectionate manner, as if taking leave of them. Here is another instance of the inscrutable providence of God, that one so young, and giving promise of so much usefulness to the Church and to the world, should be thus cut off in the very morning of manhood. This, also, is another occasion for regret, at least to myself, that our usage, to which I have heretofore referred, is to leave unnoticed in our annual Minutes all such cases where the individual has not been admitted into full connection. Our beloved Brother Mattison, whose love for this young man was like that of Jonathan for David, wrote a short account of his gospel labors and death; but I do not know that that account is now in the hands of any.

“I have stated above that my colleague on Utica Circuit was Zenas Jones; and, perhaps, there were never two men more cordially united upon a circuit than we were. The war raged, and occupied to a great extent the public attention; yet we had many gracious and refreshing seasons in the different Societies, and had some conversions and additions to the Church. We had in the town of Litchfield what was called a union meeting-house, built by Presbyterians, Baptists, and Methodists; but, as is the case in most instances of the kind, instead of a union, it was a contention house. On one occasion we had a love-feast and sacramental season appointed there, and Bishop M’Kendree, passing through that part of the

country, called to spend the Sabbath with us. When Sabbath morning came, a certain man, who claimed to be proprietor in the house, went early in the morning and took one of the doors from the hinges, laid it down upon the floor and sat upon it, to prevent our holding a love-feast in due form. Having learned what was going on, I asked the bishop if he was willing to preach in the grove, which was near by, to which he consented. We, therefore, gave up the love-feast, and, before preaching, held a meeting for prayer and speaking in the grove, having previously posted a man in front of the church-yard to notify the people where the meeting was, and to request all not to go to the church, so that the man had the privilege of sitting upon his door unnoticed by any one, until he was weary and ashamed, when he got up and went home."

William Conable, still living, was present at the meeting to which Mr. Chase refers, and remembers very distinctly the circumstances related. He thinks the man who sat upon the door was a Universalist.

The following, from Dr. Peck's book, not only naturally comes into this section of our history, but it may be interesting to the reader on account of the "*phenomena*" referred to and described, and may also serve to remind him of scenes which have transpired in many places within our bounds, as well as elsewhere, since those early times. Of course, few regard the "jumping spirit" as an essential element of spiritual religion.

"This year the preachers upon Bridgewater Circuit were Elisha Bibbins and Wyatt Chamberlayne. The circuit was large, and the preachers labored earnestly and ably for the good of the people. Hopbottom was famous for the spirituality and zeal of the membership. This was the center of the circuit, and gave tone to the whole. Some of the meetings, to the eye of an outsider, were scenes of confusion. There was much of holy zeal there, but a little mixed up with something like fanaticism. The jumping spirit was often witnessed in Hopbottom Society, and some of the best members, male and female, were occasionally under its influence. When much excited they would commence moving up and down, apparently without effort or a knowledge of what they were doing. The movement was perfectly graceful, and yet evi-

dently unstudied. It was one of the phenomena which attended the great religious excitements of early Methodism."

This year James Gilmore and Israel Cook were appointed to the Canaan Circuit. In "Early Methodism" the following is recorded as a specimen of what is told of Gilmore on that circuit: "A young woman, the daughter of a good Methodist brother, obstinately refused to be converted, or even to kneel in family prayer. He tried in various ways to move her, but all was in vain. 'Well,' said he, 'you are determined to go to hell, and if you will go, then the sooner you go the better.' This rather shocked her; but she was utterly astounded when he prayed in the family to hear him call her name, and tell the Lord how wicked she was, and then ask the Lord, if she would not repent, to kill her and take her out of the way of others whom she was hindering. She got out of his way as soon as prayer was over, and went off in a great state of excitement. She told the story to a young friend, and, fretting and chafing, said she thought as likely as not that the Lord would kill her, adding that if he did she would lay the blame all to Gilmore. The poor girl finally became penitent, and lived and died in the Church."

In 1814 the Broome Circuit, Chenango District, was favored with the labors of G. W. Densmore and J. Chamberlayne, and they enjoyed a year of prosperity, reporting an increase of 175.

On the whole, the Conference year 1814-15 was one of prosperity notwithstanding the war. The increase was perhaps larger than was anticipated. Leaving out the number returned from the Upper Canada District, (1,765,) the number reported at the next session was 12,163, showing a total increase of 990. There was a small increase west of the Genesee River, though it was the region most disturbed by military strife. So the "good fight of faith" went gloriously on.

Section VI. 1815-16.

In 1815 we see the Conference again assembled at Judge Dorsey's, in Lyons. The session commenced on Thursday, June 29th, Bishop M'Kendree presiding, and Charles Giles and Marmaduke Pearce serving as secretaries.

Respecting this session Charles Giles says : " Though many of our fellow-mortals, in the course of the last year, had fallen by death, and some of our dear friends had left the militant Church and gone to the triumphant host above, still our itinerant ranks remained unbroken ; we were not called to mourn this year over a deceased fellow-laborer. All appeared happy to meet each other again. Order and friendship reigned in the Conference, and all seemed anxious to advance the interests of the Church, and the happiness of each other."

At this session of the Conference eight preachers were admitted on trial, and John Thomas, from the Lycoming Circuit, and Benjamin Bidlack, from the Wyoming Circuit, were readmitted. John Dempster, recommended from the Westmoreland Circuit, was not admitted, but the presiding elder had leave to employ him. John Hamilton, Israel Cook, Israel Chamberlayne, Elijah Warren, James Hall, Goodwin Stoddard, Zenas Jones, Nathaniel Reeder, Robert Minshall, Peter Jones, Nathan Dodson, and Daniel Yeoman were admitted into full connection and elected to deacons' orders ; and Elisha King, Palmer Roberts, John Hazzard, Ralph Lanning, John Rhodes, Ira Fairbank, Marmaduke Pearce, Orrin Doolittle, Reuben Farley, Zenas Jones, and Joseph Hickox received elders' orders.

The General Minutes for this year (1815) show seven hundred and four traveling preachers in all the nine Conferences, and sixty-seven locations. Only three, however, fell into the local ranks from the Genesee Conference, namely : John P. Weaver, S. L. Rawleigh, and Thomas Wright. Abraham (or Abram) Dawson and James Gilmore took a superannuated relation.

At this session twelve prominent members of the body were elected delegates to the second delegated General Conference, to convene in the city of Baltimore, May 1, 1816. Their names were, W. Case, H. Ryan, G. Harmon, C. Giles, T. Madden, D. Barnes, J. Kelsey, S. Mattison, A. Chase, I. Puffer, C. Lambert, and G. Gary.

The committee appointed to examine the presiding elders' accounts reported that G. Draper had received as quarterage and expenses, \$160 50 ; W. Case, \$79 96 ; C. Giles, \$180 05 ; G. Harmon, \$98. No report from H. Ryan, Canada.

The Committee on Temporal Economy—*alias* " stewards "—reported collections for Conference claimants from only six

circuits, amounting to \$130 62. From the Book Concern, \$200; Chartered Fund, \$140; and from Bishop Asbury, \$15. Total from all sources, \$485 62.

Conference adjourned Tuesday, July 4, having fixed upon Paris as the place, and July 20, 1816, as the time, for the next session.

Some of the appointments for this year may be noted. Charles Giles was returned to the Oneida District, and Gideon Draper to the Genesee. The incumbency of the other districts was changed, so that George Harmon had charge of the Chenango, Marmaduke Pearce of the Susquehanna, and William Case of the Upper Canada District. This year, also, the Lower Canada District was brought back to the Conference. and Henry Ryan was appointed its presiding elder.

Some of the sub-appointments were: Utica, Benjamin G. Paddock; Paris, Abner Chase; New Amsterdam, Robert Minshall; Caledonia, James H. Harris; Ontario, G. Lanning, W. Barlow, J. Kimberlin; Lyons, Dan Barnes, Elijah Warren; Lebanon, Loring Grant, John Hamilton; Bridgewater, James Hall, Nathan Dodson; Detroit, Joseph Hickox; St. Lawrence, Israel Chamberlayne, John Arnold.

Abner Chase says: "At this Conference (1815) I received my appointment to Paris, (now called Sauquoit,) which was the first station formed within the bounds of what is now called "the three Conferences," and which was one of the oldest societies in Western New York. We had during the year great peace and unity in the Society, except some trifling dissention between political parties, who justified and who condemned the war, which happily was closed during the year, and the proclamation of peace was received with general rejoicing."

Respecting Canada Dr. Stevens ("History of the M. E. Church," vol. iv, page 277) gives us the following: "At the close of the contest in 1815 the Genesee Conference resumed its care of the country. Case was appointed presiding elder of Upper Canada District, Ryan of that of Lower Canada. There were now but nine circuits and twelve preachers. Montreal and Quebec were unsupplied, but the British Conference sent over three missionaries for these stations, and thus was brought on the question of territorial jurisdiction, which subsequently led to no small amount of discussion and negotiation,

but was at last amicably settled with more intimate relations between the two bodies than ever existed before since the organization of the American Church. The war ended with a loss of nearly one half the membership in Canada, the returns of 1815 amounting to but one thousand seven hundred and sixty-five. But Methodism was too vital to suffer long from such a cause. The next year the Minutes show eleven circuits, with sixteen preachers, and two thousand five hundred members. They had yet but eleven churches or 'meeting houses,' all built of wood, except that at Montreal, which was of stone, but small. Freer scope than ever was now given to the denomination in the Canadas."

Respecting the arrangement of the appointments in the Oneida District, and alluding to happy associations and experiences this year, Charles Giles remarks:—

"In arranging the appointments some changes were made on my district: a few were sent to other parts of the work, and others were appointed to fill their places. Among those who came on to Oneida District Joseph Willis was one. He was constituted by nature to endure hardships, and was very persevering in his habits. He had been in his country's service during the Revolutionary War, and near the commencement of the present century his name was enrolled among the gospel pioneers. Being trained in a school of suffering, he was not terrified at the toils and tribulations connected with our itinerant ministry. After putting his hand to the gospel plow he would not look back. . . . Benjamin G. Paddock was another, who was then young and ardent, always ready to preach and to sing, well fitted for the meridian of Utica at that day, in which place he was appointed to labor alone. Elias Bowen came also, and was stationed on Sandy Creek Circuit, which then embraced Watertown. Awhile after I returned from Conference I went to Watertown, and stopped at Brother Potter's dwelling, a home for the servants of God, and there I had Brother Bowen's society, together with the company of Brother William Case, who was stationed in Canada at the time, but had come over to see his friends. There, with that Christian family, we had a delicious visit together. There was nothing to disturb the elements of piety, love, and harmony; still the best of all is untold. When we knelt together around the

throne of grace the holy heavens opened, and salvation came down upon us all, and in our rapturous devotion our kindred spirits flowed together like drops of water. So, with the love of God in our hearts, and with mingled affections for each other, we separated, determined so to live and so to die."

"At this time," Mr. Giles continues, "the march of Methodism, though meek and unpretending, began to attract more general notice. Some looked on our methodical movements with a jealous eye, fearing the consequences should we continue to increase in numbers and influence, and so leaven the community with our peculiar doctrines; while others, equally wise, viewed our religious organization as a blessing, originated by Divine Providence to spread evangelical reformatations through the land. The preachers, who were the agents in these operations, were known to be plain, undesigning men, having one business, pursuing their humble, religious course, and leaving the political schemes of the country to be worked and molded by other minds. It was also obvious to the understanding of discerning men that our system was admirably calculated to enlighten community generally, and especially to carry the Gospel to the poor. To every unbiased mind a conditional salvation, equally free to all men, appeared to be in harmony with the Bible, the character of its Author, and the common sense of mankind. Hence so many under our ministry became charmed with the Gospel when they saw it exhibited in its native glory, adapted to every condition, and, by the bequest of its Author, made the common property of a fallen world. Yes, even at that day Methodism had its friends and admirers, though influence and zeal were arrayed in opposition. Our strict practical rules were framed into an objection against the Church by her opposers; besides, her ministers were styled ignorant and enthusiastical; moreover, the Methodist Church had no regular ministry, consequently it would all crumble down soon and pass away among the things which are unknown. Such plausible insinuations, coming from certain characters, undoubtedly prevented some from uniting with us. Nevertheless we went on in our old-fashioned methodistical way, preaching the truth, and living by rule, and still the people would unite with our societies because their belief agreed with our doctrines."

The following account by Mr. Giles will be found interesting, and properly comes under the date we are now considering:—

“My eldest sister . . . married Mr. J. Blair, and settled in Otsego County, where, through a combination of causes, she lost her health. Though attended by a skillful physician, she continued to decline. Her disease was a vital affection, which carried the symptoms of pulmonary consumption. Her family and friends were apprehensive that she would never regain her health, though, in her enfeebled condition, she was able to walk, and occasionally rode out for exercise.

“An appointment had been made in that country for a camp-meeting, and the time fixed for its commencement was drawing near. Though the place selected for the encampment was more than ten miles distant, still my sister expressed a great anxiety to be present at the meeting; her sickly, debilitated condition was no bar in her way. Her husband and neighbors tried to persuade her to abandon the undertaking, but all in vain—her mind remained fixed to prepare and go. After some hesitation, Brother Blair came to the conclusion that he would indulge her in this pious desire, thinking that it might be the last meeting she would enjoy on earth with her pious acquaintance.

“So at the time appointed, with prayer and reliance on the providence of God, she came to the meeting. Though glad to see her on the ground, I was fearful that she had been too adventurous in coming there with a dangerous disease on her vitals. She, however, appeared cheerful, and attended the devotional exercises, and while in a large prayer circle, through the operation of the divine Spirit, she lost her strength, and was raised up and placed in a chair.

“Being released awhile from my other duties, I went to see the order and movements in the prayer-meeting, and as I approached the crowd I noticed my sister, apparently powerless, as if she were dead, supported in a chair by some female friends, who informed me how she lost her strength. While I stood there, looking upon her death-like countenance, (her eyes being closed,) she spoke out audibly and impressively, saying, ‘Glory to God, I am healed in body and soul!’ It evidently appeared that her soul was in an ecstasy, and I concluded

that, while in this happy state, she had been carried away so far into spiritual life and bliss that she had lost the sensibility of her bodily weakness, and therefore exclaimed, 'I am healed in body and soul!'

"My attention being continually occupied in superintending the meeting I saw her not again until the next morning, and then I expected to find her greatly debilitated, knowing that she had been exerting her strength in an unusual manner while on the camp ground, but I was happily disappointed. In replying to my inquiries, she said, 'I am perfectly well; all the weakness and distress at my vitals is gone.' She continued there during the meeting, and returned home happy and in good health; took the lead and management of her business as she did before her sickness. The remedy was so effectual that the disease never returned upon her again. But the simple story of her cure was too miraculous and mysterious for her physician and neighbors to believe; still the evidence of the fact before their eyes was so clear that they could not doubt."

During this Conference year—Sunday, March 31, 1816—an event occurred of deeply affecting interest to all Methodist communities, namely, the death of the venerable Bishop Asbury. This father of the American Methodist ministry, and chief shepherd of the Church under Christ, "preached from fifteen to eighteen thousand sermons, presided at more than two hundred Conferences, traveled on this continent from one hundred to one hundred and fifty thousand miles, and perhaps ordained more ministers than any other man ever did."

Many admirable things are admirably said of Francis Asbury in M'Clintock and Strong's *Cyclopedia* :—

"His personal history is almost the history of the growth of Methodism in his time. His Journals (three vols., 8vo.) contain a wonderful record of apostolic zeal and fidelity, of a spirit of self-sacrifice rivaling that of the saints and martyrs of the early Church, of an industry which no toils could weary, of a patience which no privations could exhaust. He remained unmarried through life, that he might not be hindered in his work. His salary was sixty-four dollars a year. His horses and carriages were given by his friends, all donations of money from whom he assigned to his fellow-sufferers and fellow-la-

borers. At one of the early western Conferences, where the assembled itinerants presented painful evidences of want, he parted with his watch, his coat, and his shirts for them. He was asked by a friend to lend him fifty pounds. 'He might as well have asked me for Peru,' wrote the bishop. 'I showed him all the money I had in the world, about twelve dollars, and gave him five.' In spite of his defective education, he acquired a tolerable knowledge of Greek and Hebrew; but his wisdom was far greater than his learning. As early as 1785 he laid the foundation of the first Methodist college, and some time after he formed a plan for dividing the whole country into districts, with a classical academy in each. As a preacher, he was clear, earnest, pungent, and often powerfully eloquent. The monument of his organizing and administrative talent may be seen in the discipline and organization of the Methodist Church, which grew under his hands during his life-time from a feeble band of four preachers and three hundred and sixteen members to nearly seven hundred itinerants, two thousand local preachers, and over two hundred and fourteen thousand members. Within the compass of every year the borderers of Canada and the planters of Mississippi looked for the coming of this primitive bishop, and were not disappointed. His travels averaged six thousand miles a year, and this not in a splendid carriage, over smooth roads; not with the ease and speed of the railway, but often through pathless forests and untraveled wildernesses; among the swamps of the South and the prairies of the West; amid the heats of the Carolinas and the snows of New England. There grew up under his hands an entire Church, with fearless preachers and untrained members; but he governed the multitude as he had done the handful, with a gentle charity and an unflinching firmness. In diligent activity no apostle, no missionary, no warrior ever surpassed him. He rivaled Melancthon and Luther in boldness. He combined the enthusiasm of Xavier with the far-reaching foresight and keen discrimination of Wesley. With a mind untrained in the schools, he yet seemed to seize upon truth by intuition; and though men might vanquish him in logic, they could not deny his conclusions. His unremitting labors exhausted a constitution originally frail; yet, with the old martyr spirit, he continued to travel and to preach, even

when he was so weak that he had to be carried from the couch to the pulpit."

"In Church History Francis Asbury deserves to be classed with the greatest propagators of Christianity in ancient or modern times; and when the secular history of America comes to be faithfully written his name will be handed down to posterity as having contributed, in no small degree, to the progress of civilization in the United States."

One month from the date of the death of Asbury the General Conference assembled in Baltimore. Charles Giles, one of the Genesee delegates, thus remarks of the occasion: "Though we were pleasantly situated in a noted city, surrounded with social friends, who had warm hearts and liberal hands, still our spirits were sad; a gloomy vacancy attended the Conference. Bishop Asbury was not there. That venerable pioneer of Methodism in America, who had been all along a Moses amid the tribes of our Israel, going in and out before us, was absent; he had long occupied a position peculiar and alone, by which all the preachers held the filial relation of sons. To that distinguished, holy man the eye of the Church had been long directed, in prosperity and in troubles, for wisdom and counsel. He was a moving, ruling oracle, whom we had been accustomed to see in the chair of our Conferences, and on whose sanctimonious countenance each eye had rested with delight, while every ear waited to catch the impressive words which fell from his lips." . . . "The delegates in Conference assembled, being desirous to show some formal respect to the memory of their deceased leader and bishop, directed, in accordance with the earnest wishes of his numerous mourning friends in Baltimore, that his remains should be removed to that city, and a vault made ready for their reception under the church in Eutaw-street. According to this order of Conference, certain deputed friends, accompanying a hearse," —A. Chase says, "John W. Bond, the bishop's traveling companion, was commissioned by the Conference to superintend the removal" . . . "went to the distant sepulcher, and brought the bishop's remains into the city, where, on a day appointed, pursuant to arrangement, the formal obsequies were performed. The municipal officers, the clergy, and citizens, without distinction, were invited to unite with the members of the Gen-

eral Conference in the mournful and solemn procession. The affecting occasion excited the public mind, and aroused the feelings of thousands to come and sympathize with us. The scene connected with that memorable day was truly imposing; the whole city appeared to be in motion. I was informed that the procession was a mile in length, besides the multitudes accompanying us along the walks. While moving slowly forward we had time for melancholy musings, thinking that those hands which were placed on our heads when we were consecrated to the ministerial office were then cold and motionless in the coffin, and those lips which pronounced the impressive words of the ceremony were then sealed up by the paralyzing touch of death. Affecting scene!—there the whole Methodist Episcopal Church in North America, in her representative character, was following her lamented bishop to the tomb. When we came in view of the church where the vault was prepared it was filled with a waiting audience, and the spacious yard was crowded also, through which a passage was opened for the procession to pass into the vault, where in a few minutes the coffin, with its honored contents, was placed, and left to rest in silence and solitude. Immediately after Bishop M'Kendree entered the desk of the church, and delivered a solemn discourse adapted to the occasion."

The summer of 1816 has ever since been styled, with emphasis, "*the cold summer.*" Referring to this Abner Chase says: "On returning from the General Conference to my charge at Paris, I endeavored to improve the providence by impressing the minds of the people with a sense of their entire dependence upon God, and that he could easily deprive them, not only of their comforts, but even of the necessaries of life. Many became seriously impressed, and great solemnity appeared to rest upon the congregation generally; and some of the members were greatly quickened, and began to look with earnest expectation for a revival.

"I had also been encouraged by a dream, which I had previously to my appointment to this station, to look for something good to be accomplished. I do not give the dream as having the authority of revelation, nor do I think that much confidence should be placed in dreams in general; yet I think God may, and does, even at this day, sometimes make impres-

sions in this way upon the minds of men to serve particular purposes. And this, I believe, has been the opinion of some great and good men of the present century. Great care should, however, be taken that we may not be led by dreams contrary to what God has revealed in the Scriptures. The dream to which I have alluded was on this wise: When on my way to the Conference at Lyons, from which I received my appointment to this station, I called for entertainment for the night at a small house which was denominated a tavern, near where Waterloo now stands, for we had no Methodists in that section at the time, at least I knew of none. During the night I dreamed that I was at the Conference, and heard my appointment read out for Paris. When this announcement was made I felt very deeply, knowing there were difficulties and discouragements to be encountered. I left the Conference room, as I thought, and retired to a grove near by, and fell upon my knees and besought God for help. While thus engaged in prayer I heard a voice saying, in a very audible and distinct manner, 'Go on and do your duty, and you shall not labor in vain.' I paused, and inquiringly asked what I should see as the result of my labors. But all the answer I received was in the same words, and in the same audible manner: 'Go on and do your duty, and you shall not labor in vain.'

"In all the discouragements of the former part of this year's labor, this dream, and especially those impressive words, were present to my mind; and when I saw the seriousness which rested upon the congregation, as above described, and the increasing spirit of prayer among the members of the Church, I was greatly encouraged. The first convert who came out and publicly acknowledged what God had done for his soul was a young gentleman whose name was Cyrenus Wilbor, who had a respectable standing in community, and who became very active and useful in the work which followed. This young man subsequently resided at Alexandria, in Genesee County. Whether he holds on his way, and continues to be useful in the Church, I am not advised. This revival was more like a gentle and continued rain than like an overwhelming flood. Convictions were multiplied and deepened, and one after another of the respectable part of the community came for-

ward and proclaimed the mercy of God to their souls, or in tears requested an interest in the prayers of the Church."

The above "recollections" of 1815, it may be remembered, were written about the year 1845, and that year we were stationed on the Wales and Varrysburgh Circuit, then so called; and at Johnsonsburgh, one of the appointments in that circuit, resided the same Cyrenus Wilbor, whose happy conversion is described above, and whose residence was one of our most pleasant circuit homes. And we recollect that he was then "holding on his way," and making himself "useful" as an official member of the Church. His wife also, one of the noblest of Christian women and mothers, was most truly and worthily filling her proper position, and it is no ordinary honor that they were the parents of Revs. A. D. and C. C. Wilbor, of the Genesee Conference, and of the excellent Mrs. Briggs, of Elma, Erie County, N. Y. Both the parents years since joined the Church triumphant.

In the year 1815 Israel Chamberlayne was sent to the St. Lawrence Circuit, having, according to the Minutes, John Arnold for a colleague. According to the same document Nathaniel Reeder was appointed to the Ottawa Circuit. Both charges were in the Lower Canada District. Rev. John Carroll, in his valuable work entitled "Case and His Contemporaries," referring to these appointments, says: "How the matter was managed, and how it passed with St. Lawrence and Ottawa Circuits as well, will appear from the following letter to the author, written by one of the parties concerned, the now venerable and Rev. Dr. Israel Chamberlayne:" "The writer, then in his twentieth year, and the third of his itinerancy, was placed in charge of the St. Lawrence Circuit. At his first quarterly meeting, Brother Henry Ryan gave him a letter of introduction and authority to proceed to Montreal and take charge of our Society in that place, the pastorate being vacant at that time. His further instructions were that, as soon as Montreal should be otherwise provided for, he should proceed to, and take charge of, the Ottawa Circuit, in place of the then incumbent, the Rev. Nathaniel Reeder.

"His provisional pastorate in the city proved transient. After about one month his successor appeared in the person

of the Rev. Daniel Bromley, of Vermont, then a local elder, though previously an itinerant.

“Ottawa was a two-weeks’ circuit. A journey up the river of that name of forty miles brought the writer within its nearer limits, where the two young preachers met and parted. This was then distinguished as the ‘Lower Seignory!’ At the opposite extremity of the charge was the ‘Upper Seignory,’ with a space of unorganized territory between.” Mr. Carroll makes a little correction as to the “unorganized territory.”

“In this strange country, and among otherwise utter strangers, the boy-preacher was thankful to find himself, for the second time, under the presiding eldership of the brotherly, fatherly, and truly apostolic Case. Gracious revivals followed his quarterly visitations at each of the Seignories. That at the Lower Seignory became extended, and the fruits of it remain to this day.

“Where the city of Ottawa now is, or near it, (opposite,) there was in the spring of 1816 a small village known as Hull. With no land road from below, it could only be reached by water, a distance of forty miles. Represented as all but destitute of Christian ministration, the author of these reminiscences decided to reconnoiter and report. It was now June, and the Ottawa, now narrowed and more rapid, then expanded into dark, eddying bays, was gloomy and dreadful. And this the rather, as it was overhung and shaded by the primeval wood. The voyageur in the stern, with his saddle-bags in the bow of the borrowed ‘dug-out,’ had paddled but fifteen miles of the forty, when, not in vigorous health, the sight of a cabin on the first headland was hailed as a thankful relief from what had become all but a forlorn hope. “He had scarcely hauled his canoe ashore and entered into a short questioning with the inmates of the hut, when lo! a fleet of the Hudson Bay Company’s boats! To speak of a change of *modus procedandi* were superfluous. The boats, six in number, were birchen, and each of six tons capacity. But the romantic incident was a night in the woods. The boats are unloaded and hauled ashore; the camp-fires have extemporized the pea-soup; pipes have been smoked all around, when just as the *parle vous*, with their single *protégé*, were sinking

to repose, canopied only by the trees, it began to rain. *Presto*, a boat brought from the river is transversely stowed, Yankee and all; all are dry, and sleep well till daylight sees them leading for the 'carrying place,' an *alias* for the author's destination, which was gained in season to assemble the settlement for an evening sermon. It was listened to by some, who never heard one before, with avidity and tears. As the return was without incident, it is passed without remark.

"These recollections, which refer to the month of June, as they also relate to the closing weeks of the writer's first year in Canada, must here be ended. The second year can only be attempted at another and under less unfavorable circumstances.

I. CHAMBERLAYNE.

"LYNDONVILLE, ORLEANS CO., N. Y."

The results of the labors of this Conference year were encouraging. In the Genesee District, lying on both sides of the Genesee River, there was an increase in the membership of nearly four hundred, and the net increase in the whole Conference was about thirteen hundred.

Section VII. 1816-17.

July 17, 1816, Conference met for its seventh session in Paris, Bishop M'Kendree in the chair, and Charles Giles and William Barlow secretaries. There was a revival in progress at the time, as has already been seen, and the pastor, Abner Chase, says that the Conference session tended to deepen and extend the work. "On the Sabbath which was embraced in the session of the Conference, Bishop M'Kendree preached us a sermon which, I doubt not, is remembered by many to the present time. The multitude assembled on the occasion was very great; the entire church—the old Sauquoit meeting-house—was given up to the female part of the assembly, and even then, perhaps not one half of that class were able to get in. A staging was prepared, reaching through one of the windows of the church, the sash being removed, so that the bishop could stand within or without the house, as he might choose to vary his position; and seats were prepared on the north side of the house, where the bishop stood, but not suffi-

cient to accommodate more, perhaps, than one fourth of the assembly. The greater part, therefore, were obliged to stand, or lose the opportunity to hear. The bishop took his stand; but the current of air was so strong through the window, and his asthmatic affection was so severe, that he hesitated to commence. After standing a short time he called me to him and said, 'I think I cannot succeed in an attempt to speak here.' I told him if he thought he could not preach there we would clear his way to the pulpit, and those who could not hear must bear their disappointment. He paused again for a moment, and then stooping down toward me, as I stood upon the floor, said, with a smile peculiar to himself, 'I will try it here in the name of the Lord.' That expression and that smile are as vividly before my mind now as though it were but yesterday. He commenced and gave out a hymn; after this was sung he knelt upon the staging, and while at prayer his voice became more and more clear and strong. He arose and gave out his text, 1 Cor. i, 22-24; 'For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' He proceeded for a few minutes, and was evidently rising above all his embarrassments, and exclaimed, 'Thanks be to God, the shackles are all off, there is no trammeling here now!' I can only say, What a sermon! and what a power attended it!

"There were present to hear this sermon several ministers of different denominations besides our own, and when the services were closed there was an inquiry among them, one of another, what they thought of the sermon. 'Why,' said one of them, 'Dr. — cannot hold a candle to him.'"

At this session the Conference received a class of thirteen on trial, on the whole, as time has shown, a grand accession to the itinerant ranks; certainly some of them have ranked high among the ablest and best of the connection: Daniel Shepardson, John Dempster, Abraham Lippett, Joshua Beebe, Alpheus Davis, Joseph M'Creery, George Peck, Isaac Grant, William Jones, Ebenezer Fairchild, John W. Ryan, Thomas M'Gee, George Ferguson.

At this session Wyatt Chamberlin, John Griffin, James Hazen, Elias Bowen, William Cameron, and William Barlow were admitted into full connection and elected and ordained deacons; James Gilmore, Elisha Bibbins, Ebenezer Doolittle, Gideon Lanning, Rinaldo M. Everts, and James S. Lent were elected and ordained elders; James H. Baker, Reuben Farley, John Hazzard, Truman Gillett, and James S. Lent located, and Asa Cummings, Thomas Whitehead, Abraham Dawson, James Gilmore, and Nathan B. Dodson were superannuated. The local preachers elected to deacons' orders were M. Pearsons, James Taylor, Stephen Lamphire, Bela Wills, John Lynden, and John Kellogg. The last named, of excellent standing, the writer knew in Friendship, N. Y.

There was nothing out of the common order in the proceedings of this session. Conference adjourned July 22, having resolved to meet the next year at Elizabethtown, Upper Canada.

As to the appointments for this year there were, as usual, numerous changes. On the Genesee District the stations were as follows:—

Jonathan Huestis, presiding elder; New Amsterdam, James H. Harris, William Jones; Caledonia, Robert Minshall, Thomas M'Gee; Bloomfield, Gideon Draper, Peter Baker; Ontario, William Barlow, John Byam; Lyons, Gideon Lanning, Elijah King; Crooked Lake, Ralph Lanning, Orrin Doolittle; Seneca, William Snow, Ebenezer Fairchild; Newtown, Palmer Roberts; Eden, James Hull; Ridgeway, Daniel Shepardson.

It will be noticed that this list shows four circuits west of the Genesee River, the two new ones being the Eden and Ridgeway. These four embraced the territory of the present Genesee Conference, and the Genesee District as a whole embraced nearly the extent of both the Genesee Conferences.

Respecting the work assigned him and the progress of the cause during the year, Abner Chase says: "At this Conference I was reappointed to Paris, and the work of God in the awakening and conversion of souls went gloriously on during the whole of the following conference year. Many particular instances of the power of divine grace might be given. I shall not attempt, however, to detail the individual experience of any, but only state a few cases as they stand connected with other circumstances which I judge worthy of notice. There were two

brothers of the name of Smith who had recently become citizens of that town, and who sustained a fair and respectable character. Both of these men became subjects of the revival, and shortly after they had united with the Church a gentleman called on me, while I was laboring under a severe attack of quinsy, who was an entire stranger, and commenced a conversation on the subject of Dr. Clarke's Commentary, and wished to know whether I thought the doctor was in sentiment what was called a Trinitarian; to which I answered in the affirmative. This seemed greatly to displease him, as he made some ungentlemanly remarks in reply. I, however, was not in a situation to converse much, and, therefore, attempted to waive the subject. But he continued his remarks, and asked me if I held the views which I had ascribed to Dr. Clarke, to which I again answered in the affirmative, upon which he started from his seat, and laying hold upon the tongs which were standing by the fireplace, he raised them over my head in the most threatening attitude, and held them there for some time. My family were greatly alarmed, but I expostulated with him in few words, and desired him to put down the tongs and be calm, and let me know the cause of his being so much excited. He by degrees became more cool, and ultimately let out the secret. He was a Unitarian preacher on whose ministry the two brothers Smith had attended previously to their removal to Paris, and he charged me with having influenced them to embrace the Trinitarian doctrine, which he held to be false. Before he left he acknowledged his rudeness, and stated that he was an Englishman and had often preached in the Church which was built for the celebrated John Bunyan. When he left me I advised him if he wished to contend for the Unitarian doctrine by all means to use some better argument in its support than the tongs.

“The Christian names of these two brothers Smith were Seth and Nathaniel; the former was the father of Professor A. W. Smith of the Wesleyan University. He finished his earthly course in peace July 7, 1826, witnessing to the last the power and grace of the divine Saviour. See his memoir, written by the Rev. Z. Paddock, in the ninth volume of the “Methodist Magazine.” I may also mention as fruits of this revival the Rev. Z. Paddock, of the Oneida Conference, the wife of

the Rev. E. Bowen of the same, and the wife of Rev. M. Tooker of the Genesee, who, with many others I could name, have done honor to themselves and to the Church."

The following from the pen of Charles Giles, presiding elder of the Oneida District, will show clearly the state of the temperance question at and about the time we are now considering:—

"Intemperance, which was every-where prevalent at that day, was a great hinderance to the reception and triumph of the Gospel. Though a ruinous and disgraceful evil to drink stimulating liquors habitually, still it had been a practice of long standing, and was authorized by fashion and custom in every class in community. So under the influence of perverted views and habits the world went on encouraging the evil without stopping to consider the fatal consequences. Though our Church bound her members by a practical rule to abstain from the use of ardent spirits as a drink, nevertheless, the ruling custom in every-day business being to pass the intoxicating cup from hand to hand, the members of our communion were unavoidably exposed to the tempting evil, and as a natural consequence intemperate habits crept into our societies, which caused some promising members to lose their piety and standing among us.

"In that day the views entertained by the public mind respecting the use of alcoholic drinks made it inglorious work for a minister of the Gospel to speak against the common tipping practice in a public discourse. Nevertheless, my vows to God, together with the dictates of my conscience, would not excuse me from performing the unpopular task. Therefore I improved the opportunity, when addressing large assemblies, to portray the alarming evil of intemperance, and also brought out the thundering moral law to bear against the ungodly practice.

"While superintending a camp-meeting on Otsego Circuit, my spirit was moved within me, seeing the wickedness of the land. The hateful genius of intemperance appeared couching in obvious places on the environs of the encampment, grinning at us as we passed along. On the Sabbath, when my turn came to preach, I appeared before the multitude with my brow set against wickedness—alcoholic wickedness in particu-

lar. Being authorized by my text to bring arguments against the prevailing sin of intemperance, I had no mercy to show to the evil in any of its branches. I shook the rod of truth over the distillery, the rum-shop, and the intoxicating fluid as it ran down the drunkard's neck. It was plain, pointed work ; every sentence went like a bullet to the mark. Knowing that truth and reason were on my side, I was not anxious about the judgment of men. While standing in the presence of God, proclaiming his solemn truth, I was far above the scorn of the impious world.

“ Soon after the discourse was ended I learned that there was a man on the camp ground who owned a distillery ; and only a few weeks before, in a revival of religion, he was numbered among the converts, but had not united with the Church. During the discourse the preachers and some others heard my pointed remarks with much anxiety and trembling on account of the converted distiller, fearing the attack I made on his whisky business would destroy his religion, and hence the Church would lose him forever—his talents and influence having awakened much interest in his favor. Immediately after the exercise was closed the preachers and other friends gathered around him in a pious panic, anxious to heal his wounds, and comfort his afflicted mind. Among other things they said, ‘ Brother Giles did not mean you personally ; he does not know you, nor what business you are engaged in.’ All very true ; they hoped that he would not be disturbed by the discourse. The distiller stood and heard them calmly and attentively for a few minutes, and then in this manner replied : ‘ Brethren, what do you mean ? If that man has preached the truth, I am glad that I was present to hear it,’ etc. The gentleman appeared to be a sincere Christian, anxious to know the whole truth, and determined to do his duty as it was revealed to him.

“ The brethren who manifested so much anxiety over this young convert were temperance men themselves. They were only afraid that the tremendously strong meat I carved for the assembly at that time would destroy him, being only a babe in religion. But when they saw that he would live through the operation they were very glad, and, indeed, we were all glad. And the distiller afterward showed to all around how

religiously glad he was. Influenced by the power of truth and holy feelings, he returned home from the meeting and never run his distillery another day; nor did he sell it to any one to work mischief in the neighborhood; but he let it go down—yes, Brother Badger let his distillery rot down. I saw it afterward in a harmless pile of ruins, and rejoiced to see it in that condition. The pious brother joined the Methodist Church soon afterward, in whose communion he remained a useful and distinguished member till the day of his death.”

The following from Mr. Giles, originally published in “The Methodist Magazine,” and bearing date Utica, August 2, 1817, will be found to possess historical interest and value :

“The preachers have labored faithfully and zealously, and their united efforts have been crowned with unusual success, which the following particular occurrences will show: In September last we held a camp-meeting at Litchfield Circuit. The season being cold and rainy, rendered our situation in the tented wilderness very unpleasant; but these gloomy circumstances did not impede the work of grace; both preachers and people were zealously affected in the good cause from day to day. At the close of the meeting about one hundred souls were found who professed to know that their sins were forgiven. Indeed, all our camp-meetings have been attended with glorious consequences; hundreds are now rejoicing that they ever saw those consecrated groves where they were awakened to see their vileness, and where they first felt the renovating power of grace. In the revivals on Black River Circuit the preachers have added three hundred members to the Church this year; and it is worthy of notice, that one of the subjects, who has a place among them, is a young man both deaf and dumb, who had a very remarkable view of the glory of heaven and the misery of hell, which he communicated to me and to others by certain expressive signs. He appeared very happy, and devoted to God. Another subject of this work was a man who had been a long time in despair; for several years he had wholly neglected his temporal concerns; but in the revival his bands were broken, and his soul released from sin and Satan. On a memorable evening succeeding a quarterly meeting on Westmoreland Circuit twenty-

three souls were brought into the kingdom of grace. To God be all the glory !

“ At a certain time, on Otsego Circuit, an effort was made to illustrate and enforce this text : ‘ As he reasoned of righteousness, temperance, and a judgment to come, Felix trembled.’ The assembly was large and very attentive, and, while the discourse was coming to a close, there was a wonderful move among them : the Spirit of God was evidently working on the hearts of the people. After the exercise was closed, as we were descending the pulpit stairs I saw an aged man coming toward the altar with an anxious appearance. As I moved toward him he grasped my hand, and earnestly inquired, ‘ Is there any mercy for such a sinner as I am ? ’ I pointed to the Bible which lay on the desk, and assured him that it contained many promises for sinners. Then, with greater earnestness, he seized my hand with both of his, and said, ‘ Is it possible that such an old sinner can find mercy ! ’ I continued to show him that God would save all who came to him through Jesus Christ. This moving event caused many in the congregation to wait. The aged penitent stood there in a state of bodily and mental agitation till he was requested to kneel at the altar. Then the congregation was invited to the opening of a season of prayer in behalf of the subject at the altar. The exercise commenced immediately, and while our prayers were being offered for the aged sinner others felt the same convincing influence of the Holy Spirit, and began to cry for mercy likewise : soon the mingled voices of prayer and lamentation filled the house. The scene was truly affecting. While some lay helpless under the overpowering operations of the Holy Spirit, others stood weeping around them—parents and children, husbands and wives, were mingled in the scene : they were mourning and rejoicing, singing and shouting ; but, fortunately, there was no confusion in the house ; no one was there to oppose. Jehovah reigned and wrought, and all was right, and all was good.

“ From the time of the commencement of this work, which was about three o’clock in the afternoon, there was no cessation till eleven o’clock that night. Eight souls were converted ; still some went away sorrowing under the burden of their sins. Soon after they came into the kingdom of grace

rejoicing. Some who were converted that day were triflers in the morning. How wonderful are the works of God!"

The author of the above further stated that one thousand members were added to the Church in his district that year, but, owing to numerous removals to the western country, the Minutes would show "an increase of only seven hundred and forty."

Some time during the conference year 1816-17 the writer's parents, William Conable and his wife Sabra R., some four years previously converted, joined the Methodist Episcopal Church at the old "Boston school-house," in the town of Frankfort, Litchfield Circuit, Oneida District. Isaac Puffer and James Hazen were the preachers on the circuit that year. At the age of upward of fourscore years both father and mother departed in peace. Having lived well, so they died.

This year also ("March 18") the now venerable Hiram May, of our Conference, was converted at a love-feast on Litchfield Hill, Herkimer County, under the labors of Isaac Puffer, who gave him his first license to exhort.

From Dr. Peck's book for this year the reader may gather the following:—

"Broome Circuit. Elisha Bibbins and George Peck are the preachers this year." The doctor says: "This was our first year in the itinerancy, and was to us a most interesting period, though a year of some unforeseen trials.

"Mr. Bibbins was deeply devoted, and applied himself to his work with great earnestness and industry, and some souls were converted and added to the Church; but great havoc was made in one of the best societies by the agency of two fanatical preachers, who called themselves Christians, by the names of John Taylor and David Foot. The Society referred to was the one at Page's, five miles above Binghamton, on the Chenango.

"Taylor and Foot professed to have a special mission to break down the old rotten Churches, and build up a new pure Church of Christ. They explained the book of the Revelation, which they professed fully to understand, declaimed against articles of faith, creeds, and disciplines, and bawled Union! union! They vociferated, ranted, jumped, and danced. They first made an impression upon several enthusiastic females, who had great

prominence in the Society; then upon several weak-minded men; and finally produced almost universal distraction among our people. The Society was mostly composed of persons not well read in theology, and not well informed on general subjects, and who seemed to be peculiarly exposed to that particular kind of influence which was brought to bear upon them. Some immediately quit the Church as a sink of iniquity; some hesitated until they lost their enjoyment and their moral power; some became discouraged, and others removed; so that it was but a few years before the class was broken up and the appointment abandoned.

“The seceders were ruined. Some of them went to the Shakers, some to infidelity, and others back to the world. Taylor and Foot ran into one excess after another until they reached the ordinary terminus of heresy and fanaticism, an utter abandonment of the restraints of religion and virtue. They became objects of loathing and popular indignation, and finally, having done all the mischief possible, they absconded. Their footprints, however, still remain.

“We have followed this terrible demonstration of heresy and fanaticism through a few years subsequent to the one under immediate review, as we have learned the history of events within the last few years, that the moral of the movement may be seen. Those ‘Christians’ were such a scourge on the Church and whole region round about as we hope never to see inflicted again. The whole affair was an instructive lesson to us. It was then new and strange to see persons who had stood high in the confidence of the Church, for whom the preachers had labored with great self-denial, and who had made many strong professions that they loved and revered the instruments of their conversion, so blinded and befooled as to forsake the counsels of their pastors and follow a couple of madmen.

“There were some most excellent official members on the circuit. Dr. Grant, of Smithville, was an old Methodist, a man of great good sense, and deeply pious. He was the friend of the traveling preachers, and his counsel was always wise and safe. He was a local preacher and a sound theologian. Larnard Livermore was a local preacher of considerable talents, and a man of great influence in his neighborhood.

Samuel Guernsey and Ely Osbon were the leading stewards; they were men of means, and of large hearts and generous impulses. Moses Dyer and Isaac Turner were young married men, and young Methodists, but men of good character, stable, true to the Church, frank and free.

“Nathaniel Lewis, a local deacon, was rough as a mountain crag, but deeply pious. He could read his Bible, and fathom the human heart, particularly its developments among backwoodsmen. He was fearless, shrewd, and often witty. His labors were incessant and widely extended. Rev. E. Goodell says: ‘Obtaining information of a place where there had been no religious worship, some distance from his place of residence, he visited the place. He went from house to house inviting the people to come out to meeting. He took for his text, “Ye uncircumcised in heart and ear, ye do always resist the Holy Ghost.” Many were pricked in the heart, a great revival followed, and seventy souls, who were happily converted to God, dated their conviction from that sermon.’ . . . Joe Smith, the Mormon prophet, married a niece of Mr. Lewis. After the story of the golden Bible and the miracle-working spectacles had come out, Joe undertook to make a convert of ‘Uncle Nat.’ The old gentleman heard his tale with due gravity, and then proceeded: ‘Joseph, can any body else translate strange languages by the help of them spectacles?’

“‘O yes!’ was the answer.

“‘Well now,’ said Mr. Lewis, ‘I’ve got Clarke’s “Commentary,” and it contains a great many strange languages; now, if you will let me try the spectacles, and if by looking through them I can translate these strange tongues into English, then I will be one of your disciples.’

“This was a poser, and the only way Joe had to escape from ‘Uncle Nat’s’ net was to get away and run.

“Among the women who exerted a good influence and enjoyed the confidence of the Church we place at the head ‘Mother Grant,’ the wife of Dr. Grant, before mentioned, and mother of Isaac and Loring Grant, two of our old traveling preachers, the latter at the time of this writing still living, and one of our contributors, [since deceased.] Mrs. Grant was a woman of great faith, a most devoted Christian, a true-hearted Methodist, and a great exhorter. The common idea

was that she could preach if she had only been disposed to try. The venerable couple lived united and happy, as like Zechariah and Elizabeth as could well be imagined, to very advanced age, when they went home in triumph."

Broome Circuit "embraced twenty-eight regular appointments, and in meeting them we were required to ride over two hundred miles. We traveled around once in four weeks, and preached on an average seven sermons a week. This was probably a fair specimen of circuit work at this period."

On the Canaan Circuit this year Israel Cook was the preacher, "and William Brandon assistant; the first a good little man, the second a shrewd old Irishman, who had once been returned on the Minutes expelled, but was permitted to try his hand again as a supply."

"There was a camp-meeting in September of this year on the land of Edward Paine, in Hopbottom, Bridgewater Circuit, which we attended. This was 'the cold summer,' and it was a season of scarcity and gloom. Frost had destroyed the crops in this part of the country, and the prospects of living appeared dull and doubtful. The nights and mornings were cold, and there scarcely seemed to be enough of the fire of the Holy Ghost in the souls of the people to counteract the chill of the atmosphere. Mr. Pearce, the presiding elder, preached a powerful sermon on the evidences of Christianity from the words of Nicodemus: 'We know that thou art a teacher come from God.' A few souls were converted, and some Christians quickened."

This year Alvin Torrey, under the direction of the presiding elder, commenced his itinerant career. His account, taken from his autobiography, will be found interesting: "When brought into the full light and liberty of the Gospel of Christ, I soon found I was in my greatest element when engaged in the Lord's work of persuading men to be Christians, and in preparing myself to be useful in the Church and to the world.

"I had strong impressions of mind, from the time I began to give my heart to God, that I must preach; but I kept these impressions to myself until interrogated by Rev. Loring Grant, preacher in charge of the Lebanon Circuit, on which I resided. I had been called upon to pray and exhort in the public assemblies, and the Quarterly Conference had voted me a

license to exhort without my asking for it. I was conscious I should have to preach, but how I could ever start out as a traveling preacher, under my embarrassed circumstances, was something I could not then know. My father had died suddenly, and through the dishonesty of one he had confided in as an old friend had lost all his property. My mother, with four children who were too young to support themselves, was thus left to the care of myself and a younger brother. But he being from home, at school, during the winter, and working through the summer, the care of the family devolved upon me, until Brother Loring Grant, preacher in charge of the circuit on which I lived, called upon me on his way from Conference and said, 'Brother Alvin, are you ready to mount your horse and enter the itinerant field?' I said to him, 'I *have* no horse.' 'Well,' said he, '*I* have a horse, saddle, bridle, and portmanteau which I will let you have, and you can pay me when you get able.'

"I laid the matter before my mother; she said she did not know how she could keep the children together and get along without me; 'but,' said she, 'I must not oppose nor discourage you in what seems to be your duty to God and to the Church. The Lord will provide. Go, and my prayers shall ascend to heaven for your success.'

"Accordingly, having made every necessary preparation for leaving, I bade farewell to my weeping mother, sisters, and youngest brother—who was but four years of age—mounted my horse, and set my face for the west. After getting fairly off, and alone on my horse, I gave vent to my feelings in tears. I lifted up my heart in prayer to Him who I believed had called me to the work of the ministry that he would help and bless me, and give me favor in the sight of the people with whom I was to labor. After traveling sixty miles I reached Cortlandville, where the first quarterly meeting was held for Cayuga Circuit. I was warmly received by brother and sister Grant; and George Harmon, the presiding elder for Cayuga (Chenango) District, greeted me with a fatherly tenderness. I was directed to take the appointments of the circuit, and go to work as the junior preacher. I had only received an exhorter's license, and, of course, the official board of the circuit, after some months' trial, were to deter-

mine whether I was competent to be a traveling preacher or not.

“None but God knew what trials and sore conflicts I had with the powers of darkness during my first year’s labor; but the Lord gave me favor in the sight of the people. Brother and Sister Grant were like a tender father and mother to me during the whole year; and Brother Kimberlin, who was supernumerary on the circuit, also treated me with great kindness, and encouraged me to go on in the great work I had entered upon. During this conference year the Lord gave me the most satisfactory evidence that I was doing the work he had made me for. On one public occasion, while I was preaching, the power of God fell upon the people, and before we closed our exercises several were powerfully converted to God. O what sweet and heavenly seasons I enjoyed with the good people of old Cayuga Circuit! The remembrance of those days revives me now in my declining years, amid suffering and poverty. . . . I remained on the circuit until Brother Grant returned from the Conference, which held its session at Elizabethtown, Upper Canada, where I was admitted on trial and appointed to Scipio Circuit, which lay directly north of the one I was now leaving.”

The Conference year 1816–17, with all its toils, travels, trials, and triumphs, rolled away. The numerous quarterly meetings, camp-meetings, and other meetings, ordinary and extraordinary, with all the pulpit and pastoral labors of the self-denying, untiring, and heroic ministers and preachers, traveling and local, and the earnest, indispensable co-operation of the official and private membership, were signally owned and blessed of God, and the cause of Methodism, of “Christianity in earnest,” was greatly strengthened. The blessed results of the gospel efforts of the year, as shown in the reports at the next conference session, were most encouraging. Methodism must have materially advanced on the west side of the Genesee River, as the Minutes show an increase in the membership of upward of five hundred; while in the entire Genesee District there was a net increase of some six hundred and sixty-three, and in the whole Conference of upward of two thousand seven hundred.

It is worthy of remark that there were extensive pastorates

in those days, *numerically* as well as geographically considered. There were many circuits with from five to nine hundred members, generally under the care of two preachers. Of course the most that the preachers could do was to perform the requisite travel and fill their regular appointments. The meetings were not frequently "*protracted*," but the regular services did tell mightily in the awakening and reformation of the people. The demonstrations of opposition, sometimes from sources whence it was least apprehended, were often violent; but quenchless was the zeal and undying the ardor and courage of the itinerant champions of a free and full salvation, and glorious were their victories. The quarterly meetings were generally very numerously attended, and occasions of wonderful spiritual power. There were few regular houses of worship in those times, but often in inconvenient and uncomfortable places and positions the word was preached in a manner worthy of the grandest pulpit, and heard with earnest and joyful attention and interest. In private log dwellings, in barns, and in the groves, "God's first temples," sermons, textual and theological expositions, practical inculcations, earnest exhortations, and frequent thrilling and overwhelming appeals, were, with the accompanying operations of the Holy Spirit, made effectual in the enlightenment, conversion, and sanctification of souls.

Section VIII. 1817-18.

Pursuant to adjournment, the Conference met for its eighth session at Elizabethtown, Upper Canada, July 21, 1817, Bishop Enoch George, elected at the previous General Conference, taking the chair. We must suppose that the session was opened with appropriate religious services, though the Journal does not say so. Charles Giles was chosen secretary, and William Barlow assistant.

The proceedings were recorded in a neat, close, old-fashioned style of penmanship.

Dr. Stevens says for this session and respecting the work in Canada: "In 1817 the Genessee Conference, many of whose preachers were curious to see their foreign territory, held its session at Elizabethtown, Canada. About eighty of them assembled there, including twenty-two Canadian itinerants.

Enoch George presided, and the occasion was a jubilee to the Church in the wilderness. There was daily and powerful preaching, and a great revival was kindled. It was estimated that one hundred souls were awakened at the session, and a flame of religious excitement spread out among the circuits, so that an increase of one thousand four hundred members the ensuing year was attributed to this first Canadian Conference. The Gospel was now preached in every English settlement of Upper Canada, for Methodism, besides its itinerants traveling immense circuits, had a large corps of local preachers and exhorters, who were kept incessantly at work. Meanwhile the British Conference continued to send out Wesleyan missionaries. There were nine of them in the country in 1818, who extended their labors even to Toronto and the Bay of Quinte, and thus further complicated the question of ecclesiastical jurisdiction. Correspondence between the American bishops and the Wesleyan Missionary Committee, London, followed; the relations of the two Churches were cordial, but unsettled in respect to Canada, and could not be adjusted till the next General Conference, when Emory was dispatched to England for the purpose."

In relation to this session Abner Chase says: "This being soon after the close of the war, I had feelings which I cannot describe while viewing the battle ground at Sackett's Harbor, together with the implements of war and destruction which were deposited there both on land and on shipboard. . . . This being the first time I had ever overstepped the bounds of the United States, the interference of custom-house officers and other usages which I witnessed were very unpleasant to me. However, we found the Methodists in Canada possessing the same spirit as at home, and the Conference was well entertained by a simple-hearted people, who received us with open arms. While the Conference was in session we had a blessed work of revival, and quite a number experienced a change of heart before its close."

In the "Pioneer" the author says: "At this Conference Bishop George preached; and I wish I could give the reader his sermon with all its beauty, power, and eloquence; but it is beyond my reach. Near the close, as he was bringing the strong points of his discourse together that their united

strength might impress the assembly effectually, he produced a climax the most sublime and thrilling that I ever heard. He ascended from thought to thought in his towering theme, like an eagle soaring and wending up the distant sky. I heard with admiration, and almost trembled to see him rising to such fearful eminence. Several times I imagined that he could go no higher, but he would suddenly disappoint me. At the very point where expectation fixed his return he seemed to inhale new fire, and soared away on the wing of thought again; then higher, and higher still, till it seemed that his inspiration would become his chariot, and, by the grasp he held on the enchained assembly, would take us all away to the third heaven. Some of the hearers appeared motionless as statues, absorbed in thought and charmed with the grand ideal scene before them, while strong emotions were rolling in waves through the excited congregation; and as the man of God was about to descend from his lofty elevation, thrilling shrieks burst out from the awakened crowd in the gallery. Immediately some of the preachers who were acquainted there pressed through the multitude to conduct these sighing penitents down to the altar, and soon they were seen weeping and trembling, and urging their way along to the consecrated spot, where a prayer-meeting was immediately opened, and ardent supplications offered up to heaven in their behalf. The time was well-improved, and it was a season of great power and glory. Some, I believe, found the great salvation before the exercise was closed. It is believed that more than one hundred souls were awakened during the session of that Conference."

Respecting the state of the Church in Canada about the period we are now considering, and Conference action in relation thereto, Dr. Peck makes the following comprehensive statements:—

"During the war the British Conference had been addressed by some of the loyal Methodists in Canada and requested to send them preachers. That Conference had listened to the application so far as to send missionaries to Kingston and York, and to some other principal points. Upon the conclusion of peace between the two countries the English missionaries had made a party and continued to keep their posts, and the natural consequence was collision between the two classes

of Methodists. The American preachers labored under the disadvantage of not being able to perform the marriage ceremony, and of lying under a weight of prejudice as aliens. These circumstances naturally led to a desire on the part of the Canadian Methodists to have an independent existence as a Church that they might enjoy the privileges of other dissenting bodies, and be recognized by the laws, and under them possess the rights and privileges of a body of Christians composed of the subjects of the British crown and enjoy its protection. The Conference was memorialized upon this subject this year, and a committee [consisting of William Case, Henry Ryan, George Harmon, Charles Giles, M. Pearce, Jonathan Huestis, Thomas Madden, A. Prindle, and William Brown] was appointed to respond to the memorialists, who reported 'an address to the members of the connection in Canada, also an address to several persons who had petitioned the Conference for a separate establishment, which were severally canvassed and adopted.'

At this Conference Alvin Torrey, John Tooke, John B. Alverson, Amos Perry, Caleb Swazy, James Jackson, Paul Stowel, and Ezra Adams were admitted on trial in the traveling connection, and James H. Harris, Joshua Rogers, John Arnold, and Peter Baker were admitted into full connection and ordained deacons. William Brown was admitted into full connection and located. The Journal shows, though the Minutes do not, that Isaac B. Smith was "voted into full connection, and located." Israel Cook, Israel Chamberlayne, Elijah Warren, Goodwin Stoddard, James Hall, Nathaniel Reeder, Robert Minshall, David Youman, Nathan B. Dodson, Peter Jones, and David Culp were elected to elders' orders, and all but Israel Cook, R. Minshall, and N. B. Dodson were ordained. Five were voted superannuated, namely, N. B. Dodson, Thomas Whitehead, Asa Cummins, G. Stoddard, and R. Minshall. Besides William Brown, Gideon Draper located. In the Journal we see mentioned "the Asbury Mite Society," and it was voted "that the Asbury Mite Society be carried into execution immediately throughout the Conference," and J. Kelsey and Benjamin G. Paddock were appointed to draft a subscription for the Mite Society, and cause the same to be printed and distributed among the circuits.

The finances of the Conference were not in the most desirable state. Omitting the "bishop's charge," the claims and deficiencies amounted to \$2,595 71. Received from all sources only \$673 43, leaving the Conference "insolvent" in the sum of \$1,922 28.

Conference adjourned June 26, having voted to hold its next session at Lansing, in earlier times called Genoa, July 16, 1818.

The arrangement of the work for this year was the same as for the preceding as to the districts and their respective elders. The fifty-three circuits were divided into six districts—the Oneida, Chenango, Genesee, Susquehanna, and the Canadas. The elders official were the men for the times: Giles, Harmon, Huestis, Pearce, Ryan, and Case. Gideon Lanning, now the oldest member of Conference living, was that year sent to the Detroit Mission, Upper Canada District, and Israel Chamberlayne was appointed to Bellville, Lower Canada. In the Genesee District Canandaigua was a new charge, Benjamin G. Paddock, preacher. West of the river the appointments were: Caledonia, William Jones, R. Aylsworth; Ridgeway, Daniel Shepardson; Clarence, Alpheus Davis, J. Hamilton; Eden, James Hall.

For the year 1817-18 the "Pioneer" recorded: "Brother Dempster, who was admitted into our itinerant ranks the preceding Conference, was, according to my wishes, appointed to labor this year in Sauquoit Station, where I held my residence. This young man, in the year 1812, came to a camp-meeting on Herkimer Circuit unconverted, and probably not much concerned about his soul's salvation. He was a stranger among strangers; but I noticed the youth in the former part of the meeting at different times. He appeared quite sedate and reserved, marking attentively the movements on the ground. His views and feelings, however, at that time were unknown to me." Mr. Giles makes further statements respecting this case, and although we are carried back several years, yet it may not be improper to quote them here: "At the time of this camp-meeting, Luther Bishop and William B. Lacey were on Herkimer Circuit together. Mr. Lacey was a talented man, and had been useful in the Church as a popular preacher; but, unfortunately, every body did not please him,

and he did not please every body, and, as a natural consequence, there arose some jealousies and heart-burnings, which probably had an unhappy influence on his aspiring mind. Besides, our low salaries gave him the horrors, and the old-fashioned methodistical measures had lost their power to please. So he became dissatisfied, and formed a resolution to leave us and seek another home, though the Methodist Episcopal Church had been his spiritual foster-mother.

“Mr. Lacey had been on the circuit but a few weeks before the commencement of the camp-meeting; during that time he had been growing more and more uneasy, till at length his resolution gained the settled point to leave us there at the meeting. So, according to his purpose, on a certain day I saw him crossing the ground toward the public gate, actually leaving the consecrated place; aye, leaving the whole Methodist Church also. As he came near me, with an air of coolness and independence he looked up and surveyed the clouds from the east around to the west, and said with a pleasant, meaning tone, ‘There are some indications of rain, and I think you will all do well to decamp.’ He then went on his way, and soon his movements carried him from our view, away from our leafy temple, and away from the fostering arm of the Church.

“After Mr. Lacey was gone the devotional exercises progressed with life and activity, as if we had suffered no loss. We were truly happy and at home in our encampment. The Lord controlled the wind and clouds, so that we suffered no harm from the elements. The preachers proclaimed the Gospel with zeal and power, and the pious people prayed and sung anthems of praise in the resounding forest. The power of God was visible in its operation among the people; some wandering souls were reclaimed, and other miracles of grace were performed. Yes, I have the pleasure to state that John Dempster was converted there; and, by that happy occurrence, the Church gained another star to occupy the place in the bright constellation of sacred lights. So, after all, we were greatly comforted, for we had fortunately gained more at the camp-meeting than we had lost. We, therefore, left the sacred ground rejoicing in our prosperity, richly compensated for all our toil and care.”

At this Conference Abner Chase was appointed to the Otsego Circuit, where he was again permitted to witness the displays of divine power and grace in the salvation of many souls. He recollects that upon that circuit he found Josiah Keyes, "who was then but a lad, and gave him his first license to exhort, who afterward became so famous as a preacher, and died while he was presiding elder on Cayuga District, so universally lamented." And he further states that "at a place called Fly Creek, a few miles west of Cooperstown, there was a little church, or meeting-house, which was built or formerly occupied by Episcopalians, but was at the time . . . mostly occupied by Methodists. In the month of December of that year we held a quarterly meeting in this little church. There had been something of a move among the people of the neighborhood for a few weeks preceding, and several young persons had professed . . . a change of heart. When the quarterly meeting commenced, therefore, the people seemed prepared to avail themselves of its privileges. Through the entire meeting, from its commencement, there was a heavenly influence resting upon the congregation. But Sabbath evening was the great and memorable time. The presiding elder, C. Giles, remained with us, and was much in the spirit of the work. At about the usual hour for closing the meeting, while some were relating what God had done for them, an old man by the name of Shepard, who, as he afterward stated, had felt deeply for several days, but had not divulged his feelings to any one, inquired of a lad who had spoken of the mercy of God to him if he thought there could be any mercy for such an old sinner as he was. It seemed that he made inquiry of the boy because he was near him, and because he had not confidence to speak to any one else. The lad was rather taken by surprise, and did not answer immediately, but another person did, assuring the old man that there was mercy for him, and that he might find it then and there. Upon which the old man fell upon his knees, and many of us bowed with him, and while we were interceding for him God spoke peace to his soul, and he arose and testified it to the congregation. This produced a powerful effect upon many. At the same time there arose a severe storm of lightning, thunder, and rain, attended or succeeded by a storm of snow. The thunder storm at this season

of the year added to the solemnity of the meeting, so that all idea of closing it was given up for the present, and cries and tears, and prayers and praise, were mingled together without intermission for several hours; some having no disposition to leave the house on account of the storm, while many more were induced to stay because of the interest they took in the meeting. Before the next morning dawned many souls in that house were delivered from the guilt of sin, and made to rejoice in God their Saviour. Of this number was Martin Marvin, now a member of the Oneida Conference.

“There lived at this time, in a little village called Milford, situated a few miles below Cooperstown, on the Susquehanna River, a Major Badger, a man who had enjoyed literary advantages above most of his neighbors, and whose mind was stored with general knowledge by reading and observation. But he was an unbeliever in revealed religion, and openly professed and advocated deism. He held at this time the first office in town, and his influence was great. During the winter of 1817-18 some business had led him to attend the session of the Legislature in Albany for several weeks. During his absence his wife had attended a Methodist meeting in a neighborhood at some distance from home, a privilege she could not enjoy with the knowledge and consent of her husband, and at this meeting she had become awakened, and had sought the Lord in secret, and found a sense of forgiveness of sin. But this, for the time being, she kept to herself, and when her husband returned she hesitated to mention what the Lord had done for her soul, fearing his opposition.

“In an adjoining town lived a man by the name of Marvin, the father of Martin Marvin, of the Oneida Conference, whom I have mentioned before. Badger and Marvin had formerly been intimately acquainted, but the latter having some time before this embraced religion, their intimacy had been interrupted. But it happened soon after Badger returned from Albany that some business brought them together. After their business was accomplished, Marvin inquired of Badger if he ever attended Methodist meetings. ‘No,’ said Badger, ‘you know I do not believe in such things, and why should I go?’ Said Marvin, “There will be preaching in such a place, on such an evening, which is but two or three miles from you

house, and I ask you as a friend to go, and at least for once hear a sermon.' Badger gave him no promise to attend, but on going home he asked his wife if she wished to go to a Methodist meeting. She was so astonished and overcome, as she afterward stated, on hearing her husband make this inquiry, that for some time she could give no answer. But after recovering herself a little she replied, 'Why, do you wish to go?' 'I do not know that I do,' said he, 'but Marvin has been pressing me to go and hear a Methodist preacher at T.'s next Wednesday evening.' 'Well,' said she, 'if you wish to go I will accompany you.' He replied, 'Well, then, we will make our calculations to go.'

"She afterward told me that she could with difficulty suppress her feelings until she could retire to her room, when she poured forth her gratitude to God for this unexpected event, that she was likely to have the privilege to attend a Methodist meeting with the consent of her husband. The evening arrived, and Badger and his wife repaired to the meeting. The preacher was entirely ignorant of the circumstances above narrated, but felt, in a rather unusual degree, the importance of his work, and endeavored to describe the wretched state of man by nature, his need of the mercy of God, and how that mercy could be exercised through Christ, and only through him.

"When the meeting was closed the major came forward and introduced himself to the preacher before all the congregation, by giving his name and the place of his residence; and added, 'If you have heard any thing of Milford village, you have probably heard that Methodist preachers have been abused there,' alluding to the case of Ebenezer White, who once attempted to preach in Milford and was abused by a mob. 'But,' continued he, 'I wish you to come and preach in Milford, and if you will consent, I pledge myself that you shall be well used.' The preacher informed him that on such an evening he could be there, and if an appointment was given out he would, with the leave of Providence, fulfill it. The major assured him the appointment would be made, and requested the preacher to come to his house, and consider it his home while he remained in the place. This was assented to, and so they parted. When the day arrived the preacher came

in the afternoon to Milford, and received a hearty welcome to the major's house, who soon brought forward his Bible, and commenced stating his deistical objections, and pointing out what he thought to be inconsistencies and contradictions in it, though in a calm and gentlemanly manner. In this manner the afternoon passed, and the hour for meeting having arrived, the congregation assembled in a large school-house, with a swinging partition in the center, which was raised, and the house filled to overflowing. The season was solemn and impressive, and all seemed to listen with deep attention. When the services were closed the major called the attention of the congregation, and said he wished to know if they desired the preaching to be continued, and called on those who were in favor to arise. The whole congregation were at once upon their feet, and an appointment was accordingly left for four weeks from that evening. After returning to the major's the subject of the Bible and revealed religion was resumed and continued to a late hour. When the preacher came from his room, at an early hour in the morning, the major met him, saying, 'I have had a fire, and have been waiting for you for some time.' The Scriptures were still the subject of conversation, until the preacher perceived that the major was evidently deeply wrought upon by the Spirit of the Lord. He, therefore, thought it best to leave him for the present to his own reflections, and immediately started for his next appointment, without dropping the least hint that he had discovered the major's agitation.

"On the day next preceding that on which the appointment was to be again met at Milford the major went to meet the preacher at an appointment a few miles distant, and on coming into the house where the preacher had put up, he took him by the hands and, bathed in tears, exclaimed, 'I find myself a wretched sinner, undone, without the mercy of God!' After a little conversation they walked together to the school-house, where the meeting was to be held. The text was taken from Phil. i, 29: 'For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' While explaining the former part of this privilege, given us in behalf, or through Christ, the major found power by faith to lay hold upon the promises of God in Christ; the bands were broken,

and his soul exulted in the joy of pardoned sin. The major stayed for class-meeting, and this being the nearest society to Milford, he offered himself as a probationer for membership before he left the house, and his name was enrolled among them. At the earnest solicitation of the major the preacher accompanied him home that night—and what a scene! Then, for the first time, the husband and wife unfolded to each other their views and feelings on the all important subject of religion. The neighbors were called in, and praise and prayer, and sighs and tears, were mingled together. The next evening the school-house could not contain the congregation which assembled, and the Presbyterian meeting-house was obtained, and many that evening felt that the word of the Lord was quick and powerful.

“To give the particulars of the revival which followed in Milford would fill many sheets; but I will only add a Society was raised, embracing the heads of many of the first families in the place. Among these was Major Eddy, the father of the Rev. L. A. Eddy, of the Oneida Conference. Major Badger exemplified religion in life for a number of years, and left the world full of a glorious hope of a blessed immortality.”

For this ecclesiastical year Alvin Torry, just admitted on probation in the Conference, and appointed to the Scipio Circuit, gives the following account:—

“This year (1817) I found I was to be associated with Brother Zenas Jones for my colleague. He was a good man, and a spiritual preacher. After having an interview with him, and receiving a plan of the circuit, I found it was as large as the one I had just left. It embraced Scipio, Cayuga, Mentz, Elbridge, Jordan, Manlius, Onondaga, Owasco, Otisco, Auburn, Skaneateles, and Spafford.

“Through all these towns we traveled, and preached in every neighborhood and village where the people would give attention. It was a four weeks’ circuit, and all we could do in the preaching line was to give each congregation one sermon once in two weeks; and this required us to preach almost every day in the week, twice or thrice on the Sabbath, and long rides between. Thus we had plenty of work in preaching, visiting, and praying with the people, and in attend-

ing to revival meetings, which were very common in those days of Methodism.

“In the town of Spafford we had several week-day appointments in private houses, school-houses, and barns. At one of these appointments, in a barn on what was called Spafford Side-Hill, was a small congregation, for as yet we had not got the attention of the people turned much to the great interest of the soul.

“I had preached to them but two or three times in my turn round the circuit before the Lord favored us with a glorious revival. It commenced one afternoon while I was trying to preach to the people assembled in a barn. I gave out my text, and when about half through with my discourse there appeared at the door a young woman of some seventeen years. As she was entering the barn to take her seat with the people who were now listening to the word preached she stopped suddenly and began to weep. The word of truth had taken fast hold of her heart, and in a moment or two, while she was yet standing in the door, the Lord converted her soul. She shouted aloud, and passed from the south door through the congregation to the north door to lay hold of her father, who was sitting near the door. When he saw her coming toward him with a quick step and shouting ‘glory’ his first thoughts were to run, for he made no profession of religion; but before he had time to leave his seat she had fast hold of him, and was exhorting him to give his heart to Christ.

“This was like the shock of an earthquake among the people, and the power of God was manifested to save lost and perishing sinners.

“The father and mother of this young woman, and several of her brothers and sisters, were converted to God, and this was the beginning of Methodism in Spafford.

“Another glorious revival began in the town of Marcellus, in the vicinity of David Holmes’s. David Holmes was a local preacher in our Church, his wife was a woman of a powerful mind and a devoted Christian. They have given to the Methodist Church two or three strong and able ministers of the New Testament. From this revival was raised up one of the most noble bands of young men and women that I have ever known, and who can tell the amount of good that during the

past forty years has grown out of this revival! When I beat up for volunteers at the commencement of the reformation in Brother Holmes's barn Brother Stephen Cobb was the first to give in his name for membership. He has not only been a successful minister for many years, but two of his sons are able and successful itinerants in our Church.

"During this year I was invited to preach at Skaneateles Village. I was obliged to preach on a week-day evening. The word of truth took effect, and we soon organized a Society. This, on the whole, was a good year."

In another place Rev. Brother Torrey records: "During this conference year I had an impression of mind that I must visit a certain village of people from house to house and talk and pray with them. I followed out the impression, and when about half through my work visiting and praying with the people a gentleman of the village said to me, 'Will you preach to us this evening?' I said, 'Yes, if you have a house the people can be convened in.' He said he would open their new school-house. He did so, and when evening came the people came rallying to the place to see who the crazy fellow was who had been crying, 'Repent, and believe on the Lord Jesus Christ and be saved.' I gave out my text, 'Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.' The word took effect, salvation came to the people, and in a few months a good Society was raised up, which has remained to this day. The above mentioned village is Dryden, Cortland County."

It seems that in this instance "impressions" were safely and successfully followed.

This year Elias Bowen was reappointed to the Wyoming Circuit, Susquehanna District. At the close of the year Dr. Peck says: "A camp-meeting was held on the road running from the village of Wyoming to Northumberland, on land then occupied by a man by the name of Amey, now owned by Samuel Darland. The number of tents was not large, but the meeting was crowned with a blessing. The word preached took effect, and a goodly number of sinners were awakened and converted to God.

"A company of young people from Forty Fort had a tent on the ground, and, for persons who made no pretensions to relig-

ion, were unusually interested in the exercises. At the close of the meeting it was evident that the Spirit of God was at work in their hearts. Not being sufficiently humbled to come out and seek religion openly, and yet feeling so deeply awakened as to resolve upon a change of life in some form, the leading spirit in the circle fixed her plan to escape from the campground early on the morning of the close without exposing herself to the observation of the multitude, and to seek religion at home. The Myers' tent was early taken down, and every thing was in readiness to lead the procession of wagons and carriages down the mountain into the settlement. Betsey was so deeply wounded that she lost her power of self-control and wept bitterly. In passing through the deep ravine called Carpenter's Notch she sobbed and cried aloud. As the carriage moved out of the dense shade and entered the outskirts of the valley settlement her cries became so loud that they were heard by those who were next in the train. The carriage paused, and on the invitation of a female friend, a daughter of Colonel Denison, Betsey Myers alighted from the wagon and fell upon her knees in the shade of a clump of oak and pine shrubs by the side of the road, crying, 'God have mercy upon me, a poor wicked sinner!' The way was soon blocked up. The whole train was arrested, and the attention of all was attracted to a little group of young ladies by the way-side weeping and praying. The preachers came along, and they found agreeable work on their hands there on their way from the encampment. Other penitents joined the group, and then the voice of prayer, earnest prayer, ascended to heaven. It was not long before shouts of victory and songs of praise varied the exercises, and now here was the rare scene of a miniature camp-meeting by the way-side.

"The attention of the neighborhood was attracted, and people came to the spot to see what was the matter, who there sought and found salvation. For several hours the scenes of the camp-meeting altar were witnessed in that apparently chance collection of people on the highway. Cries of penitents were succeeded by shouts of deliverance, until some ten or a dozen were happily converted to God. Hundreds and thousands of times since that interesting morning has 'the little camp-meeting' been alluded to in love-feasts and other social meet-

ings. The Betsey Myers of the way-side meeting is now 'Mrs. Locke,' of Kingston, who is always in her place at the church.

"The fame of the appendix to the camp-meeting spread far and wide, and a gracious religious influence was felt throughout the charge. The cause was in good hands. The Rev. George Lane, who had rendered good service at the camp-meeting and had been present and deeply interested at the way-side meeting, took charge of the work while the preachers were at Conference. He was then a local preacher and resided in Wilkesbarre. 'Father Bidlack' and 'Brother Lane' did the preaching, while Darius Williams managed the prayer-meetings. Influential families became interested in the revival and were identified with the Methodist cause, portions of them becoming members of the Methodist Episcopal Church. Mr. Lane took the names of those who wished to join the Society and reported them to the preachers after Conference."

"This year James Hall was on Eden Circuit, [Genesee District,] and visited Buffalo and Black Rock. He formed a class of eight or nine at the former place, and four at the latter. The people at the Rock had raised a subscription of \$60 for him, and requested him to return. This was, doubtless, a liberal subscription for the time and place, but Mr. Hall did not wish to return."

Cortland Circuit, Chenango District, for 1817-18, and the work within its bounds, are thus represented by Dr. Peck in his "Early Methodism :"—

"Elisha Bibbins and George Peck were the preachers. The following is the description of the circuit: Cazenovia Village; B. Williams's, two miles south of Cazenovia; Togg Flats, three miles east; John Bailey's, west of 'the Gulf'; Allen Smith's, Fabius; Norton's; Wilson's, on the hill west of Keeney's Settlement; Keeney's Settlement; Keeler's, Truxton; De Ruyter Village; Burdick's, on the hill south-east of Keeler's; Truxton Hill, Miner's; Albright's, on the turnpike east of Cortland; Cowles's, M'Grawville; Greenman's; Captain Anderson's; Rev. William Cameron's; Abram Mead's; Wier's; John Campbell's; Cincinnati; Deacon Punderson's, or Squire Stratton's, Brackel Creek; Fairchild's, or Brewer's; Charles Jones's; Julius Hitchcock's, Lebanon Hill; Nathan Bailey's; D. Prout's; J. Sales's; Salisbury's; Brown's. The last five appointments east of Cazenovia.

“This was a laborious circuit, and withal not very rich ; but there were souls to be saved, and many were converted during the year. There was a considerable increase in the spirituality of the members, Mr. Bibbins labored with untiring zeal and great acceptability. The junior preacher had an attack of inflammation of the lungs, and lost three months.

“The courts had been removed from Cazenovia to Morrisville, and the vacated court-house was for sale. Elder John Peck, a Baptist preacher, occupied it as a preaching place, and seemed unwilling that the Methodists should have the privilege of using it at all, although it was the property of the county. A quarterly meeting was appointed in the village, and we went to Elder Peck and requested him to give the ground to us for one Sabbath, but did not succeed. The answer was short and decisive ; ‘My appointment has been there for years and cannot be changed.’

“There was a vacated distillery a little east of the main corners, in the side-hill. The floor of the second story was about on a level with the ground next to the street. Negotiations were entered into with the owner, and in a few hours the two preachers, with Benajah Williams, then a local preacher, and some others, with their coats off, were hauling lumber, and fitting up the place. Rough boards were laid down for a floor, seats were constructed of slabs, and a joiner’s work bench was prepared for a stand.

“On Saturday every thing was in readiness, and our presiding elder, Rev. George Harmon, preached us an encouraging discourse at eleven o’clock A. M. At the prayer-meeting in the afternoon we had a good time. In the love-feast on Sabbath morning a shower of blessings fell upon us.

“At eleven o’clock Elder Harmon addressed a crowded congregation of seven or eight hundred, and came out in his very best style, laying heavy blows on several of ‘the five points of Calvinism.’ The discourse was a very effective one, and produced happy results. Our being driven into the old distillery won us the sympathy of the public, and brought in many hearers who probably would not otherwise have attended the meeting.

“Mr. Cameron the preceding year had formed a small class in the village, consisting mostly of young people. They were

zealous and united. Several others united with the class before the first quarterly meeting. John Rowland, his wife and two daughters, Grace and Hannah; Eunice Parsons, subsequently extensively known as the devoted 'Sister Cobb,' whom we had the honor of receiving into Society; Stephen Dodge and his sister; Luany Martin, Dolly Coelwell, with a few others whom we cannot now name, together with some half a dozen who lived out of the village, composed the Methodist Episcopal Church of Cazenovia in 1817. Mr. Rowland owned the old grist-mill on the outlet, and was a man of some means; the remainder of the class were poor, a majority of them single persons.

"The project of purchasing the old court-house for a place of meeting was conversed about, and finally carried into effect. The property was to be sold on a given day, and our men had by some means ascertained that the Baptists intended to buy it, and expected to get it at about their own price. Several of the most able Methodists on the north part of the circuit were consulted, and manifested a deep interest in the undertaking. A bond was drawn and signed by John Rowland, Benajah Williams, Isaac Parsons, Joseph Keeler, Martin Keeler, and, we believe, Father Andrews, of Keeney's Settlement. Upon consultation it was feared that the Baptist brethren's bid would go beyond ours, and another bond was drawn for a larger sum, and that was \$1,810. The signers of the first bond were scattered more than a dozen miles apart, and somebody had to take the bond of the higher denomination to the men who were called 'the trustees,' and procure their signatures. We undertook the business, and rode one fearfully cold day from Cazenovia to Truxton to procure the signatures of the Keelers.

"When the sale came off our agent bid the amount of the first bond. The Baptist brethren were indignant, and demanded of him what he wanted of the house?

"'For a Methodist church,' was the answer.

"'You can't pay for it,' was the response.

"'That's my business,' he rejoined.

"'Well, you can't have it,' said the Baptist, and bid up. The Methodist bid the amount of the largest bond, and reached beyond the instructions of his competitors.

“‘They can’t pay; they are good for nothing,’ roared the Baptist. The Methodist brother produced his bond.

“‘That is as good security as I want,’ answered the commissioner. The transaction was closed, and the Methodists took immediate possession of the house.

“We commenced occupying the house early in the spring of 1818. The junior preacher was slow in recovering from his illness, and so soon as he became able to preach once a week he occupied the old court-house every Sabbath morning. The congregation increased until we had a respectable gathering of quiet and willing hearers. This was the commencement of regular Sabbath preaching in Cazenovia Village. The old court-room was an awkward place to preach in, but was a decided improvement on the former arrangements for the accommodation of preaching. We had previously shifted about between different private houses and the old school-house, according to circumstances.

“The Baptists and Presbyterians were strong and influential in Madison County, and it was not uncommon for them to shut the school-houses against the Methodists. When these sectarians were trustees in a school district, which was a very common thing, we looked for no favor. The school-house two miles south of the village this year was locked against us, and we were obliged to preach in an old bar-room. This was the work of two zealous disciples of John Calvin, who happened to have the power to do it.

“These measures stimulated doctrinal discussions, provoked assaults upon the doctrinal systems of the prevailing denominations, and hastened on a reaction in the public mind in favor of the weak and persecuted party.

“Some time in June a camp-meeting was held in Truxton, which was quite successful. The sermons from the stand were decidedly strong efforts. George Harmon, Timothy Dewey, James Kelsey, and others, delivered telling discourses, and many were awakened and converted to God. A good revival followed in Keeney’s Settlement, where our society was strong, containing many respectable farmers, who, pecuniarily, were in good circumstances. Methodism had been long established here and in Truxton. We spent two weeks in the revival before going to Conference, and were cheered with the

conversion of sinners and the enlargement of the Society. There was, however, one drawback to our success, which was common in that country. A Baptist preacher, full of the spirit of proselyting, came in and persuaded some of the young converts to go into the water. He had no fellowship for camp-meeting religion, and yet it was a good qualification for baptism.

“ITHACA.

“Since the year 1800 there had been no Methodist Society in Ithaca, and no regular Methodist preaching. In August, 1817, David Ayres came from New York and commenced business in the place. He had been a Methodist about four years. He brought a letter of introduction from Dr. Bangs to Rev. George Harmon, the presiding elder of the Chenango District. Mr. Ayres was a thorough Methodist, and was constitutionally and habitually active, and had great confidence in himself. He immediately commenced meetings in the village, on the first occasion reading one of Mr. Wesley’s sermons. In connection with the Presbyterians he opened a Sabbath-school. On the next Sabbath he hired the ball-room in the hotel for the meeting in the forenoon, and prevailed upon Rev. James Kelsey, preacher in charge of Cayuga District, to preach in the evening. The meeting was held in the upper room of a warehouse, where the Presbyterians had worshiped. The house was filled to overflowing. The sermon was delivered with the preacher’s usual earnestness and ability.

“After the sermon Mr. Kelsey said, ‘Here we are determined to make a stand,’ and called for members to form a class. Mr. Ayres presented a certificate for himself and his wife; then the names of William Dummer, Anson Titus and wife, Elizabeth Sydney, (now Mrs. Bloom,) Maria Wright, and Mary Barber, eight in all. Mr. Ayres was appointed leader.

“James Kelsey and John Kimberlin were the preachers on Cayuga Circuit, and at the next quarterly meeting Mr. Ayres urged the presiding elder to give them a preacher to remain among them. Mr. Kimberlin’s place on the circuit was supplied, and he was sent to Ithaca, with the charge to ‘go and live on the Gentiles.’ Mr. Kimberlin’s first efforts were discouraging. Every family of influence and means was fast in the Presbyterian Church, and the Rev. Mr. Wisner, the min-

ister of that Church, publicly assailed the doctrine and Discipline of the Methodist Episcopal Church, and used every effort to prevent their securing a foothold. Mr. Kimberlin attended to his own business, preaching a free and full salvation.

“The class increased to eighteen, among whom was Jesse Merritt, a local preacher from New York, and his wife. Mr. Merritt was a man of good talents, and his wife was a lady of cultivated manners, but quite retiring.”

This was a year of prosperity with the Genesee Conference. While the settlements were multiplying and extending, and villages were springing up in every direction, and enterprise and material wealth were increasing with the growing population, the Methodist Church was gaining in all the elements of strength and influence for good. The numbers reported at the next session by districts were as follows: Oneida District, 4,180; Chenango District, 4,594; Genesee District, 4,881; Susquehanna District, 2,660; Upper Canada, 1,995; Lower Canada, 2,736—total, 21,046; showing an increase for the year of 3,111.

Thus it appears that the membership had very nearly doubled in eight years, and those years embracing the period of the war with Great Britain, of three years' duration. At this time the Genesee Conference stood well in comparison with the other Conferences of our connection; only the Ohio, the Philadelphia, and the Baltimore having a more numerous lay membership.

According to the General Minutes the increase in the entire Church this year was but four thousand seven hundred and seventy-four, although the membership in the whole connection had doubled in about fourteen years.

Section IX. 1818-19.

At Lansing, N. Y., July 16, 1818, the Conference was called to order by Bishop R. R. Roberts, elected in 1816.

Charles Giles was again elected secretary. It seems that his being a presiding elder was no bar to his serving as conference scribe.

Twenty-nine preachers were received on trial, a larger num-

ber than at any other session before or since. Among them were Zachariah Paddock, Timothy Goodwin, Micah Seager, Parker Buell, Cyrus Story, and Glezen Fillmore.

Dr. Stevens, in the fourth volume of his "History of the M. E. Church," ranks these and other accessions to the ministry of our Church, and remarks concerning them as follows:—

"In each year of the period 1804–1820, able young men, besides those already mentioned, and destined to become generally recognized as ministerial leaders, but of most of whom no adequate records remain, entered the itinerancy: in 1805, Charles Giles, George Lane; in 1807, Peter P. Sandford, Phineas Rice, Lewis Pease, George Harmon; in 1808, Friend Draper, Thomas Neal, William Jewett; in 1809, Stephen Martindale, Isaac Puffer, Loring Grant, Coles Carpenter, George Gary; in 1810, Arnold Scholefield, Benjamin G. Paddock, Seth Mattison; in 1811, Joseph Lybrand, Manning Force, John B. Matthias, Benjamin Griffin, Marmaduke Pearce; in 1812, David Daily, George Banghart, Tobias Spicer, Elisha Williams, William Ross, Gad Smith, Gideon Lanning; in 1813, John Potts, Israel Chamberlayne; in 1814, Joseph Rusling, Buel Goodsell, Elias Bowen; in 1815, Richard W. Petherbridge, Josiah Bowen; and in the remaining five years, John Dempster, George Peck, Fitch Reed, John J. Matthias, Charles Pitman, Noah Levings, Seymour Landon, Zachariah Paddock, Glezen Fillmore; men of pre-eminence in the pastorate, or in educational institutions, editorial positions, the missionary secretaryship, the American Bible Society, but who were yet in their youthful preparatory training. Scores of others joined the itinerancy with these, many of them scarcely less important laborers, if not so familiar to the present generation of Methodists, and whose names, with these, may hereafter be more conveniently commemorated."

Of the above-named forty-five at least seventeen were Geneseeans, the most of them for many years. Nearly all are "gone up on high," in their death brightly illustrating the truth of the sentiment of Willis:—

"How beautiful it is for man to die
Upon the walls of Zion! to be called
Like a watch-worn and weary sentinel,
To put his armor off, and rest in heaven!"



Engraved by J.C. Buttre, New York

Glezen Fillmore

REV. GLEZEN FILLMORE, D.D.

At this session Abraham Lippet, Joshua Beebe, Daniel Shepardson, Alpheus Davis, Joseph M'Creery, George Peck, Isaac Grant, William Jones, and George Ferguson, nine in all, were admitted into full connection, and elected and ordained deacons. So say the Minutes. The Journal states that James Jackson, Paul Stowell, and Ezra Adams, also, were examined and admitted into full connection, and elected to deacons' orders. John Dempster, though eligible, "in consequence of bodily debility was not admitted nor elected, but continued on trial."

Among the local preachers recommended and elected to deacons' orders was Medad Ferry, then of the Westmoreland Circuit. The writer knew him in Murray, Orleans County, where he died in 1860. He was a good, earnest man, and zealous of what he considered any departure from old-fashioned Methodism. He was the father of the wife, and now the widow, of Rev. Sheldon H. Baker. It appears from the Journal that the Conference was somewhat chary of the promotion of local preachers to ordination, for quite a number recommended were not elected.

Wyatt Chamberlayne, James Hazen, William Barlow, John Hamilton, John Griffing, Elias Bowen, and William Cameron, were ordained elders; Elijah Warren and William Snow located; George Harmon, Elijah King, James Gilmore, and I. Chamberlayne, were made supernumerary; and John Kimberlin, Wm. Brown, R. Minshall, and T. Whitehead, were superannuated.

Among the local deacons elected to elders' orders was Elisha House. We knew him about the year 1836. He had considerable ability as a preacher. He was about the time referred to much engaged in preaching or lecturing on "Infant Church Membership," and circulating his book on that subject.

At this Conference a committee was appointed to consider and report on the state of the Church in Canada, and a committee of seven was voted to prepare and present measures for an incorporation "to receive donations and legacies." Both reports were adopted. The following, also from the Journal, will indicate the "feelings" of the Conference in relation to the matters specified: "In consequence of some of the mem-

bers of this Conference attaching themselves to the Masonic Fraternity some dissatisfaction had arisen, and after deliberating on the subject it was resolved that it is contrary to the feelings of this Conference for any of its members . . . to join the Masons, and that we advise the members of this Conference in future not to frequent the lodges." "Moved that this Conference advise its members, and through them all the preachers admitted on trial, in future not to circulate or encourage the sale of any hymn books or songs except such as were published by the Book Agents, or authorized by the Conference."

Conference adjourned Wednesday, July 22, having resolved to hold its next session at Vienna, Ontario County, N. Y. This year George Gary was appointed to the Oneida District, in place of Charles Giles, who was transferred to the charge of the Chenango District, George Harmon being made supernumerary and appointed to Ithaca. Jonathan Huestis was returned to the charge of the Genesee District, M. Pearce to the Susquehanna, and H. Ryan and Wm. Case respectively to the Upper and Lower Canada Districts.

Numerous and long removals! Gideon Lanning, from Detroit, Michigan, to Northumberland, Pa. Alvin Torry, from Scipio, Chenango District, to Long Point, Upper Canada. Israel Chamberlayne, from Belleville, Lower Canada, to Canandaigua. James Gilmore, from Bald Eagle to Crooked Lake. Elias Bowen, from Wyoming to Montreal. R. M. Everts, from Bald Eagle to Ottawa. These are only specimen cases as to distance of removal.

At this time the Genesee District embraced the whole territory from Cayuga Lake to Lake Erie, and from Lake Ontario, on the north, into Pennsylvania; just about the extent of the two Genesee Conferences as arranged in 1848. This broad field was divided into twelve circuits, and the same manned by twenty-four itinerant heroes.

At the bottom of the list of the appointments of the New York Conference for 1818 is the following entry: "Aurora Seager goes to the Genesee Conference." This devoted young preacher was a brother of Micah and Schuyler Seager. Respecting him, and the work assigned him, the following is found in the "Northern Christian Advocate," April, 1871, over

the signature "E. L."—a quotation from the diary of A. S.: "I was appointed to Clarence Circuit, with Brother Foster (Jeter) as my colleague. This was quite unexpected to me, and somewhat trying to me, as I expected to be appointed with some older preacher, who should take charge of the circuit and be a father to me. But I committed myself to the Lord, imploring grace and wisdom to enable me to do honor to the appointment and to the cause of religion in general.

"On the 24th I returned home, and the next day began to make preparations to leave for my charge. On the 30th I arose at two o'clock and made my final preparations for leaving. And as I took leave of my friends with prayer, we had a melting time."

His circuit, including the towns and villages of Clarence, Batavia, Alexander, Attica, and westerly to within a few miles of Buffalo, and to the east and south, embracing Bethany, Warsaw, Orangeville, and the adjoining vicinities, was extensive. "It was a four-weeks' circuit, with thirty-five preaching appointments. Dr. Z. Paddock, who was appointed there the next year, said that at that time, when he followed Brother Seager on that extensive charge, there was not a church or chapel belonging to any denomination. When we look at these fields now, truly we can feel and say, what has God wrought!"

In the diary referred to the names "Brother or Father Barlow, Hollister, Hatch, Pratt, Gibson, Hawkins, Underhill, Fetherley, Ward, Smith, Morris, Perkins, Hovey, Israel, Densmore, and Fillmore, are often mentioned as the early colaborers with him in promoting the cause of God." In several parts of the circuit there were revivals, promoted by the united labors of the preachers and the members of the Church. "It was a year when many professed religion and united with the Church."

This year Abner Chase and Joseph M'Creery were sent to the Pompey Circuit, and their labors were blessed in the conversion of many souls, particularly in the town of Hamilton.

George Peck was appointed to the Wyoming Circuit. "He reached his new field of labor and was hospitably received at Darius Williams's, in Kingston, at the foot of Ross Hill, ren-

dered memorable as the place where the first Methodist Society was formed in Wyoming. His first Sabbath was divided between Kingston and Plymouth. This was the 9th of August. He found a good work of religion in progress at several appointments. The work at Forty Fort was in a most interesting state, and at Stoddardsville was sweeping every thing before it. A wicked young man, by the name of Lewis Stull, had been frightened by what he considered an apparition of the devil in the woods at a shingle camp. He had thenceforward begun to pray, and the news of his awakening had made a profound sensation through the mountains and among the lumbermen. Many were awakened and were turning to God. At our first appointment at this place we had a time of great power, and had several conversions.

"The appointments returned were, on the west side of the river, Kingston, Plymouth, Bedford, now Truxville, Dallas, C. Conkle's, and J. Whittock's in Northmoreland. On the east side, Wilkesbarre, Hanover, Lehigh, or Stoddardsville, Jacob's Plains, Pittston, Providence. The revivals at Kingston and Stoddardsville resulted in an addition of about sixty members to the charge. It was a good year on the whole; the additions made to the Church really increased her strength.

"The calls for more preaching considerably enhanced our labors. We resumed the old appointments which had been dropped at Carver's, New Troy, and Newport, and established a preaching-place in Abington, at Leach's. This year concluded the disciplinary term of M. Pearce, our presiding elder."

On the Bridewater Circuit Ebenezer Doolittle and Edward Paine were the preachers.

"Doolittle was a considerable scripturist, but without tact. This year a singular preacher of the Baptist denomination, by the name of Solomon Dimack, began to attract attention along the Susquehanna, between Tunkhannock and Wyalusing. He broached various heresies, which Mr. Doolittle did not fail to attack, sword in hand. This brought the two champions together in a public debate at the forks of the Mehoopany. One of the questions discussed was the divinity of Christ. Dimack maintained that 'Christ was not the eternal God, but the eternal Son of God.' Doolittle was too much for his antagonist, and he was finally left in possession of the field, as being

armed with 'too much human Iarnin' for the redoubtable Dimack, who was only 'taught in the school of Christ.' The affair made a great stir, but resulted in little good. The orthodox generally considered that Doolittle acquitted himself passably, and had the decided advantage in the argument."

"Isaac Grant stands connected with Canaan Circuit. Mr. Grant was an earnest, faithful, and successful laborer. He was a man of great faith, mighty sympathies, and untiring perseverance. Under the labors of such a preacher the Church would not be likely to be in a state of spiritual death.

"A camp-meeting was held, early in September of this year, in Salem, which, on the invitation of our presiding elder, we attended. We crossed Cobb's Mountain in a considerable company of men and women on horseback, led by our magnificent presiding elder on a mammoth horse. All in all it was a novel scene to us, and there was a sprinkling of romance in a train of travelers on saddles, composed of men and women, old and young, climbing the mountain and clambering over rocks, upon which the old Yankees trod when they first visited fair Wyoming, and upon which they dropped their sweat and tears as they fled from the murderous savages. Many of them crossed this mountain on foot—we were well mounted; they traveled in peril of their lives—we in safety.

"The encampment was small, the ground rough, and the tents poorly built. Every thing was rude and primitive; but God was there. The work of awakening and conversion soon commenced, and the groans of the wounded and the shouts of the saved resounded through the forest of tall hemlock and beech-trees. How many were converted we did not learn; but we were happy in subsequent years to find some who were there brought to God, bright and shining lights in the Church.

"The first time we ever saw Mrs. Vena Lee, for many years generally known as 'Mother Lee,' was at that camp-meeting. She prayed, exhorted, and shouted until she all but fainted, over and over again.

"There we saw a young man converted after a palpable insult which was enough to wake up the devil in him. The young man was standing by the altar, leaning upon the railing, making sport at the exercises inside. 'Father Caleb Kendall' approached him, and said in a taunting, provoking manner,

‘You are a pretty fellow, standing here and making game of sacred things, with your ruffle sticking out of your bosom ; as likely as not it is not paid for.’ We thought the old gentleman would be knocked down, but nothing of the sort occurred ; the fellow sneaked away. That evening a young man was found by this same Father Kendall in great distress near the altar. The old gentleman took him in the preachers’ stand and prayed for him long and loud. Finally he was converted, and arose and shouted. When his face and breast were exposed to the light he was discovered to be the same young man whom Father Kendall had given such a terrible blast in the afternoon ; but his ruffle ! it had parted with its starch, and had assumed the color of the ground, upon which he had rolled in agony under a fearful load of guilt. Father Kendall, whose chosen method with transgressors was that of rough dealing, of course was confirmed in his habits.”—*Early Methodism*, pp. 318–320.

From the “Pioneer” it is gathered that this was a year of prosperity on the Chenango District “The Pioneer,” the presiding elder himself, gives a glowing account, particularly of two camp-meetings held on the same ground, sufficiently central in a populous portion of his district to attract a multitude of the pious and the curious, and which were occasions of great spiritual power, and the laborious exercises of which resulted in numerous conversions ; in other respects also accompanied with “glorious consequences,” contributing “much to widen and strengthen the influence of Methodism.” The district “was bounded on the west by Cayuga Lake, extending south to Owego, and on the north it embraced that section of country where the Erie Canal is constructed, including eleven circuits, eighteen traveling preachers, and four thousand five hundred and ninety-four communicants, located in small societies, in every direction over this wide territory.”

It has already been seen that Glezen Fillmore was admitted on probation in the Conference this year. He was appointed to Buffalo and Black Rock, but where and to whom he was to preach were questions to be considered.

Dr. Fillmore has many times and on various occasions favored his friends, in his own felicitous style, with reminiscences of his early life and experiences as a Methodist, and a local

and traveling preacher, and he has furnished verbally for publication some valuable and interesting particulars of his reception, work, and success at Buffalo and Black Rock in 1818-19.

In a graphic sketch of the life and character of the distinguished son of Methodism, published in the June number of the "Ladies' Repository" for 1861, from the pen of Rev. S. Hunt, A.M., of the Genesee Conference, some facts and incidents of the time and places referred to are given, and a similar account, only more full, is also found in "Early Methodism," obtained from our hero by Dr. Peck himself. The following is from "Early Methodism:"—

"Mr. Fillmore says that when he first visited Black Rock the people seemed not much taken with his appearance. They intimated strongly that he was not the man they had asked for, and as to doing any thing in the way of his support, that was very doubtful. Mr. Fillmore, however, gave out an appointment and preached, and the people concluded that after all he would do.

"He visited Buffalo on the Sabbath, and, after some inquiry, found the little class together, consulting as to what they should do to secure the visitations of the preachers; for they had heard nothing from the Conference, and were not calculating on any such good luck as having a preacher stationed at Buffalo. Of course they were overjoyed with the prospect.

"There was no church at Buffalo. The Presbyterians occupied the court-house, and the Episcopalians the only school-house, and this was private property. Mr. Fillmore obtained leave of the proprietor to occupy the school-house when the Episcopalians did not want it. He called upon Mr. Clark, the minister, and he gave his consent that it should be occupied for Methodist meetings when he did not occupy it. So Mr. Fillmore appointing a meeting in the school-house 'at sunrise,' and another at early candle-lighting. He had quite a congregation. It was not long before the Methodist meetings began to make quite a stir in the little town, and, as would seem, awakened some jealousy.

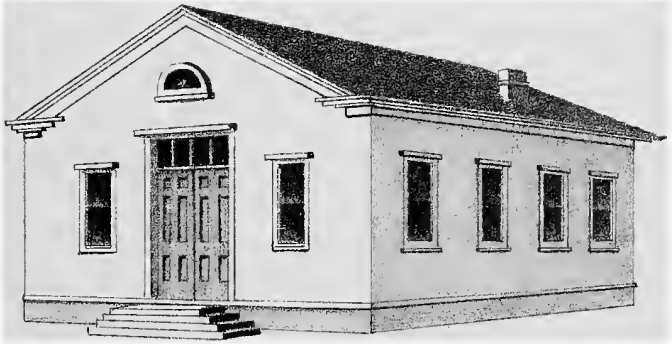
"The Presbyterian minister sought an opportunity to speak with Mr. Fillmore, and, after a brief introduction, asked him if he intended to have regular appointments in Buffalo. The answer was, 'Certainly; nothing short of it.' He then pro-

ceeded to say that Buffalo was a small place, and could do no more than support the preachers who were already settled there, and he wished Mr. Fillmore would have the kindness to leave. Mr. Fillmore replied that he could not do that by any means. He was sent there by the bishop; he had a small membership, of which he was appointed the pastor, and he could not desert his post. 'Well, sir, you cannot be supported here,' urged the minister. 'Well, sir, I will then preach without a support,' answered Mr. Fillmore. The next movement of the minister was to crowd in a prayer-meeting in the school-house on Sunday evenings, and so to take away the only available plank the intruder had to stand upon.

"Being shut up to the necessity of a bold experiment, Mr. Fillmore proceeded to lease a lot for a church and to contract for the building. A church twenty-five by thirty-five was commenced on the eighth of December, and was dedicated on the twenty-fourth of January following. This was the first church erected in the Holland Purchase; and when it was dedicated, and was known to be a fixed fact, it was a matter of universal astonishment. Mr. Fillmore stood personally responsible for the estimates, and much more. He had, as he says, 'no trustees, no time to make them, and nothing to make them of.' For cut of this church, see opposite page.

"The people of Buffalo were poor, the place not having yet recovered from the fire and the prostration of business occasioned by the war. Still he found willing hearts, and obtained a considerable sum, for the circumstances of the people. He wrote to Thomas Mason, in New York, who was then Book Agent, and he begged and forwarded to him one hundred and seventy dollars. He then applied to Joseph Ellicott, Esq., and after a somewhat singular interview, obtained a donation of three hundred dollars. The little church was filled with willing hearers, and the work of God went on gloriously. He preached at Black Rock, in a room fitted up for a school-room in the barracks, and had good congregations."

To the Ridgeway Circuit this year Parker Buell and Zachariah Paddock were appointed. The writer asked of Dr. Paddock a contribution to his history, and in a kind letter, written in a style and spirit in beautiful keeping with his well-known Christian urbanity, he assured him of a disposition to afford



FIRST METHODIST EPISCOPAL CHURCH ERECTED IN WESTERN NEW YORK.

all the help in his power, and with some suggestions as to the plan of this work, referred him to the following in "Early Methodism," and to other articles of a recent date, also originally appearing in the "Northern Christian Advocate." The doctor, from age, writes with a "tremulous hand." He says:—

"In 1818, being then a little past my nineteenth year, I was admitted on trial in the 'Old Genesee,' and appointed to the Ridgeway Circuit, in company with the Rev. Parker Buell as preacher in charge. When, however, I was told, as I was soon after Conference, that I was appointed to 'Ridgeway,' I had no idea of the magnitude of the circuit, and indeed scarcely any of its locality, beyond the simple fact that it was somewhere in the 'wilds of western New York,' and some two or three hundred miles from home. Though very domestic in my feelings and local in my attachments, I started off from my father's house, in Warren, Herkimer County, for my distant field of labor, with all the cheerfulness and courage I could possibly command for the purpose, though in both qualities, it must be confessed, I was little better than a bankrupt. On horseback, and to a Methodist preacher there was no other mode of conveyance, it took me nearly a week to reach my circuit. After two or three days of inexpressible loneliness I found appropriate company. Converging roads brought together several young preachers, and ere I got half way to the Genesee River I was happily associated with Revs. Alvin Torry, Samuel Belton, and C. N. Flint, who were on their way to distant fields of labor in Upper Canada. Though up to this time we had been utter strangers, we were soon all over in each other's sympathies. Truer friends could not be imagined. We went on together, praying and strengthening each other's hands. Passing through Rochester, then a village of only a few hundred inhabitants, we struck off upon the Ridge Road and found refreshment a little after noon at the house of Brother Ketcham, in the town of Murray. Here it was ascertained that we were now actually in the Ridgeway Circuit, and that the easternmost appointment therein was at a school-house only a few rods from our resting place. But I had no plan of the circuit, and must go on into the town of Royalton, near the center of it, where I should probably find one.

Accordingly, after dinner and prayer we went on together. My traveling companions now became my guests, and I must provide for them. Good enough quarters were found at a log-cabin near 'Oak Orchard village,' where we passed the night, and then parted. The adieu of that morning had a pathos in it, the remembrance of which now, after the lapse of more than forty-one years, brings the tears to my eyes. In silence, and with averted faces, the dear young brethren mounted their horses, when one of them turned to me and said, the tears running down his cheeks, 'Ah, Brother Paddock, if we could only stay at home as you do.' Only think of it, young brethren of the present day; there I was, a youth of nineteen, between two and three hundred miles from my father's house, and in the woods, among strangers, but was still at 'home,' simply because I did not have to go with them over the Niagara River, some one or two hundred miles into the dominions of George IV. Contrasting my destiny with theirs, I did indeed think I had been somewhat petted by the good bishop. But they were brave young men, and in their several fields of labor did honor to the cause of Christ.

"But my special topic is Ridgeway Circuit. That this was at that time something of an *institution* will be readily seen when it is stated that it extended from near Clarkson Corners on the east to the Niagara River on the west, a distance of full sixty miles; and took in, upon an average, about eight miles each side of the Ridge Road, the north side being little else than an unbroken forest, without roads, quite down to the shore of Lake Ontario. To go around it involved a ride of nearly three hundred miles; each preacher delivering forty-five sermons every four weeks, a fraction over eleven sermons each week. At least this was the case at the end of the year, for we had taken in several new appointments.

"Some idea may be formed respecting what would now be considered the privations of those times, when it is stated that there was but one single lathed-and-plastered room in the whole circuit that invited the occupancy of the weary itinerant. Where there is now, almost literally, a succession of princely palaces, there were then merely log-cabins, covered with barks of trees, or with what the backwoodsmen call '*puncheons*.' It was no unusual thing for the young preacher to find his dormi-

tory in the loft of one of these rude cabins, through whose multitudinous interstices it was an easy matter for him to count the stars. Nor was it unfrequent that he found the snow, when he arose in the morning, two or three inches deep as well on his bed as on the chamber floor. But these were 'light afflictions,' as it was easy to take his pants from the pin, or from his bed post, if indeed he chanced to have one, and with their lower extremities sweep the snow from a spot sufficiently large for personal occupancy while he dressed himself.

"Persecution, in some of its forms, was then the daily portion of the 'circuit rider.' He expected it as much as he expected his daily bread. Gibes, and groans, and derisive songs, and amens, were to him mere matters of course. Intending the remark specially for the preacher's ear, the miserable persecutor, generally prefixing or suffixing a horrid oath, would exclaim, 'There goes a young Methodist priest!' Such salutations have often entered his soul like the cold iron. To avoid 'running the gauntlet' of these sons of Belial at work upon the highway, for association strengthens vice as well as virtue, he has more than once taken a back road and gone materially out of his way. Sometimes, however, the quaintness of these sallies would, by a kind of counter-blow upon the sensibilities, excite mirth rather than give pain. In the autumn of 1818 the writer was riding along the Ridge Road late in the afternoon, when, feeling rather pensive, and supposing no one near, as there was a dense wood on the one hand and only a partially cleared field on the other, he began to sing a kind of melody very popular in those days, called 'The Gloom of Autumn,' beginning:—

'Hail, ye sighing sons of sorrow,
View with me the autumnal gloom.'

He had sung but a verse or two when a man, doubtless of the class just referred to, started up from behind the fence and vociferated at the top of his voice, 'Amen! amen! brother, my soul says amen!' meanwhile clapping his hands earnestly *a la* warm-hearted Methodist. The whole performance partook so largely of the ludicrous that, so far from adding to the melancholy of the preacher, he was provoked by it

to laughter. The consequence was that in a much more than usually cheerful mood he went to his evening appointment.

“But a kind of persecution came from a class of persons who professed to be followers of the Saviour, and who probably were, on the whole, good people. The country was new, and those who had first settled it belonged, before their emigration, to different religious denominations. Notwithstanding their strong partiality for their own ‘faith and order,’ however, they *must*, in many localities, attend the preaching of the itinerant or go to no meeting at all. But then, woe to the poor preacher if he could not pronounce ‘shibboleth’ according to the most approved nomenclature of their respective doctrinal systems. As soon as the service was concluded some offended hearer, not unfrequently a pious old lady, *pious* in the judgment of charity, would come forward to the stand, or await the egress of the preacher from the house, and say to him, ‘If I understood the elder’—*elder* he was, though only a licentiate, and still in his minority—‘he said thus and so; now *my* Bible does not read in that way, but says so and so.’ Thus the gauntlet was fairly at his feet, and he must defend himself, or what he regarded as the cause of truth would suffer in the estimation of no inconsiderable part of the small assembly who would generally pause to hear. At this distance of time such things may seem amusing, but they were then full of painful interest to the young preacher. He wanted to please his neighbors for his good to edification, but was often distressed to find himself a stone of stumbling and a rock of offense.

“But those were times not particularly distinguished for catholicity among the different Churches. Any thing like ministerial courtesy was scarcely looked for outside of one’s own communion. The ministry of the Methodist Episcopal Church, in particular, were regarded and treated by those of most other Churches as ‘blind leaders of the blind.’ At Lewiston, then the west end of Ridgeway Circuit, every effort was made to keep ‘the circuit riders’ out of the little academy, which was about the only place in which a meeting could be held by any denomination. The Rev. Mr. S., pastor of the Presbyterian Church, and by no means a bad man, would find himself under the necessity of changing his appointment from one hour in the day to another, so as to meet some special emergency,

but generally in such a way as to keep out these interlopers. By the time the itinerant had changed the plan of his circuit so as to harmonize with the new state of facts the Lewiston wheel would turn back again, thus necessitating another change in the plan of the circuit, or obliging the circuit rider to take a belligerent attitude, which, of course, he was very reluctant to do.

“This same gentleman had the misfortune to get his thigh broken. He was overseeing some men who were employed in felling trees for him a few miles east of the village, when, by a rebound, the butt end of a small tree, then falling, struck and maimed him in the way indicated. He was confined away from home, was suffering much bodily pain, and was really an object of pity. Now, thought the young preacher, I will show him that I am his friend so far as I can do so by calling upon him and assuring him of my heartfelt sympathy. The visit was accordingly made, prayer was offered, and all the kind words said that could be thought of. The interview did seem to have a good effect all around. But before it was closed the Rev. Mr. C., then passing through the place, and since somewhat distinguished in the literary world, called in to see and comfort his brother in his affliction. The patient introduced to him the young itinerant, who rose to his feet, but was barely recognized by as cool a nod of the head as can be easily imagined. The Rev. Mr. C. talked piously to his unfortunate brother, and then took his leave by extending his hand to all present *save* the young preacher, toward whom he was careful to keep his back till he left the room. The incident is now smiled at, but then occasioned an amount of mental suffering which would have been gladly avoided. Probably both men, if they still live, would now act a very different part.

“But in spite of the little trials we had good times on Ridgeway that year. Full one hundred were added to the membership of the Church, several new societies were formed, and matters put in train for securing that general *growth* which has since so wonderfully blessed that interesting portion of the Empire State.

“The manner in which one new class originated and was formed will probably never be forgotten by the preacher while

he remembers aught of earth. At the close of a Sabbath service at Oak Orchard village a man came forward and spoke to him, praying him to come down into the woods and preach to a small neighborhood about equidistant from that village and the shore of Ontario. He was a backslider, but wanted to return to his duty, and would be glad to have his neighbors saved. They had never had preaching, and there were large children there who had never even seen a minister. It was in vain that he was told the preachers had not a single spare afternoon or evening, that the place was several miles one side from their route, and that an enlargement of their field of labor was almost utterly out of the question. *Preaching they must have.* If the preacher could not come in the afternoon or evening he could in the morning. They would turn out to hear him at any time. The preacher yielded, and told the applicant if he would meet him when he came round again, at a given time and place, and conduct him to the destitute neighborhood, he would preach to them on Wednesday morning at ten o'clock. The proposition was accepted, and at the proper time the minister was conducted through the woods to the place of meeting. It was a little bark-covered cabin, so low between joints that one had to stoop, hat off, when he entered. But it was well filled, the whole neighborhood, men, women, and children, being present. The children stared as if they had expected something unearthly in the person of the minister. All, however, old and young, were quiet and attentive. At the close of the meeting the preacher took special pains to speak to all present, wishing to show them that he was interested in their individual welfare. At the second and third meeting all were present again, each occasion being more interesting than the preceding. Finally, all seemed glad to see the preacher, and urged a request that he would somehow contrive to spend a night with them, to the end that they might see more of him and get further religious instruction. By making sundry alterations in the plan of labor, it was found practicable to comply with their invitation. The next meeting, therefore, engrossed an afternoon and evening, the latter being devoted to a social meeting. The adult part of the neighborhood met at a house that promised the most comfortable quarters for the preacher, and the evening was spent in singing, hearing the preacher

tell his experience, and in familiar conversation. As the company had come together from a distance of several miles around, they could not walk home without refreshments. A meal must be prepared, and all the women present volunteered. a helping hand, some doing one thing and some another. Such were the simple—who will not say *lovely?*—habits of the new country. While they were thus engaged, the preacher, scarcely thinking what he did, sang a verse from a hymn very popular among the warm-hearted Methodists of those days :—

“ ‘I’m glad that I am born to die,
Glory, halleluiah !
From grief and woe my soul shall fly,
Glory, halleluiah !
I long to quit this cumbrous clay,
Glory, halleluiah !
And reign with Christ in endless day,
Glory, halleluiah !’

“Supper was now announced, and all were invited to ‘set by.’ When the meal was ended, the preacher drew back from the table and, perhaps forgetting that he had sung it before, sung the same verse again. Ere it was concluded, however, a lady screamed out in unutterable agony and, falling to the floor, called upon the preacher to pray for her. He was soon on his knees and all the company with him, each one crying for mercy. The whole scene was not only unique, but quite indescribable. But the struggle was brief, for in the course of twenty or thirty minutes all was calm again, when one after another arose and said, ‘The Lord has spoken peace to my soul.’ All were saved, and all were soon after formed into a class. The lady who cried out subsequently told the preacher that, though when he first sang the verse her hands were in the biscuit-dough, she was at the point of falling to the floor, and probably would have done so had the singing continued a moment longer! Wonder whether the Society then and there formed still lives?

“An allusion has been made to the wonderful changes that have taken place in the physical aspect of the country embraced in the Ridgeway Circuit forty years since. A single fact will sufficiently illustrate this. Precisely where the city of Lockport now stands, the writer remembers to have got

down from his horse under the shade of the trees, one warm day in the early autumn of 1818, rested himself, gathered nuts, read his Bible, prayed, and made ready to fill his appointment some eight or ten miles distant that afternoon. Probably there was then not a single house within a mile of the spot."

An extract from Rev. A. Torry's autobiography will be in place here. The two presiding elders in the Canadas, Case and Ryan, requested the presiding bishop to select a "troop of young men" for their part of the work, and Mr. Torry says, "It was done, and as soon as the Conference closed its session they mounted their horses and started. I was among the number whose fields of labor were assigned them in the British provinces. Our equipage for the battle-field was a portmanteau and valise. In them we stowed our wearing apparel, Bible, hymn book, and what other books we were able to get, and but a few dollars in our pockets. Our outward dress and appearance, when mounted, gave us the name of 'The Methodist Cavalry.'

"A single man's salary in those days was from seventy to a hundred dollars if he could get it from the people among whom he labored. With this he had to equip himself with a horse, saddle, bridle, portmanteau, valise, and a small library of books.

"After traveling one hundred miles our company was reinforced by the addition of one to our number, Brother Z. Paddock, now of Wyoming Conference, and who has since become D. D. He was on his way to his field of labor, assigned him by the bishop. His pleasant and enlivening conversation, mingled with a deep, devotional spirit, added greatly to our social and religious enjoyment, and cheered us on our march to our distant fields of labor. We were privileged with his company only three days, as he had then reached his destination on the east side of the Niagara River. We parted in tears, wishing and praying for each other's success in cultivating Immanuel's land, and in bringing souls to Christ."

Long Point, U. C., was Mr. Torry's circuit this year, which, at length, he reached in safety. In his autobiography he gives a most interesting narrative of his labors, trials, and successes while on that circuit, which "extended into many of the new settlements, which were difficult of access by reason of the badness of the roads and the large unbridged streams of water

we were obliged to pass in getting to them, and after reaching them the accommodations for both man and beast were very poor, the people living mostly in small shanties; but so hungry were they for the word of life that when we entered their dwellings they would greet us with tearful eyes, and express a desire to make us as comfortable as possible." He says, "I had not gone once around my extensive circuit when the work of reformation began, and in one round I admitted into the Church sixty on probation. The most of these were new converts."

David Yeoman, an aged minister, was placed in charge of this circuit this year, but Mr. Torry says he did not remain long, as the presiding elder removed him to another part of the province and sent on a Brother Jackson, "who was not what I wanted for a colleague. He (Jackson) after several years' traveling under the direction of the Genesee Conference left our Church, and showed by his works that his heart was not right with God."

"From Long Point Circuit," Mr. Torry states, "went forth some of the most able and successful preachers the Canadas have been favored with. From one family at Long Point, Colonel Ryerson's, five sons became itinerants, and members of the Canada Conference, and several of them are now efficient and successful preachers in the provinces."

This year the present Society at Geneva "was organized by Rev. Ralph Lanning, then preacher in charge of Lyons Circuit. At its organization it numbered only thirteen members. Jenks Phillips... was leader, besides whom there were Jonathan Chapin and Dorothy, his daughter, Sarah Gregory, Hannah Gregory, David Osborne and wife, Silas Chapin and Deborah his wife, Elizabeth Dean, and a colored woman by the name of Mary Van Rensselaer. Such was the beginning of the present Methodist Society in Geneva." Mrs. Deborah Chapin was "a daughter of Judge Dorsey, of Lyons, in whose barn the first Genesee Conference was held. She was accustomed to wait on Bishop Asbury, sit on his knee, fetch him his slippers, kiss him good-night, and still holds some relics of the venerable bishop, among which are an old and well-used pair of spectacles, which the bishop superannuated long before his death."

—*Early Methodism*, p. 363.

The results of the labors of the preachers during this Conference year, as indicated in the reports of numbers in society at the next session, must have been encouraging. The membership returned numbered 23,913, an increase for the year of 2,867. The Minutes show an increase in the Genesee District of 1,187; the total of the district being 6,068, and of this number the old Seneca Circuit is reported as having 1,010. The numbers reported west of the Genesee River were as follows: Caledonia, 623; Ridgeway, 331; Clarence, 350; Eden, 321; Buffalo and Black Rock, 45; total, 1,670. In the Canadas there were 3,232 members, an increase of 501. So Methodism grew stronger and stronger. How much the Church was increased by removals from without the bounds of the Conference cannot be determined by any existing data, probably somewhat, but the accessions were largely from new conversions on the ground as the settlers came in.

Section X. 1819-20.

Conference met July 1, 1819, at Vienna, N. Y., Bishop Roberts taking the chair.

Marmaduke Pearce was chosen secretary, and the Conference voted thanks to Brother Giles for his former services in that position. Seven prominent members were appointed a committee to examine those preachers who were to be admitted into full connection at this session. A committee of six, increased to nine, was appointed to "inquire into the state of our Societies" within the bounds of the Conference.

The Conference organized a Missionary and Bible Society, auxiliary to the Missionary and Bible Society of the Methodist Episcopal Church, to have its "center society" at Ithaca, and George Harmon was appointed vice-president of the parent society in New York.

It was "voted that the Genesee Conference take measures to establish a seminary" within its bounds, and a committee, consisting of C. Giles, A. Chase, William Barlow, J. Huestis, and T. Madden, was appointed to consider and report thereon. The report of said committee was adopted, and thus began the ever-growing educational enterprise and interest of the Genesee Conference.

Eleven members were elected delegates to the next General Conference, namely, C. Giles, William Case, Abner Chase, M. Pearce, Henry Ryan, L. Grant, J. Huestis, J. Kimberlin, William Barlow, I. Chamberlayne, and Ralph Lanning.

Abner Chase says, referring to the time of this session: "For eight years previously to this the 'presiding elder question' had agitated the Church generally, and our Conference in particular, and there had been much party feeling manifested in the election of our delegates to the General Conference. But at this Conference we mutually agreed to lay aside party views and feelings so far as to elect our delegates from among those who, in their views, took opposite sides of this question, so that each party might be fairly represented in the General Conference. The history of the proceedings of this General Conference I shall not attempt to give in detail, as it has been frequently given by those who took different views of the subject which then agitated the Church. But there were moments during the session of that General Conference when the fears of many were excited for the safety and unity of the Church. But God interposed, and though a partial secession afterward took place, yet it was comparatively small, and the whole Church finally settled down to quietude on this subject, and seemed satisfied to let things remain as they were. But during this state of agitation the Church evidently suffered loss in spirituality, at least this was the case in our Conference, and I have reason for believing that it was the case with some others. But this declension was followed by a glorious revival of the work of God among both preachers and people."

At this session of our Conference George Lane, Gideon Draper, William Snow, and Thomas Wright "were again received into the traveling connection." Eleven local preachers, among them James Hemmingway, of the Caledonia Circuit, were elected to deacons' orders. Thirty were continued on trial in the Conference. Seven, namely, Alvin Torrey, John B. Alverson, James Jackson, Ezra Adams, Reuben A. Aylsworth, John Dempster, and Thomas M'Gee, were admitted into full connection and elected and ordained deacons.

Joshua Rogers, John Arnold, and Nathan B. Dodson were elected and ordained elders.

George Harmon and Benjamin G. Paddock were returned supernumerary ; Robert Minshall, Thomas Whitehead, William Cameron, David Culp, and Benjamin Bidlack superannuated ; William Brown and Abraham Lippet located, and M. Burdge and James H. Harris, the only ones in the entire traveling connection, expelled.

Ten brethren, whose names will appear hereafter, were admitted on trial. Conference adjourned Thursday, July 8.

The list of appointments this year shows sure progress in the Conference. A new district is formed, called the Ontario, Jonathan Huestis, presiding elder. The places and preachers are : Seneca, Loring Grant, Joseph M'Creery ; Catharine, Israel Chamberlayne, Horace Agard ; Lyons, Ralph Lanning, Isaac Grant ; Crooked Lake, John Hamilton, John Beggarly ; Prattstown, James Brunson, Jeter Foster ; Canandaigua, William Barlow ; Ontario, William Snow, Andrew Peck ; Dansville, Micah Seager, Chester V. Adgate.

The name Genessee travels westward, the Genessee District being all west of the river, excepting the Bloomfield and Victor Circuits. The names of the circuits and preachers stand thus : Gideon Draper, presiding elder ; Bloomfield, Thomas Wright, Benajah Williams ; Victor, James Hall ; Caledonia, N. B. Dodson, Sylvester Carey ; Sweden, Cyrus Story, Zachariah Paddock ; Ridgeway, John B. Alverson ; Clarence, Ara Williams ; Buffalo and Black Rock, Glezen Fillmore ; Eden, Parker Buell, Alva Beckwith ; Olean Point, R. A. Aylsworth. Olean Point, now head-quarters of the Olean District, first appears in the Minutes this year.

George Lane was appointed presiding elder of the Susquehanna District this year, Marmaduke Pearce, his predecessor, being appointed to the Wyoming Circuit. The whole number of preachers appointed was one hundred and twelve, and no places left "to be supplied." There were twenty-eight preachers stationed in the Canada Districts.

Dr. George Peck says : "This year [1819] the preachers on Bridgewater Circuit were George Peck and Edward Paine. We regarded this circuit with a sort of horror, and made only one request of the presiding elder, and that was not to be appointed to Bridgewater Circuit. When the appointments were read off we felt badly whipped. Brother Paine was in raptures, and

took us in his arms and laughed heartily. Father Kimberlin seemed to delight in torturing us. 'O George,' exclaimed he, 'you will starve to death; they will feed you on sorrel pie.' The young wife to whom George had been but a few weeks married had not been used to living on 'sorrel pie,' and what should be done with her? We returned from Conference with a heavy heart.

"It was a year of great trials, but of some triumphs. It seemed a settled fact, that wherever we came into contact with any other denomination there was opposition to be encountered. Methodism had been long in existence in this region of country, but still it had to dispute every inch of ground, and, indeed, efforts were made to drive it from ground which it had long occupied. . . . In spite of all the opposing elements, we had seals to our ministry and a rising in the Church at all points. Our excellent colleague labored faithfully, and did much good. After concluding the labors of the third quarter we were removed to the Wyoming Circuit, [to fill the place of Marmaduke Pearce while he should attend the General Conference.]

"A camp-meeting was held just before Conference in what is now called Lymansville, (Bridgewater Circuit,) which we attended. Samuel Budd was present, and, in his slam-bang way, preached and exhorted with considerable effect. Edward Paine delivered a most thrilling exhortation on the stand, which seemed to move every thing.

"Our Conference was at Lundy's Lane, in Upper Canada. On arriving at the place we were overwhelmed with sorrow on receiving the information that Edward Paine had been drowned in the Susquehanna on his way to the Conference.

[From a memoir by Rev. George Lane, published in the "Methodist Magazine" for November, 1820, it appears that this "good man" was born in Connecticut, in 1777, of pious parents; that when about fourteen years of age he was awakened by the sudden death of a sister, and soon made happy in God's pardoning favor; that at fifteen he joined the Baptist Church, of which he remained a member for several years; that "becoming acquainted with the doctrines of the Methodist Episcopal Church, and considering them to be more consistent with the Scriptures than those embraced by the Church to

which he belonged, he withdrew from the Baptists and joined the Methodists." He was very zealous, and accomplished much good as an exhorter and local preacher.]

"After having labored several years in the capacity of a local preacher with great acceptance, he began to be exercised about joining the itinerant connection, that he might labor more extensively. His motives on this occasion were undoubtedly the most pure. At home he possessed a good living, was highly esteemed by all his neighbors, was honored with the office of justice of the peace, and, above all, was greatly beloved by his family, for whom he felt the strongest attachment. But these, however strong their claims, were insufficient to deter him; he resolved to sacrifice all for the Church of God, and for the souls of men."

The Conference received him on probation in 1818, and he "labored faithfully" two years on Bridgewater Circuit.

Abner Chase, in his "Recollections," says: "From the Vienna Conference I was returned to Pompey Circuit for the second year, and had for my colleague Paul Stowell, who was then in the second year of his probation as a traveling preacher. And here is another instance of that for which I have expressed regret in a former number: that is, that we permit probationers in the ministry, who die before they are admitted into full membership with us, to go down to the grave in silence, no mention being made of them in our annual Minutes, and the public are left to infer what they please as the cause why their names appear no more among us. Paul Stowell was not what is commonly called a great preacher; his early opportunities for mental cultivation had been very limited. This defect he was striving to remedy by applying himself to reading and study. But he was deeply imbued with the Spirit of his Divine Master, and his ardent soul burned with strong desire for the salvation of his fellow-men. He was, therefore, instant in season and out of season to reprove, rebuke, and exhort all with whom he had intercourse; and frequently, when addressing a congregation, he would fall on his knees and with flowing tears entreat them to be reconciled to God. But in the midst of his career of usefulness he was seized with a fever, contracted, no doubt, in the lowlands on the southern shore of Oneida Lake, where Treadwell, whom I have mentioned in a

former number, fell a martyr to his work. Brother Stowell possessed a strong and vigorous constitution, and when seized by the deadly disease the struggle between it and his robust form was tremendous, while it seemed that each was contending for the mastery. But the strong man was finally compelled to bow."

His disease assuming a malignant form, his reason faltered, but the strongest assurance was felt that, to the devoted man, death was eternal gain.

This year Micah Seager was appointed to the charge of the Dansville Circuit, Genesee District. In a letter to Jos. Flint, of Canaseraga, dated Lima, July 31, 1873, and published in the "Northern Christian Advocate," the veteran itinerant says :—

"Yours of May 28th was received. Cares, illness, and a trembling hand have prevented a reply till now, and I must be brief now, as it is difficult for me to hold my hand still enough to write. First, then, I commenced my labors at East Sparta, 10 A. M. ; evening, Dansville ; Monday, Oak Hill ; Tuesday, back of the Marsh at 2 P. M., Brown's at evening ; Wednesday, Baker's Bridge, Father Stevens's evening ; Thursday, passed through the eleven-mile woods, preached at Father Moffat's ; Sunday, 10 A. M., at Brother Cady's, in Troupsburgh, evening at Father Joseph's. Here I often witnessed the mighty power of God's Spirit on the people, numbers falling under it. Monday evening at Mr. Mann's, on the Cowanesque ; Thursday, at Addison ; Sunday, preached at two places on the river below Painted Post ; Monday, five miles below Bath ; Wednesday, at a Brother Wheeler's, father of the lamented Chandler Wheeler ; Thursday, Father Stevens's, on the Canisteo ; Friday, Howard ; Saturday, to a small but good society ; Sabbath, Conhocton at 10, at Loon Lake at evening ; Monday, at Brother Jenks's, a good, small class ; Tuesday, Springwater Valley ; Wednesday, West Sparta ; Friday, Ossian ; Saturday, rode to East Sparta, place of beginning. We had a few other appointments, where we preached occasionally, as Arkport, Hornellsville, Pine Creek, and others. My colleague, C. V. Adgate, long since gone to God, was an excellent young man ; we were closely united, labored in great

peace, had revivals. I never saw so much rapturous joy as during that year. We were both single men.

“The people were very kind to us. We received, in all, \$62 each, part of which was paid in rye stored up in Father Buck’s chamber, and, as we would not have it sold to make whisky, was exchanged for young cattle, and after two or three years sold for cash for us. Leeds Allen, Brother Cady, of Troupsburgh, Merritt Brown, and Father Stevens were prominent men among us then. The circuit about that time, or soon afterward, furnished seven men for the itinerancy, namely, the three Parkers, E. W. R. Allen, P. Barbury, C. Wheeler, Alpha Wright, one other besides, J. Wiley. Most of these have passed away. God has preserved my life to see seventy-five years. I have buried two companions; my four children are widely separated; one keeps my house. I trust, through God’s great mercy, to reach heaven, the desired port toward which I have been looking for almost a half century. I could recall some incidents of my year on Dansville Circuit, but it is very difficult for me to write, and I must omit them. I have seen much of the power and grace of God in his Church, have lived to see the Methodist Episcopal Church improve [from] about two hundred thousand to a million and a half in America. I have felt the efficacy of the blood of Christ on my poor heart, cleansing it from all sin; have tried to preach the blood of Christ which cleanseth from all sin. I trust to die a witness of this precious truth. MICAH SEAGER.”

This was a pleasant year to Glezen Fillmore at Buffalo and Black Rock. He was much more liberally supported than during the first year, and at the next session of the Conference returned eighty-two members. On the Eden Circuit there was an increase of ninety-seven members—Parker Buell and Alva Beckwith preachers. The entire membership now west of the Genesee was little short of two thousand, exclusive of those in the Chautauqua Circuit, then included in the Ohio Conference.

The first decade of the Genesee Conference closed with a most honorable and encouraging showing. The districts had increased from four to seven. The number of circuits had doubled, partly by extending the work into new territory, and

partly by the filling up and division of circuits previously formed; and the membership had considerably more than doubled, the ministry being numerously reinforced from year to year. At the session of 1820 the total membership returned was 23,947. The number in the whole connection was 256,881, with an itinerant clerical force of 904. In 1810 the membership in the entire Church was 174,560—increase in ten years, 82,321.

Section XI. 1820-21.

The eleventh session of the Genesee Conference was held at Lundy's Lane, Niagara, Upper Canada, commencing Thursday, July 20, 1820, Bishop George presiding, William Case Secretary, and Elias Bowen Assistant Secretary. Relating to this session, and the progress of Methodism in the Canadas, the following from Dr. Stevens's History will be found comprehensive and interesting:—

“In 1820 the Genesee Conference again met in Canada, at Niagara, the oldest town in the province.” [The Journal says at Lundy's Lane.] “About a hundred itinerants were present, eighteen recruits were received, thirty young preachers were ordained, and one hundred and twenty-two appointed to circuits and stations. There were in Upper Canada sixteen clergymen of the Church of England, fifteen Presbyterian and Congregational, and eighteen Baptist preachers. The Methodist itinerants (including the Wesleyan missionaries) were thirty-three, besides forty-seven local preachers and sixty-five exhorters. Many of the local preachers, having been noted itinerants, continued to perform as effective work as any pastors of other denominations. The actual working ministry of Methodism must now have constituted more than one half of the pastoral supply of the province. William Case and Henry Ryan were at the head of its itinerants as presiding elders, the former on the Upper, and the latter on the Lower Canada Districts. The number of Methodists in the country (including the Wesleyan charges) amounted to six thousand three hundred. They had much more than trebled in these sixteen years, though they had thus far only been planting in the wilderness the germs of that harvest which was to yield, in our day, nearly one hundred thou-

sand members in the various Methodist communions, and nearly a thousand traveling preachers, with Indian missions, publishing houses, periodicals, colleges, academies, and churches, many of them costly edifices, adorning the whole settled country. They were to keep pace with emigration, and reach westward to the Pacific coast ; and eastward, till they should blend with the Methodism planted by Coughland, M'Greary, Black, and Garrettson on the Atlantic coast, and the denomination become the most effective religious force of British North America."

The following from the "Recollections" will give a good idea of a journey to Conference, and of various matters of interest :—

"Our Conference for 1820 was appointed to commence at Lundy's Lane, Upper Canada, July 20. Bishop George had, on our return from the General Conference at Baltimore, agreed to be at my house, in Oneida County, on a given day, as he passed from Nantucket, the seat of the New England Conference, and I had agreed to convey him to ours.

"We did not in those days travel by steam, as is now so common, except on some of the more important waters. Our land journeys were tedious and wearisome. The bishop and myself started from my house in a buggy on Saturday, and proceeded to the town of Madison, Madison County, where we spent the Sabbath ; and the bishop gave us a good sermon in a private house, as we had no churches built in that section of country at that time. On Monday we fell in company with other brethren, who were on their way to conference, and as we journeyed we put up for a night at the house of William Ferguson, then and still (1845) living, between Vienna and Clifton Springs, Ontario County. . . . Continuing our journey westward, we passed through Rochester, which was then only an inconsiderable village, and taking the Ridge Road we came into the neighborhood of a camp-meeting, then in progress on the Genesee District, of which Rev. Gideon Draper was at that time presiding elder. This meeting was held near where Brockport now stands, and here we spent a Sabbath, Bishop George giving us one of his most powerful and overwhelming sermons. On Monday we proceeded on our journey, calling at the dwelling of a Brother Aruna Bennett, a local preacher,

who I think was in deacon's orders, and was a man of respectability and influence in that section of country, having been one of its early settlers. The country was new, and the roads, whenever we left the ridge, were extremely uncomfortable, and the bishop frequently asked, 'Can you conceive of a more disagreeable situation for a man to be in, who has his health and liberty, than to be riding over a log causeway on wheels?' We, however, arrived safe at Lewiston, and prepared to cross over to Queenston, on the Canada shore. But here the waters of Niagara, which seem to be wrought up to the highest point of fury at the falls, retain their rage the whole distance to Lake Ontario, eddying, foaming, and dashing in every conceivable form and direction. I had never seen any thing to equal or compare with this, except at certain stages of the tide, when ebbing and flowing, in the Narrows between New York and Long Island. And to one unaccustomed to these waters it seemed like a hazardous enterprise to attempt to cross. We, however, landed safe on the opposite, or Canadian, shore. But my feelings were indescribable when, as we approached the shore, I had a distinct view, a little to the left, of the crags and clefts of rocks where several of my friends and acquaintances lay concealed, while the Indians were crawling along the almost perpendicular descent in search of their prey, after the disastrous defeat of our army under General Solomon Van Rensselaer at Queenston Heights.

"After crossing the river our way led us up those heights by a way which ascended obliquely; and moving slowly along, we were overtaken by a man on horseback, having the appearance of a gentleman, who accosted us very pleasantly, and after a few remarks respecting the steepness of the rocks which bounded the shore, remarked, 'It was a d——d funny sight to see the Yankees driven down that ledge.' Suddenly as an electric shock there came over me a feeling which I would not have retained one day for a world. It was such as I supposed men sometimes feel when they are, or think they are, insulted, and are disposed to seek revenge; and I thought of cannon, muskets, swords, and retaliation. But this sudden impulse passed away almost as suddenly as it came, and I felt only pity instead of revenge.

"After ascending these heights, a few miles' ride brought

us to the entrance of the far-famed Lundy's Lane, the scene of the hottest and, for the numbers engaged, the most bloody battle fought during our last war with Great Britain. We took a particular survey of the little eminence which was the rallying point in that battle, and which I think we were told was taken and retaken nine times during the battle at the point of the bayonet. What multitudes 'bit the ground in death' on that awful night! fallen by a brother's hand. Their bones now lay quietly commingling in strange confusion, and but partially concealed; many of them were bleaching in winter snows and summer showers and sun. We were also shown the little log-house, or cabin, under the end of which General Scott was concealed by his faithful friends when, covered with wounds, he could no longer fight or order the battle."

The more important proceedings of the Conference at the session of 1820 are sketched by Dr. Peck in his "Early Methodism" as follows:—

"This year William Barlow is reported to have left his charge and united with the Protestant Episcopal Church. It was accordingly '*Resolved*, That William Barlow left the Methodist Episcopal Church in an irregular, unofficial manner,' and that 'his case be referred to a committee to be called by the presiding elder of the Ontario District, and that they report to the next Annual Conference.'

"The old court-house and grounds in Cazenovia, purchased in 1817 for a meeting-house, were embarrassed by debt, and the trustees, who were personally responsible, petitioned the Conference for relief, upon which the following action was taken:—

"The subject of the Cazenovia house brought before the Conference. It was stated that, after the resolutions of Conference of last year, and after the committee had prepared subscriptions, the subscriptions were forwarded at a late period, and but little exertion had been made by the preachers and very little had been subscribed; and that the house purchased by the brethren in Cazenovia was deeply involved in debt, and unless those brethren might be relieved the house must be sold.

"'*Resolved*, That the presiding elders and preachers in different parts of the Conference use their exertions, by circu-

lating subscriptions, to obtain money to save the house. Adopted.'

"The Methodists in Canada, having been brought to God by the instrumentality of the preachers from the States, desired to hold a connection with the Methodist Episcopal Church. But the disabilities under which they labored, and the advantages maintained by the British missionaries over them in competing for the desirable positions, led many of the people to desire some arrangement by which they would not be obliged to receive their pastors directly from the United States.

"Their grievances had been duly laid before the General Conference in May, and that body had appointed Rev. John Emory as a delegate to the British Conference, with instructions to represent the condition of things in Canada, and desire that the Wesleyan missionaries might be withdrawn, particularly from the Upper Province. The arrangement was made, but was long in being carried into full effect.

"The General Conference also sent a conciliatory letter to the Canada brethren, and assured them of their continued pastoral oversight. The case had its difficulties, and was a subject of consideration at each session of the Genesee Conference from the time of the origin of the feud in 1812.

"This Conference passed a resolution in favor of the organization of a separate Annual Conference in Canada. Its passage at this time was designed to allay an unpleasant excitement, which continued to be fermented in certain localities in Canada.

"An elaborate report, forwarded from the General Conference, 'on literature,' was presented by the bishop and spread upon the Journal. It is the embryo of our present system of education by means of conference seminaries and colleges.

"A series of resolutions, offered by George Lane, was passed on the subject of the dress of the preachers, etc., which in practice, like many conference resolutions, amounted to little. The old-fashioned round-breasted coat, flat white hat, and smooth hair, were doomed usages, and all efforts on the part of the old-style preachers to keep them up were in vain."

At this session of the Conference eighteen preachers were received on trial, namely : Josiah Keyes, Ira Brownson, Elihu Nash, Hiram Moore, Caleb Kendall, Jun., David C. Spore, Kenneth M'K. Smith, Manly Tooker, Richard Wright, William H. Williams, Philander Smith, Roswell Parker, Jasper Bennett, Joseph Baker, Robert Parker, Philetus Parkus, Francis Hamilton, John D. Gilbert.

Admitted into full connection and ordained deacons : Truman Dixon, Calvin N. Flint, E. O'Fling, Dana Fox, J. G. Peele, Samuel Belton, Russel Downing, H. G. Warner, Robert Jeffers, W. W. Rundall, Zachariah Paddock, James Wilson, Alanson Gifford, Andrew Peck, Timothy Goodwin, Micah Seager, Peter Foster, Parker Buell, Cyrus Story, Benajah Williams, Glezen Fillmore, (previously ordained.) Of the question, "Who have been elected and ordained elders this year?" the following names are the answer : Alpheus Davis, elect, Joseph M'Creery, Isaac Grant, George Ferguson, Daniel Shepardson, George Peck, William Jones.

J. Beebe, M. Burdge, B. G. Paddock, J. Hamilton, J. Hickox, were located, and W. Cameron, T. Whitehead, D. Culp, B. Bidlack, J. Dempster, A. Davis, and Wm. Brown, were returned superannuated.

The list of appointments for this year shows the work arranged into eight districts : Oneida District, George Gary, presiding elder ; Black River, R. M. Everts ; Chenango, Charles Giles ; Ontario, Abner Chase ; Genesee, Gideon Draper ; Susquehanna, George Lane ; Upper Canada, William Case ; Lower Canada, H. Ryan.

Respecting George Gary, we have in the "Northern Christian Advocate" of July 23, 1868, the following from the pen of Rev. G. Baker, of the Black River Conference :—

"My acquaintance with this eminent minister of Jesus Christ dates from 1820. He was presiding elder of Herkimer (Oneida) District, [embracing Herkimer Circuit,] in the Genesee Conference. He was about twenty-five years of age, and had been in the ministry about ten years. He was appointed to his first circuit [in the New England Conference in 1810] when in his sixteenth year. His remarkably agile form, expressive countenance, and singularly youthful appearance, attracted universal admiration. He was popularly called the

boy presiding elder. At that period, and indeed through life, he was of a remarkably cheerful and buoyant temperament. In select companies of his friends he would sometimes approach very near the bounds of ministerial dignity of deportment, but I am not aware that he ever passed those bounds. Wisdom and wit alternated and blended in his conversations, and made him a welcome guest in all companies.

“He used to relate an incident, which occurred about this time, which he called outwitting the witty Yankee preacher. While on a visit to New England he spent a Sabbath with some friends in a village where the witty and eccentric Billy Hibbard was pastor. At the close of the morning service he introduced himself to the preacher as an exhorter from the woods in York State.

“‘What is your name?’

“‘George.’

“‘Have you license to exhort?’

“‘Yes.’

“‘Have you it with you?’

“‘No.’

“‘Will you exhort in this church this evening if I make the appointment?’

“‘Yes, if you wish me to.’

“At the close of the afternoon service Brother Hibbard said there was a lad present from the woods up in York State who would exhort in the evening, and invited the congregation to come and hear him. Gary had one of his best times; or, as Bishop Asbury would say, he had an ‘open time.’ The entire audience, including the pastor, were filled with astonishment at the performance of the boy.

“After the sermon Brother Hibbard subjected George to another series of Yankee questions.

“‘You preached! Are you a preacher?’

“‘Yes; I try to preach.’

“‘Are you a traveling preacher?’

“‘Yes; I have a very large circuit.’

“‘In what Conference?’

“‘Genesee.’

“‘On what district?’

“‘—— District.’

"Hibbard pulled a copy of the Minutes from his pocket, found Genesee Conference and — District, glanced over the list of appointments on that district, and began to look serious. He put his finger on the page, looked at each name carefully, and then, with a stern look, said, 'Your name is not here.'

"Yes, it is there,' said George, pointing to the name at the head of the list, G. Gary, presiding elder.

"Hibbard bent his keen eye upon him, and surveyed him from head to foot.

"'But you told me your name was George.'

"'It is George Gary.'

"For once the wit confessed himself outwitted. No one who had been in Brother Gary's company for any length of time has failed to observe with what a keen relish he enjoyed these sallies of innocent wit and humor. But he never said a foolish thing. His conversations, even in his merriest moods, were always in keeping with good sense and refined taste; and he never indulged his love of wit at the expense of the feelings or reputation of others, whether present or absent. He never indulged in any thing which betrayed a want of reverence for sacred things, but, on the contrary, would always check this propensity when exhibited by others in his presence."

Respecting the Ontario District, and his entrance upon the work, Abner Chase, the new appointee, says: "After returning home to Oneida County I spent a few days in making preparations 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, after reaching the 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 Flatts 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 Goston, from whom I hoped to get some information as to the place and distance of my quarterly meeting. After learning that I was yet fifty miles distant from the place of the 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 comforts, either for its occupants or travelers, and I could see nothing that was to refresh my trusty, but weary and hungry horse. They, however, assured me that they had some fresh grass down on the river's bank, where they would turn him. I therefore alighted, and entered the place ; but I had been in only a few minutes when a peddler drove up, who was passing through the country exchanging his goods for deer-skins, 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 rattle-snakes sometimes crept up from under the floor, but that they would put us up upon the cross-beams of the house, where was a piece of rude flooring, and 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 ; and while we rendered thanks to God for mercies past, and implored his blessing and protection for time to come, the peddler in particular seemed much affected ; and when we were 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 to reach my quarterly meeting at eleven o'clock. But the peddler insisted that it was unsafe for me to travel alone at that hour, it being yet dark. He, therefore, arose and went for my horse, and brought one of his own, and, borrowing a saddle, he mounted and rode with me some six or eight miles, in a course directly opposite to that in which his business led him. When the sun was

fairly up, and he thought I was in no danger from the wild beasts, he returned. Who he was, or whence he came, I know not ; but he was a person of gentlemanly manners, and, from the interest which he manifested in the concerns of his soul, I have hope of meeting him in heaven. After parting with my unknown friend I pushed forward and reached the place of the quarterly meeting about noon. Rather a bad beginning, to be sure, to be one hour too late at my first appointment ; but this was in consequence of being a stranger and not knowing the distance I had to travel. The preachers on the circuit were Andrew Peck and Robert Parker. They received me as a brother ; and I still reckon the seasons I spent with them, and with the preachers generally on the Ontario District, during that and the three following years, whether among the mountain forests and snows of Canisteo, or the more delightful regions of Canandaigua or Geneva, as the most agreeable and pleasant of my life."

This year several new circuits were formed. In the new Black River District, Malone ; in the Chenango District, Manlius and Auburn ; in the Ontario District, Ovid ; in the Genesee, Rushford and Batavia. Chautauqua and Lake Circuits were also embraced in the Genesee District. Rev. S. Gregg says that Philetus Parkus this year labored alone and with great acceptance on the Chautauqua Circuit, and that Gideon Draper, the presiding elder, held a camp-meeting of great interest at North East, Pa., his preaching being attended with much success.

Glezen Fillmore was this year appointed to his own home-field, the Clarence Circuit, where, from the beginning, he has always enjoyed the fullest confidence of his neighbors and brethren. The territory of the present Genesee Conference, and a little more, to the south-west, was this year named by some fifteen preachers, who ranked favorably with their brethren of the other districts in ministerial standing, efficiency, and success ; and of the Genesee Conference preachers of that time Bishop George is represented as having said at the seat of the General Conference of 1820, that he "always knew from his first acquaintance with Methodist preachers, that they would get men converted who would convert ; but he never knew, until he visited the Genesee Conference, that

Methodist preachers would get men converted whether they would or not. That when he came to this Conference he found the preachers laying siege to the hearts of men and to a throne of grace, and that they took no denial from earth or heaven, but struggled till they prevailed with both."

With the conference year 1820-1 dates the commencement of the itinerant life of Rev. Manly Tooker, who still lives, a venerable superannuated member of the East Genesee Conference.* In a "Sketch of his Life and Labors" he says:—

"In the fall of 1819 I commenced a school in Ulysses, on the west side of Cayuga Lake, among entire strangers. At a prayer-meeting held in my school-room the second week, an extraordinary manifestation of the presence and power of God was suddenly witnessed at a time of great languor. I was called upon to close the meeting, which was but thinly attended. I was strongly impressed to speak, and yet I had no language for the occasion; but, having opened my lips, an overwhelming effusion of the Spirit's influence came upon me and pervaded the place. Weeping and responses indicated the presence of an unusual and unearthly power, and the Holy Ghost taught the speaker and hearer. At the close of an exhortation of less than ten minutes' length, the question was proposed, 'Who will consecrate himself to the Lord?' when every person present arose, and two of the number, who came to the place in the darkness of unbelief, went home rejoicing in God's 'marvelous light.' From this time through the entire winter meetings were held every night in that house, there being no house of worship in that part of the town. Scarcely a meeting closed without conversions, and the revival extended to adjoining towns, and several hundreds were added to the different Churches as the fruit of it. During the labors of this winter my mind was fully settled in regard to my call to the work of the ministry; and while teaching at Ludlowville, the following summer, my name was presented to the Genesee Annual Conference, in session at Niagara, Upper Canada, where I was received on trial, and appointed to Cortland Circuit, with Rev. O. Doolittle for my senior colleague. The memorable morning of separation from my home and kindred, to go forth as an evangelist in a life-long labor in the Lord's vineyard, is vividly

* Since deceased.

presented to my recollection as a scene of yesterday, and may thus be described :—

“On the morning of the 7th of August, 1820, a young man, having just closed his minority, and at the same time a village school, was seen standing by the side of his horse at the front gate of his father’s house. With an air of pensiveness he stood motionless for a few moments, then looked at the rising sun and *wept*. At the moment of bringing his foot to the stirrup of the saddle the front door of his boyhood’s home was opened by a mother’s hand, evidently for the purpose of looking out upon the young adventurer, who was now leaving the parental roof for parts unknown. Having adjusted himself upon the young horse, which his father had presented him, with the needful equipments for traveling, he returned a farewell glance at the family group, now standing upon the veranda, and with a throbbing heart soon rode out of sight. The hour of his leaving had been anticipated, and while the mother and five children were witnessing his departure, the father, having found his heart too deeply stirred to be a witness, had repaired to his closet, where, with doors shut, he was engaged in offering up his son in prayer to the God of missions, at an altar symbolized by that of the patriarch when he offered up Isaac. In this case, however, the sacrifice had been voluntarily made by the son, and by an act of self-consecration. Nor is it too much to believe that the offering was accepted, the seal of the divine approval, by the fulfillment of the divine promises, having remained indelible to the present time. That father’s intercession, it is believed, was heard; and the writer would gratefully ‘remember all the way which the Lord hath led him in the wilderness.’ Having been mercifully delivered from ‘perils in *journeyings*, from perils of *waters*, in the *city*, in the *wilderness*, and among false brethren,’ and having obtained help of God, he remains to the present day in ‘safety, under the shadow of the Almighty.’”

In 1820 the Northumberland, Lycoming, Shamokin, and Bald Eagle Circuits, without consulting the Genesee, were set off to the Baltimore Conference. The preachers set off with the extensive tract embraced in those circuits were, John Rhodes, Israel Cook, M. Pearce, John Thomas, Robert Minshall, Thomas M’Gee, and Abram Dawson.

The General Conference of 1820 created the "District Conference," designed for the benefit of the *local* preachers in each district. The object of such Conference was "to place all matters relating to them as much as possible under their own jurisdiction and control." It seems, however, that the District Conference proved to be of questionable utility, and in 1836 the General Conference repealed the disciplinary provisions for the same, in accordance with the feeling prevailing among the local preachers themselves, and thereafter all matters referred to the District Conferences were left to the care and direction of the Quarterly Conferences. It is to be presumed that the local preachers within the bounds of the Genesee Conference shared in the disadvantages of the regulation, and acquiesced in the act by which the same was discontinued.

This year James Hall and Zachariah Paddock, both still living, venerable and beloved, were appointed to the Batavia Circuit. The circuit then embraced Warsaw. In a recent history of Warsaw, by Andrew W. Young, author of the "American Statesman," etc., may be found the following account, furnished by Josiah Hovey: "The first Methodist preachers in Warsaw were Cyrus Story, Joseph Gatchell, and James Mitchell, as early as 1805 or 1806, and before a Church was organized. In 1809 William Brown and John Kimberlin organized a Methodist Society, and I believe my Brother Simeon was the first class leader appointed under that organization. Shortly after myself and Shubael Morris were appointed class leaders, and held our meetings in my house in the north part, and at the house of Solomon Morris, Sen., in the south part of the town."

"Mr. Hovey mentions the following as among the early members of the Church: Josiah Hovey, Jun., Simeon Hovey, John Morris, Shubael Morris, Elam Perkins, Anson A. Perkins, Solomon Morris, Sen., Carl W. Flower, Simeon Gibson, and the wives of all of them, the wife of Josiah Hovey, Sen., Moses Perkins, Joseph Miller, Lyman Parker, and the wives of Nehemiah Park, Simeon R. Glazier, and Daniel Knapp." The Perkinses were among the "early members," but it is thought could not have been among the "earliest."

"The Methodist Society was not legally organized until

about the year 1820, at the time of the proclamation of Paul Busti, general agent of the Holland Land Company, announcing that in every township six miles square, with a legally organized Church and society, such a society should be entitled to one hundred acres of land. 'The First Methodist Episcopal Society of Warsaw' was accordingly organized in compliance with the requirements of the act of the Legislature, and the papers were recorded in the office of the county clerk. Union Society, formed by the Presbyterian Church and congregation, had been organized in 1812, and the land was divided equally between the two Societies.

The first trustees of the Methodist Society were: Simeon Hovey, Chester Hurd, John Morris, Anson A. Perkins, Nathan B. Miller, Lyman Parker, Josiah Hovey, Roderick Chapin, Jun., Eleazer Smith.

The following, from Turner's "History of the Holland Purchase," is deserving of a place here, the reader bearing in mind that "Mr. Busti was a Catholic, and a liberal one, it will be conceded, in view of his dislike of sectarianism:"—

"*Note.*—In the fall of 1820 Mr. Busti was visiting the land office in Batavia. The Rev. Mr. R., of the Presbyterian sect, called on Mr. Busti, and insisted on a donation of land for each society of his persuasion then formed on the Holland Purchase. Mr. Busti treated the reverend gentleman with due courtesy, but showed no disposition to grant his request. Mr. R., encouraged by Mr. Busti's politeness, persevered in his solicitations day after day, until Mr. Busti's patience was almost exhausted; and what finally brought that subject to a crisis was Mr. R.'s following Mr. Busti out of the land office, when he was going to take tea at Mr. Ellicott's, and making a fresh attack on him in the piazza. Mr. Busti was evidently vexed, and in reply said, 'Yes, Mr. R., I will give a tract of one hundred acres to a religious society in every town on the purchase, and this is *finis*.' 'But,' said Mr. R., 'you will give it all to the Presbyterians, will you not? If you do not expressly so decide the *sectarians* will be claiming it, and we shall receive very little benefit from it.' 'Sectarians! No,' was Mr. Busti's hasty reply, 'I abhor sectarians, they had not ought to have any of it; and, to save contention, I will give it to the first religious society in every town.' On which Mr.

Busti hastened to his tea, and Mr. R. home, (about sixteen miles distant,) to start runners during the night, or the next morning, to rally the Presbyterians in the several towns in his vicinity to apply first, and thereby secure the lands to themselves.

“The land office was soon flooded with petitions for land from societies organized according to law and empowered to hold real estate, and those who were not, one of which was presented to Mr. Busti before he left directed to ‘General Poll Busti,’ on which he insisted that it could not be from a religious society, for all religious societies read their Bibles and know that Po-double-I does not spell Paul. Amid this chaos of applications it was thought to be unadvisable to be precipitant in granting those donations, the whole responsibility now resting on Mr. Ellicott to comply with this vague promise of Mr. Busti; therefore conveyances of the ‘gospel land’ were not executed for some space of time, notwithstanding the clamor of petitioners for ‘deeds of our land,’ during which time the matter was taken into consideration and systematized, so far as such an operation could be. Pains was taken to ascertain the merits of each application, and finally a tract, or tracts, of land, not exceeding one hundred acres in all, was granted, free of expense, to one or more religious societies regularly organized according to the law in each town on the purchase, except Bethany, Genesee County, and Sheldon, Wyoming County, the donees always being allowed to select out of the unsold farming land in each town. In some towns it was all given to one society, in others to two or three societies separately, and in a few towns to four different societies of different sects, twenty-five acres to each.

“In performing this thankless duty, for the land was claimed as an absolute right by most of the applicants, the whole proceedings were so managed, under Mr. Ellicott’s judicious directions, that amid all the clamor and contention which, from its nature, such a proceeding must elicit, no complaint of partiality to any particular sect, nor of the undue weight of influence in any individual, was ever charged against the agent of the company or his assistants acting under him.”

Mr. Young says: “The Union Society (Presbyterian) had, at the time of the agent’s proclamation, been the only legally

organized society in the town for eight years, and was, it would seem, entitled to the land. We have noticed the incorporation of the Methodist Church and Society. An old member of that society says, that when the agent's proclamation appeared the Methodists hastened to effect their organization and to get their papers on record to secure the land. Whether the Presbyterians had previously applied for the title we are not informed, nor do we know how the agent came to divide the land between the two societies. Having never heard of any dissatisfaction on the part of either society, it is presumed that the division was satisfactory to both societies.

How many Methodist Societies, organized under the Holland Purchase for the purpose of holding Church property, took advantage of Busti's proclamation, the writer has no data for showing. But with or without grants of "gospel land" the cause of Methodism steadily advanced. The pioneer preacher followed up the pioneer settlers, preaching the Gospel to them "in power, and in the Holy Ghost, and in much assurance," while they cheered them in their toils, sympathized with them in their privations and sicknesses, and shared their humble and often scanty fare. So were preachers and people blessed and built up together. In Turner's "History of the Holland Purchase," in lines ascribed to Alfred B. Street, the pioneer is thus represented :—

"Through the deep wilderness, where scarce the sun
Can cast his darts, along the winding path
The pioneer is treading. In his grasp
Is his keen ax, that wondrous instrument,
That, like the talisman, transforms
Deserts to fields and cities. He has left
The home in which his early years was passed,
And led by hope, and full of restless strength,
Has plunged within the forest, there to plant
His destiny. Beside some rapid stream
He rears his log-built cabin. When the chains
Of Winter fetter nature, and no sound
Disturbs the echoes of the dreary woods,
Save when some stem cracks sharply with the frost,
Then merrily rings his ax, and tree on tree
Crashes to earth; and when the long, keen night
Mantels the wilderness in solemn gloom,
He sits besides his ruddy hearth, and hears

The fierce wolf snarling at the cabin door,
Or through the lonely casement sees his eye
Gleam like a burning coal."

The number of members reported at the close of this Conference year, including 112 colored, was 25,467; of which 4,023 were in the Genesee District, all west of the Genesee River, excepting the 615 of the Bloomfield Circuit. The increase for the year in the entire Conference was 1,520, and in the whole connection 21,256.

Section XII. 1821-22.

July 19, 1821, Conference assembled at Paris, (Sauquoit,) Oneida County, N. Y., Bishop Enoch George president, and William Case secretary.

Dr. Peck remarks: "The most important measure adopted at this session was a resolution to establish a seminary of learning at Ithaca, Tompkins Co., N. Y. The Conference had previously resolved to locate the seminary at Cazenovia, Madison County. This year a petition came up through 'certain friends from Ithaca,' and large promises of funds were made, and the Conference was induced to change the location, and yet to give some hope of relief to the trustees of the 'Cazenovia house.' The following are the votes of the Conference on the subject: 'Voted, that the site of the contemplated seminary heretofore fixed at Cazenovia be relinquished. Voted, that the site of the seminary be fixed at Ithaca.' A committee was appointed 'to confer with the trustees of the Cazenovia house.' It was voted 'that David Ayers be appointed to the superintendence of the subscription.'

"A splendid castle was now built in the *air*, and the poor Cazenovians, who had less *gas* than 'certain friends from Ithaca,' were left to grapple with some grave matters of fact which they felt pressing upon them."

The General Minutes for this year show that fourteen preachers were admitted on trial, and seven were admitted into full connection and ordained deacons, namely: Horace Agard, Henry Peck, James Brown, Chester V. Adgate, Elijah Boardman, Enoch Barnes, and John Beggarly. Alvin Torry, John B. Alverson, Ezra Adams, R. A. Aylsworth, John Dempster, Parker Buell, Cyrus Story, elect, Glezen Fillmore, and Fitch

Reed, were elected and ordained elders, James Brownson located, and Thomas Whitehead, Benj. Bidlack, William Brown, Peter Baker, Joseph Willis, John Kimberlin, John B. Alverson, Peter Jones, and Elijah King were returned superannuated, and William Barlow was returned withdrawn, agreeably to his own request. Some other items are somewhat noteworthy: "Brother Bowen was called to the assistance of the secretary." "Benj. G. Paddock, recommended by the Oneida District Conference for re-admission," was re-admitted. "Samuel Bibbins, from the Chenango District Conference, age about fifty-three, has a wife and small family; not embarrassed; wishes it to be understood that when he shall be unable to serve the traveling connection he will be no burden to it—admitted." Samuel Bibbins was a brother of Elisha Bibbins, and of "Mother Cleveland," a most excellent Christian lady and Methodist, for many years a resident of Grove, Alleghany County, N. Y. An aged widow of another Bibbins brother, and two widowed daughters, all Methodists, at present reside in Pavilion, Genesee County. "James S. Lent, from the Genesee District Conference, re-admitted." "Asa Abell, from the Ontario District Conference, married, aged about twenty-three, admitted." Asa Abell, long an efficient and successful preacher and presiding elder in the Genesee Conference, still lives; but more of him and of his ecclesiastical relations hereafter. "John Ryerson, from the Upper Canada District Conference, aged twenty-one, single, clear of debt, admitted." James Bronson was located "agreeably to the understanding of the Conference when he was admitted, and elected to orders." Conference dealt decisively with probationers. One brother, "for want of suitable qualifications as a preacher, of activity as a laborer, and being unprofitable in conversation," was "dropped."

The question, "Who have died this year?" was answered with the name of Alpheus Davis. The committee appointed to prepare his memoir consisted of E. Bowen, J. Huestis, and G. Gary. From their testimony concerning him the following particulars are selected: Early converted, and while comparatively young giving evidence of his call to the ministry, he was authorized to preach. About one year he labored as a local preacher, after which he traveled nearly a year in the Cayuga Circuit under a presiding elder. The year following, 1816,

he was united to the itinerant ministry and appointed to the Northumberland Circuit, 1817 to Clarence, 1818 to Detroit, 1819 to Herkimer, 1820 he was superannuated.

In private and social life he was highly esteemed, as well by the aged as the youth. In his public ministry he was no less the faithful pastor of his flock than the agreeable and profitable associate of his friends, and the dutiful child of his parents. In every station which he filled "his labor was not in vain in the Lord."

This servant of God died of consumption. After the disease had progressed to an alarming stage he expressed a wish to regain his health, only, however, that he might be serviceable to the world as an ambassador for Christ. The patience of Brother Davis in his last sufferings, and the fortitude and cheerfulness with which he met the king of terrors, gave evidence of his Christian piety.

He was held in such high estimation by the friends among whom he died that several families contended for the privilege of nursing him in his sickness. But notwithstanding his youth, his rare and promising abilities, and the hopes and solicitude of his friends, he fell a victim to death. He finished his course and died in the Lord October 8, 1820, in the twenty-seventh year of his age.

In the appointments for this year the name of the Lower Canada District was dropped, and Bay Quinte District substituted. West of the Genesee River the Erie District was formed, and Glezen Fillmore was made the presiding elder. In the Genesee District Geneseo, Rochester, and Moscow were constituted new separate charges. Detroit was placed in the Ohio Conference, and John P. Kent, then of that body, was stationed there. Montreal was dropped from the list. J. Kelsey and Robert Parker were sent to the Lyons Circuit, Grant and Adgate to Geneva and Canandaigua, G. Peck to Paris, B. G. Paddock to Utica, and D. Fox to Cooperstown. Auburn had Joseph Baker, and Ithaca, E. Bowen. I. Chamberlayne and J. Keyes were appointed to Le Ray, (not *Le Roy*.) and J. Dempster to Watertown. Batavia, James Gilmore, Jasper Bennett; Rushford, C. Story; Clarence, N. B. Dodson; Olean, R. Wright. Z. Paddock was appointed to *French Creek*, Erie District. Meadville, Pa., it is very likely, was embraced in the

French Creek Circuit. Such were a few of the appointments in the old Genessee Conference in 1821. There is abundant reason for believing that Glezen Fillmore was exceedingly popular as presiding elder of the Erie District, he being one of the most affable of men, a captivating speaker, and energetic and thorough-going in the prosecution of his work. Of Zachariah Paddock, with reference to his labors on the French Creek Circuit this conference year, Mr. Gregg says: "Through the instrumentality of Mr. Paddock a log meeting-house was built in the Pit-hole settlement, on the farm and near the house of old Mr. Dawson, two generations back from the present. Many seasons of great interest were enjoyed in this house by the good people who, for ten miles around, used to assemble and worship there."

This year the appointees to the Scipio Circuit, Chenango District, were Manly Tooker and Seth Mattison, the latter supernumerary. Mr. Tooker says: "I received my second appointment to the Scipio Circuit, in the north part of Cayuga County, having Rev. Seth Mattison for my senior colleague. It was ordered that our labors should be distinct. I was to take all the circuit north of Auburn, and Brother M. all on the south."

In a communication to Dr. Peck, Elisha Bibbins states that during this his second year on the old Wyoming Circuit, "we gathered into the Church about eighty members. They were mostly young persons, but notwithstanding their youth they were the most active young converts, as a class, I ever knew. Among the number were Z. Bennett, Hannah Slocum, L. Butler, S. D. Lewis, Anning O. Cahoon, and others I cannot now name. These, and others that joined, were mighty in faith and prayer. I remember Judge Scott once remarked to me, in reference to these converts: 'You can convert the world with such a company of Christians.'

"It was at or about this time that Brother Samuel Griffin was brought into the fold of Christ. Some of his friends were opposed to his profession of religion, and especially to his uniting with our Church. His relatives were Quakers, hence their opposition. He desired baptism, and accordingly I baptized him in the Lackawanna; and when I was about to baptize him I turned his back up stream, or was about to do so,

he said to me, 'I want to go forward;' or, in other words, 'baptize me face foremost,' and accordingly I did so."

In a letter to G. Peck, dated Wilkesbarre, October 8, 1821, Elisha Bibbins gives a glowing account of the work of God on his circuit, particularly at a camp-meeting at Spring Brook, giving many names of the awakened and converted. He thus concludes his letter:—

"Our camp-meeting had a most awful and yet glorious effect on the people. Judge Scott and Judge Fell were almost brought over to the faith. Judge Scott told me that if he had stayed all night he should have made as much noise as any of us, and I should not think strange if he should yet become a Methodist. I did not know but Betsey and Temperance would go crazy. For a while Betsey screamed as loud as she could. Temperance set to jumping soon after she saw me, and seized me by the collar of my coat, and I believe she would have thrown me down if I had not held on to some that were standing by."

Dr. Peck remarks: "This camp-meeting revival gave an impulse to Methodism in Wyoming which has gone on with the lapse of years, and still remains."

"In 1821 John D. Gilbert traveled on Canaan Circuit. He was a man of considerable preaching abilities, and succeeded very well upon the charge, as he usually did. He finally left us and united with the Protestant Episcopal Church, since which but little has been known of him in Methodist circles."—*Early Methodism.*

"In 1821, toward the close of the year, a revival took place under the labors of John Griffing and James Hodge, the preachers on Broome Circuit. Luther Whiton, a respectable mechanic, was converted, and united with the Society, and by his earnestness and holy living rendered the small Society great aid. For years he was a useful official member in Ithaca, where he died in the full assurance of hope. The Society soon acquired a good degree of strength and influence."

Speedsville. The following, communicated by Rev. R. Van Valkenburg for "Early Methodism," may be worthy a place in this work:—

"A little more than half a century ago this now beautiful rural district was one unbroken wilderness, where the savage

roamed in sullen and solitary pride, and nought was to be heard but the scream of the panther or howl of the wolf, excepting when the stillness was broken by the crack of the hunter's rifle, or the rustling of the breeze through the forests.

“But soon the sound of the pioneer's ax and the crash of falling trees were heard, and the mighty forest vanished away as by magic. Beautiful cottages were erected, and dot here and there the landscape; and now there is to be found all the arts and luxuries that accompany the highest stage of human refinement.

“But no sooner had the hardy pioneers entered this region than the Methodist itinerant found his way among them, and began his mission of love and mercy, proclaiming the unsearchable riches of Christ. A few were converted, but there was no society formed till 1821, when Rev. Benjamin Landon and Caleb Kendall came and preached at Caroline Center, and formed a class of about twelve members, and attached them to Ithaca. John James Speed and wife, Martha Nicholson, William Jackson, Widow Rich, Jeremiah Kinney, John Kinney and wife, and Mary Cole were among the first members. John James Speed was the leader. Most of this number have gone to join the Church triumphant above, others are in distant lands, and there is not a single member now belonging to the Society that first joined it. The next year there was a revival, and a goodly number added to the Church; but they are all gone except one, that is Calvin Clarke, a venerable father in Israel, who yet remains among us to bless the Church and the world.

“The corner-stone of the Methodist Episcopal Church at Caroline Center was laid by Dana Fox in 1822, and the work progressed until the house was so far completed that it was occupied for a place of worship, but it was never finished or dedicated. The place has been blessed with a number of revivals, but at present there are only twenty-five in society, many having died, and others removed to distant lands.”

At the close of this conference year there were reported 701 members in the Lyons Circuit; in the Geneva and Canandaigua, 321; Paris, 112; Utica, 171; Cooperstown, 157; Auburn, 47; Ithaca, 81; Le Ray, (the Minutes say Le Roy,

but see evidence of error in C. Giles's "Pioneer," page 251,) 431; Watertown, 123; Batavia Circuit, 400; Rushford, 403; Rochester, 237; Buffalo, 69; Clarence, 125; Olean, 40; French Creek, 265. The whole number reported for the Conference this year was 27,301, showing an increase of 1,834. No returns of probationers, baptisms, deaths, or of churches, parsonages, or Sunday-schools, were required in those years.

Section XIII. 1822-23.

Conference met at Vienna, (now Phelps,) Ontario County, N. Y., July 24, 1822, Bishop R. R. Roberts in the chair, and W. Case the honored secretary.

Conference voted to have "two sessions in the day," the two requiring seven hours' sitting.

"Committee on Temporalities" still the style—L. Grant, G. Harmon, and D. Barnes were that committee. "Voted, that there be a committee of five to examine manuscripts for publication." Bowen, Chamberlayne, Lane, G. Peck, Huestis, committee. "Voted that the author of a manuscript have permission (?) to publish his work in the interval of the Conference, if the work be approved by the committee."

The Conference resolved itself into a missionary society, under the title, "The Genesee Conference Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church." Elias Bowen was chosen secretary of the Conference Society, and seventy-four became members by the payment of one dollar each.

By vote of the Conference the preachers were instructed to introduce "our tune books" into all the congregations where it might be practicable.

Dr. Peck remarks: "Considerable agitation in the Annual Conferences had grown out of the conduct of the Rev. Joshua Soule in the General Conference of 1820. That gentleman had been elected bishop, and after the Conference had passed a rule providing for the election of presiding elders, he signified his scruples with regard to the constitutionality of the rule, and declared that, should he be ordained bishop, he could not carry it out. This movement was known to have the sympathy of Bishop M'Kendree, and a great excitement was

produced in the body. Finally the measure was suspended for four years by a vote of 'forty-five to thirty-five.'

"From this case originated the question of a constitutional test. The General Conference invited the Annual Conferences to recommend to the next General Conference the adoption of 'a rule for the determination of constitutional questions.' The New York Conference originated a series of resolutions upon the subject which were laid before the Genesee Conference by the bishop. The resolutions were postponed to the next session, and then postponed indefinitely.

"A communication from Bishop M'Kendree was also presented to the Conference by Bishop Roberts, objecting to the said 'suspended resolutions,' on the ground that they infringed upon the restrictive rule, which prohibits the General Conference from so altering the form of our government as to do away episcopacy or destroy the plan of our itinerant general superintendency.

"The following resolutions in relation to the bishop's paper were drawn up by Rev. Israel Chamberlayne, and were presented by him, seconded by Jonathan Huestis:—

"*Whereas*, Bishop M'Kendree, in his communication to this Conference, has pronounced that the resolutions of the last General Conference relative to the election of presiding elders are, in his belief, an infringement on the constitution of the Methodist Episcopal Church; therefore,

"*Resolved*, 1, That, in the opinion of this Conference, there is nothing in the said resolutions that makes any infringement on the constitution or restrictive regulations of our Church.

"*Resolved*, 2, That the restrictive regulations do not, in our opinion, prohibit or restrict any changes or new modifications of the episcopal powers or duties: provided such changes or alterations do not do away episcopacy or destroy the plan of our itinerant general superintendency.'

"These resolutions were discussed *pro* and *con* by the ablest speakers of the Conference, and finally passed by a considerable majority, which showed that the Genesee Conference had gone over to 'the new school.'

"The Ithaca Seminary had grown into a college, and already stood in a doubtful attitude. The reports of the agent and of the trustees were given to a committee, and as favorable a

report as possible was made, and Rev. Dan Barnes was appointed agent. Jesse Merritt, as the representative of the trustees, appeared in the Conference, and by invitation made a speech in favor of Ithaca as the location of an institution, but gave it as his opinion that an academy, and not a college, would be the true policy of the Conference. He made a neat and sensible speech, the suggestions of which were followed by the committee in their report. The Cazenovia brethren stood before the Conference again and received some kind words."

At this assembling of the Conference twenty-eight preachers were admitted on trial, among them John Parker, John Copeland, Isaac Stone, Benjamin Shipman, Squire Chase. Admitted into the twelve Conferences of the connection this year, one hundred and eighty five. Of these probationers the New England Conference received thirty-seven. John Parker and John Copeland still live. The latter, when admitted, was represented as "aged twenty-two, healthy, and equipped and prepared to go to any part of the Continent of America." It is likely that this was also not far from the truth in the case of the other John.

Ira Brownson, Josiah Keyes, Caleb Kendall, Jun., K. M'K. Smith, Manly Tooker, Richard Wright, W. H. Williams, Philander Smith, Jasper Bennett, Robert Parker, Philetus Parkus, and Thomas Demerest, were admitted into full connection and ordained deacons. Number of deacons in the whole traveling connection one hundred and fifty-five, of which number eighteen were in the Genesee Conference. One hundred were ordained elders this year, of whom twenty were of the Genesee Conference, namely: Cyrus Story, Truman Dixon, Calvin N. Flint, Edmund O'Flyng, Dana Fox, James G. Peal, Samuel Belton, Russel Downing, H. G. Warner, W. W. Rundell, Zachariah Paddock, James Wilson, Alanson Gifford, Andrew Peck, Timothy Goodwin, Micah Seager, Jeter Foster, Benajah Williams, J. D. Gilbert, John Beggarly. Located: R. Downing, G. Draper, J. Huestis, D. Yeomans. Four were supernumerary and twelve superannuated. Superannuates in the whole connection seventy-one. Robert Jeffres, expelled.

Conference adjourned, August 2.

This year Goodwin Stoddard was appointed to the charge of the Genesee District, Gideon Draper having located. Charles

Giles and George Gary exchanged districts, the former being again appointed to the Oneida and the latter to the Chenango District. The new circuits formed were the Trumansburgh, Homer, Owego, Bainbridge, Orangeville, Elba, Norwich, and North East. Other changes in the arrangement of the work were made which need not be specified. This year Zachariah Paddock was appointed to Buffalo; Elisha House to Rochester; Isaac Puffer, the "chapter and verse man," to Ridgeway; George Peck to Utica; James Kelsey, Dennison Smith, and John B. Alverson, supernumerary, to Lyons; and John Dempster was returned to Watertown. Loring Grant was appointed Conference Missionary.

Manly Tooker was this year sent to the Marcellus Circuit, which, in the sketch of his life, he says extended "from Onondaga Court-house, near its center, from twenty to thirty miles in every direction, embracing eleven villages and twenty-eight appointments for preaching. Nathaniel Salisbury, a probationer, was my yoke-fellow, a young man of great moral worth and indomitable energy, and whose zeal and perseverance in the work of his Master have led him to prominent positions among his brethren. This circuit included all the territory on the great turnpike, from Skaneateles to Manlius, east and west, and from Liverpool and Cicero on the north, to Homer on the south. One of our appointments was at a school-house on the spot where the city of Syracuse has since been built. The change at this point has been as wonderful as that in the old court-house at Cazenovia, (now the elegant seminary,) where, during my first year, I preached every four weeks, whose 'inward adorning' presented nothing more ornate to cheer the eye than murky walls and the festoons of the spider. Around Onondaga Lake, especially in Cicero, the roads at times were horrible in the extreme, but the hospitality of those who delighted to comfort us rendered the fatigue and hardships of travel more tolerable than the lack of sympathy in the gorgeous apartments of paved cities."

In Giles's "Pioneer" we have the following: "The Conference, this year, held its session at Vienna, Ontario County, July 24, 1822; and there Brother Gary was made my successor, and I was appointed again to Oneida District, my former 'Mount Pleasant,' where my family continued to reside.

The district having been divided, I found my field of labor much more pleasant and contracted than it was before. Nevertheless I had eight circuits, on which were stationed thirteen preachers besides myself, all in good health and active in the ministry, with brilliant hopes gilding the borders of our future life—but where are we now! While I am writing (1844) three are slumbering in the tomb; one has unhappily fallen from his sacred elevation, and only three remain effective laborers in the Church; all the others are superannuated, excepting one, who, for certain reasons, left our community and joined another Church. He, however, continues to be a warm friend to the Methodist Episcopal Church, and is now fully convinced that our ordination is valid, and we are all in the true '*succession*.'

“A young preacher, whose initials are I. S., was admitted this year into the Annual Conference, and stationed on my district, according to my special request. The following occurrence will show how I became acquainted with him, which circumstance gave him a large place in my confidence and concern. A year or two before, while officiating at a quarterly meeting on Chenango Circuit, I noticed in the assembly a young man who arose in the love-feast and spoke in a very intelligent and moving manner. Though I had heard others speak as well as he did, still there was an unusual spirit and influence accompanying his words to my understanding, which convinced me that he was one of those distinguished characters whom the Lord had chosen to preach his everlasting Gospel. After the congregation had dispersed I ascertained the young man's name and place of residence; without delay, under the impulse of my feelings, I sent a verbal communication by a faithful friend, requesting him to dispose of his property, disengage himself from the world, and prepare to enter the gospel field. It appeared that the Lord had revealed to him his course of duty before he received my advice. My friendly request, however, operated as an exciting cause to move him to action. Therefore, without much hesitation, he relinquished his worldly engagements, and entered into the holy work as soon as an opening occurred on the circuit; then came up to the Conference, where he was admitted, as before stated. The peculiar impressions which were made on

my mind respecting his call to the ministry had a direct tendency to place him deeply in my affections, and from that time the name, Isaac Stone, has never been forgotten."

Mr. Giles thus pleasantly speaks of his district, and of his faithful roadster who had carried the Gospel over the extensive fields of the itinerant so long: "This region had long been my home; and, as I traveled from place to place, I found myself attended with a continual resurrection of departed scenes. The hills, the valleys, the brooks, and winding roads were all my old acquaintances, where in former days I went musing on my way to proclaim some awful message to dying sinners. The sight of habitations, together with the appendages belonging to these localities, where I had often been before, called into recollection many pleasing associations. The sprightly beast that carried me along, which had been my faithful, enduring servant for many years, seemed to recognize every road, lane, and house, where he had formerly been, as readily as myself; and seemed, by all his movements also, to express a pleasure while drawing near to some frequented lane or dwelling. And I will here say that this animal had been so long in the pioneer service that he understood every part of his duty, was always obedient and trusty in dangers and difficulties. Whenever he came to a bridge which appeared unsafe he always would stop and look back, seemingly to induce me to go first and examine it; then he would follow after me over openings and suspicious places apparently fearless, knowing that I had never led him into difficulty, therefore he did not fear that I would. As I passed round it was truly amusing to notice how pleased the boys were to see old *Black* come again; and, through sheer motives of kindness, they often surfeited him with grain. Money was frequently offered, as a temptation, to alienate him from the pioneer service; but it was in vain. He was retained in the service till, unfortunately, blindness came upon him; and even then he was a true and faithful servant. Solomon said, 'A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.'"

Mr. Gregg, says Mr. Fillmore, presiding elder of the Erie District, "held a camp-meeting this year on the banks of the Brockenstraw Creek, one mile west of Youngsville, Warren

County, Pa., which resulted in much good. Our people in Fredonia, N. Y., commenced the erection of a church this year, which was finished and dedicated in 1824. It was situated on the East Hill, half a mile east of the village, on the south side of the Buffalo road, most of our people living in that direction."

Respecting his journeyings while on the Erie District, Elder Fillmore has related in the hearing of the writer something like the following: One day as he was on his return from one of his camp-meetings on the south part of his district, and had been toiling on a long way among the mountains, toward evening he came to a broad stream, probably the Alleghany River, at a point where he had to cross in a ferry-boat. But the boat was at the opposite shore. Seeing the ferryman, however, some three quarters of a mile distant across the river, he lifted his powerful voice to make him hear, and happily succeeded. Safely over, he found a kind family with whom to stay, and put up for the night. He slept in the same room with the man and his wife, the young folks being up stairs. In the depth of the night, the wild scenery and exciting experiences of the previous days' journey having made a deep impression upon his mind, he commenced dreaming over all he had passed, and in imagination he came to the river again. Seeing the ferryman three quarters of a mile away, he must needs prepare himself, and so really made the loudest halloo in his power! By the effort he frightened the family, and awoke himself. "What in the world is the matter?" exclaimed his affrighted host. "O," said the elder, as he settled back in his bed, "I was only dreaming." "Well," said the man, "that is the loudest dreaming I ever heard." The loud dreaming was made the subject of conversation with the young people at the table the next morning.

CANAAN CIRCUIT.

In a communication to Dr. Peck, Elisha Bibbins says: "In 1822 and 1823 I had charge of Canaan Circuit. This circuit embraced the following appointments: Canaan Four Corners, Mount Pleasant, Bethany, Cherry Ridge, Salem, Sterling, Bennett's Settlement, Lackawaxen, and the Dutch Settlement. Rev. Solon Stocking, a local preacher, was my colleague the

first year. He was a most devoted and untiring servant of God, and an excellent colleague. We had a good year. At most of the appointments we had seasons of refreshing.

“At Bennett’s Settlement there was a sweeping revival; every man and woman, and every child old enough to understand the power of pardoned sin, were brought to the knowledge of the truth, except two. God wrought wonders for Canaan Circuit that year.

“At Bethany our people were very much annoyed for a time by the son of a Baptist deacon and another young man. They were accustomed to remain in the room where we held class-meeting, but would not come within the bar—we occupied the court-house. On one occasion when I was present they remained as usual. While singing I walked to where they were sitting in one corner of the room, and after singing I addressed the deacon’s son as follows:—

“‘Did you ever experience religion?’

“‘No, sir.’

“‘Do you not intend to seek the pardon of your sins?’

“‘Yes, when God’s time comes.’

“‘Will you be as good as your word, and seek religion now, if I prove to you that God’s time has already come?’

“‘Yes.’

“I then quoted: ‘Now is the accepted time; behold, now is the day of salvation.’ And getting upon my knees requested him also to kneel, appealing to him as a man of honor. I made the request somewhat imperative, demanding that he should get down. But, though he appeared confounded and knew not what to do, he would not kneel down. I prayed for him, however. They embraced the first opportunity to leave, and we were not troubled with them afterward.

“BRIDGEWATER CIRCUIT.

“In 1822 Brother G. Lane still remains as presiding elder, and John Griffing and James Hodge appear as preachers. On the minutes of a Quarterly Conference, held September 28 of this year, appears for the first time the name of the late Joseph Towner, as exhorter. He had been class leader since 1819, and thus was rising step by step to that position of eminent usefulness at which he has since arrived. Our system is won-

derfully adapted to the development of the intellectual and moral man. Brother Towner was one of nature's noblest sons. But his early opportunities were small. When he was converted it was with difficulty that he could read a hymn; but by persevering effort he obtained a tolerable knowledge of the English language, and he became one of our most popular and useful men. His gift was more for exhortation than preaching, and often under his powerful appeals the vast multitudes would melt like wax before the fire. His knowledge of human nature was wonderful, and if a camp-meeting became uncontrollable, if his services could be secured peace would soon be restored. But he has finished his course, and gone the way of all the earth."

John Cosart was received on trial this year, and appointed to the Orangeville Circuit, Genesee District. In an interesting communication expressly for this work, dated at Venice, Michigan, September 28, 1871, the venerable minister, then in his seventy-ninth year, since deceased, says:—

"I was received at Vienna and appointed to labor on the Orangeville Circuit. . . . Rev. Goodwin Stoddard, presiding elder, who was a real friend and father to me in the Gospel. This circuit was formed by a local preacher employed for that purpose, by the name of Andrew Freeman. A few out-of-the-way appointments on the Batavia Circuit were connected with an entirely new work. I was placed in charge with the Rev. William Jones, supernumerary, nominally appointed with me. We had about fourteen appointments in three weeks, and in all about sixty-four members and probationers. We made it our home where night overtook us, and our principal study was in the saddle and woods. Our meeting-houses were mostly private houses, and log shanties, or school-houses; our quarterage was a good supply of socks from good old sisters, and occasionally an article of clothing, home-made to be sure, and a few dollars in money, with our horseshoeing. In addition to this we had some good revivals, and returned one hundred and sixty members in all."

It is believed the now venerable Gershom Benedict was converted to God in Gainesville this year, under the labors of Rev. John Cosart.

This year Fitch Reed was appointed to the Ithaca and Car-

oline Circuit, and "was the first Methodist preacher who made a very deep impression on the minds of the staid people of Berkshire. . . . Under his ministry several influential families were won over to the interests of Methodism, among whom were the family of Collins."—*Early Methodism*.

According to the Minutes Elijah Boardman was stationed on the Clarence Circuit. In a letter to the "Methodist Magazine," in which he writes chiefly respecting the Presbyterian mission to the Tuscarora Tribe of Indians, in "Lewistown," and which he represents as highly prosperous, he states in conclusion:—

"Here is a very good work under our charge on this circuit. There have been four or five new societies raised within its bounds, one of which was formed by Brother Somerville, in Ridgeway, numbering between twenty and thirty. . . . A number more have been added to our other societies on this circuit. Elder Case informs me, in a letter, that our missionaries to York and the new settlements in Upper Canada are doing wonders among the people. Sometimes for want of horse-feed, and on account of bad roads in the new towns, they travel on foot through the woods, and preach to the scattered population of these new settlements. This looks like leaving all for Christ's sake."

A touch of the biographical and historical may be introduced here respecting John Copeland, received in 1822.

In the Buffalo "Christian Advocate," July, 1872, he says:—

"By the grace of God I was converted in 1821, in a central part of old Genesee Conference, on what was then known as Lyons Circuit. In 1822 I entered the Conference, and was appointed to Eden Circuit, lying a little south of Buffalo. At this time the circuits were large, and the preachers traveled them on horseback. Ithaca, Canandaigua, Utica, and Buffalo, I think, were the only stations within our bounds. In the territory now known as Genesee Conference there were, according to my best recollection, meeting-houses in Buffalo, Batavia, Bethany, Warsaw, and Perry; and in East Genesee they existed only at Lyons, Lodi, Vienna, Newark, and Canandaigua. At this time the only incorporated city within our boundaries was Utica, now in the Central New York Conference. Upon the old Eden Circuit we had about thirty appointments

to fill every four weeks. During my stay upon this circuit I occasionally preached in the neighborhood, about six miles south of Hamburgh, where the family of Thayers resided, who the following year were the murderers of Love."

A very interesting and profitable camp-meeting was held in Hamburgh this year. A good history of Methodism in that large town would be full of interest.

UPPER CANADA DISTRICT.

William Case, in a letter addressed to the editor of the Magazine, observes: "Blessed be the Lord, we are prospering finely in this country. Our congregations, Sabbath-schools, missionary collections, a church building spirit, as well as conversions, and order and harmony in the societies, all demonstrate the rising strength of Zion in these parts. There are now finishing or commencing twenty churches in this upper half of the province. We have more than forty Sabbath-schools and one thousand scholars. These nurseries of virtue and religious information promise much to the prosperity of the rising generation, both in civil and religious points of view. A great and happy improvement is visible since the close of the late war, which in many places, by the confusion and calamities it introduced, had broken down the barriers of vice. Churches are crowded with listening hearers. Youth and children, instead of wandering in the fields or loitering in the streets, are in many places thronging to the schools, with their books in their hands, and learning to read the Bible of God! One man who has a large family of children, a few days since observed to me that 'since Sabbath-schools began I have had no trouble in the government of my family.' I hear that the Bibles and Testaments donated by the American Bible Society have arrived. These will be joyfully and thankfully received by the Sabbath-schools."

The statistical returns at the close of the conference year 1822-23 show but a small increase in numbers, and yet, it cannot be doubted, the tree of Methodism was all the while striking its roots deeper in the soil of society, and throwing its branches broader and higher over the land. The labors of the self-denying and courageous hundred and forty itinerants, with the constant and earnest co-operation of the hardy member-

ship under their pastoral oversight, were not in vain. God was with them, little as the world, and many who claimed to be Christians *par excellence*, dreamed of it. Look upon the valiant and victorious warriors for Jesus as, at the time and place appointed, from all directions they come together and take their seats for the annual session! See how they love one another! And heard you ever such preaching? such singing? such praying? such responses? And witness their deliberations, and judge if they are not men of one work, and who understand their business; and men of character and talent, not to be trifled with. Witness! these are of the class of men who

“Must stand acknowledged while the world shall stand;
The most important and effectual guard,
Support, and ornament of virtue's cause.”

Section XIV. 1823-24.

Westmoreland, Oneida County, was the seat of the conference session for this year, commencing July 15, 1823; Bishop George presiding, and Elias Bowen chosen secretary. Conference voted to have but one session in the day, from eight to one o'clock.

Among the various committees was one to report “respecting the missionary fund,” etc., of the Conference Missionary Society; one to “ascertain the proper place of dividing the Conference;” and another to devise “ways and means respecting the support of our delegates to General Conference.”

The Conference elected sixteen delegates, namely: Jonathan Huestis, Fitch Reed, Joseph Baker, Wyatt Chamberlayne, William Snow, George Peck, Israel Chamberlayne, George Harmon, G. W. Densmore, Seth Mattison, Benjamin G. Pad-dock, John B. Alverson, James Hall, Gideon Lanning, Isaac B. Smith, and Loring Grant; a formidable body, in comparison with the small delegation elected by the Genesee Conference these later years.

As to the conference boundaries, the action of the General Conference of 1820 was, in part, to the effect that “the episcopacy, by and with the advice and consent of the Genesee Conference, if they judge it expedient, previous to the sitting of

the next General Conference, shall have authority to establish a Conference in Canada." And the General Conference, which met in May of this Genesee Conference year, fixed the boundaries of the Genesee, Canada, and Pittsburgh Conferences as follows :—

"The Genesee Conference shall include the Oneida, Black River, Chenango, Susquehanna, Ontario, Genesee, and Erie Districts, and Sharon Circuit from New York, except that part of Erie District south-west of Cattaraugus Creek.

"The Canada Conference shall include all the upper province of Canada.

"The Pittsburgh Conference shall commence at the mouth of Cattaraugus Creek, on Lake Erie; thence to Olean Point, on Alleghany River; thence eastward to the top of the Alleghany Mountains; thence along the said mountains southward to the head of Tygert's Valley; thence to the Ohio River, so as to include the Middle Island and Little Kenhawa Circuits; thence up said river to the mouth of Little Muskingum; thence to the mouth of White Woman, so as to include Monroe, Barnesville, and Duck Creek Circuits; thence north-eastward between the waters of Tuscarawas and Mohicken to Lake Erie, near the mouth of Kuyahauga," (Cuyahoga,) "so as to include Tuscarawas and Canton Circuits; thence down the lake to the mouth of the Cattaraugus."

The reader will, perhaps, excuse the quotation of this lengthy boundary description, as it is somewhat curious in itself, and especially as it shows perfectly the geographical relations of the Genesee to the Pittsburgh Conference, as fixed by the Genesee Conference at that time. The General Minutes of 1824 show the Bay Quinte District, popularly pronounced "*Bay o' Kint,*") to be included in the Canada Conference.

Dr. Peck remarks respecting a part of the proceedings of the session of the Genesee Conference this year :—

"A committee was appointed 'to take into consideration the business of the seminary.' By this time the Ithaca scheme had fizzled out, and Rev. George Gary, having made Cazenovia his residence, had entered with spirit and ability into the enterprise of a seminary in that place in the old courthouse. The scheme, nearly ruined by counter influences and

long delays, now presented the only ground of hope for a Conference seminary. The report of the committee embraced a plan for the fitting up of the building and opening the school with all convenient dispatch. The report was adopted and the question settled."

At this session fifteen were admitted on trial, among them John Roper, who is represented in the Journal as about forty years of age, wife and three children, unembarrassed. Seth Young also, thirty-nine years old, wife and six children, unembarrassed.

Nine were admitted into full connection, namely: Franklin Metcalf, Samuel Bibbins, Denison Smith, Asa Abell, Ezra Healy, John Sayer, Gaylord Judd, Asa Orcott, and John Ryerson.

The following were ordained elders this year: Horace Agard, Henry Peck, James Brown, Chester V. Adgate, Elijah Boardman, Enoch Barnes, Ezra Healy, Gaylord Judd.

Joseph M'Creery and Jeter Foster located. The writer of this work became acquainted with Joseph M'Creery on the Angelica Circuit in 1840. He was a small man, very near-sighted, and very moderate in his movements. He was well acquainted with the Scriptures, enjoyed a deep religious experience, and, as a preacher, he was plain in language, yet often profoundly metaphysical, deeply spiritual, and highly interesting to certain classes of hearers. He was brother-in-law to Rev. Dr. S. Luckey, and father of Joseph M'Creery, Jun., later of some notoriety in the Genesee Conference.

The number of superannuates this year was fourteen, among whom was Edmund O'Flyng, with whom there was some trouble, the Conference apparently hardly knowing what to do with him. It was voted that "he be advised and admonished from the chair," which was done.

As usual quite a number of local preachers were elected and ordained deacons.

Two names are given in answer to the question, "Who have died this year?" namely: Alanson Gifford and James Griggs Peal, both having entered the itinerant ministry in 1818.

In 1822 Alanson Gifford was appointed to the Litchfield Circuit, "where he labored a few weeks and was taken ill, on account of which he returned to his family in Rome, called for

medical aid, and, though faithfully attended by his physician, every means employed for the recovery of his health proved ineffectual. He died in about two weeks after leaving his circuit.

Mr. Gifford was "a sound, practical preacher—grave and prudent in his private demeanor, fervent in his devotions, and more than usually zealous in preaching and exhortation. In private life he was a man of few words, though more good was effected by his conversation than by that of many preachers who converse much. His theme was holiness both in life and death. On the day previous to his departure he exhorted his friends in a very affecting manner, and expressed a perfect resignation to the will of heaven; after which he was unable to speak. He died September 29th, 1822, in the thirty-fifth year of his age.

James G. Peal was born, and born again, in England. Soon after his conversion, which occurred while he was a soldier in the British army, he began to exhort his comrades to repent. "During his continuance in the army, which was about nine years, he was in the habit of preaching to the soldiers in the barracks and fields, and by his labors a considerable society was raised up, and continued to associate together for religious worship while he continued with them. In 1815 the royal staff corps, to which he was attached, came to Halifax; thence to Coteau du Lac, Lower Canada. Application having been made to his excellency the governor, he obtained his discharge from the army for the purpose of becoming an itinerant preacher in the Canadas. . . . Till June, 1818, he was employed by the presiding elder to travel on the Ottawa Circuit. In July of the same year he was admitted on trial in the itinerant connection, and was stationed in the Belleville Circuit." His subsequent appointments were: Cornwall, Young-street, Perth, and the new settlements, and Bay Quinte, where he finished his course December 25, 1822. His memoir embraces a touching account of his last sickness, with the labor and exposure which were the proximate cause of his death. He was delirious much of the time during his last hours, but in his lucid moments was patient and composed, and expressed himself as "both ready and willing" to go. "The most prominent traits in his character were zeal, firmness, and perseverance in the

discharge of his duties. And some in the Cornwall and Youngstreet Circuits especially, will long remember and bless God for the faithful labors of Brother Peal."

As to the appointments this year, it is noticeable that Dan Barnes was made presiding elder of the Black River District in place of R. M. Evarts, and Fitch Reed, of the Susquehanna District, instead of George Lane, who was appointed to the Wyoming Circuit, with Gaylord Judd as his junior colleague. The official incumbents of the other districts were the same as the previous year. At this time the work was arranged into nine districts and eighty-two separate charges, the whole manned by one hundred and twenty-seven clerical appointees, including the "one to be supplied" to the North East Circuit, in the Erie District.

Charles Giles thus pleasantly refers to one of the appointees in his district, (the Oneida :) "As St. Paul was comforted by the coming of Titus, so was I comforted when the Conference sent Brother Tooker to a circuit on my district. Being one in the council where the appointments were made out, I confess that my influence was exerted to effect the desirable object. While traveling on Chenango District a few years before, I often passed through the town where his father resided, at whose hospitable mansion I found a delightful resting-place. And there I became acquainted with Brother T., who was then young, affable, and pious. The kindness which he manifested to me indicated the goodness and benevolence of his soul, which instinctively entwined around the cords of my heart ; so he became dear to me. And besides, he commenced traveling when I was on that district ; therefore it was no strange thing that I should desire his company in my field of labor. He was also young in the ministry, and I thought that it was possible I might be serviceable to him. But I soon learned that the appointment to Litchfield Circuit was oppressive to his youthful nerves. The hills and valleys where his circuit lay appeared to his imagination rugged, gloomy, and forbidding ; far away from his father's house and the delightful shore of the Cayuga Lake, where he had spent his juvenile days. But, fortunately, he was endowed with courage, and withal was zealous and persevering ; hence, like a true-hearted soldier, he mounted his horse, set his face toward the rising

sun, and came praying and musing along the lonely way, reflecting on the past and trying to read the future. . . .

“A gloomy spirit is continually prophesying evil, and is quite blind to the good which lies in the future. A Christian, however, is saved by hope from many gloomy fears. Though Brother T. saw toils, trials, and discouragements before him, and knew not what success would attend his labors, or what good fortune awaited him in the region where he was destined to travel, still he came there in a gracious state of mind, labored faithfully, and the results were auspicious. The people were glad that he came among them, and he rejoiced as much as they that he was sent there to labor. That hilly region contained a treasure unknown to him before. He came from home a lone stranger, and there he fortunately found his other self, a pious gem, which was a pleasing occurrence to him; and I had the pleasure to meet them at the hymeneal altar, and by my holy office to ratify their union for life. So, through the direction of Providence, this young preacher returned home to visit his friends, encouraged and delighted, willing to endure persecution, toils, and sufferings in the cause of Christ; and he still remains a shining star among the stars of the west. He will forgive the liberty I have presumed to take, for I am well acquainted with Brother M. Tooker.”

In his little book entitled “Poems and Jottings of Itinerancy in Western New York,” presented by him personally to the writer of this work, Brother Tooker gives the following account: “My fourth appointment in the Genesee Conference occurred in August, 1823, to ‘Litchfield and Canajoharie’ Circuit, on the Mohawk, requiring a removal from Lansing, Tompkins County, near my father’s, of about one hundred miles. My father’s declining health, and the state of his affairs, together with the recent severe illness of my wife, by which she was still confined, prevented my going to the Conference. I, therefore, forwarded a particular statement of the circumstances to two presiding elders, Rev. G. Giles and G. Gary; but Bishop George, under a misapprehension of my case, overruled the judgment of my friends, and exhibited such proof of human fallibility as brought my confidence in the itinerant system and its appliances to an almost fatal test.

Eight days after the decision of the bishop I received the notice of my appointment, to which I replied in the following poetical effusion, addressed to my presiding elder at Sauquoit. (See 'The Pioneer,' by Rev. C. Giles, page 304.) After a few weeks we were able to remove by water, going down the Cayuga Lake, and thence by the canal to Utica, where, by means of an easy conveyance, my wife, at much hazard, was taken to her father's, Dr. Farwell, in Paris, Oneida County, contiguous to my extensive circuit.

"The dark, mysterious providence was mercifully overruled, as clearly as in the case of Joseph. By means of extraordinary attentions my wife narrowly escaped the grave, after a perilous confinement of four months, and in June following, with our first-born, we returned to Lansing, in consequence of my father's decease during my absence. To have buried him first, as I might have done without remitting my itinerant labors near home, would have prepared for me a cheerful removal to the remotest field.

"Taught by this early discipline to look for 'no certain dwelling-place,' the lesson has been improved, during forty years of unremitting travel, by choosing in every instance only a temporary residence, and that within the bounds of the circuit, station, or district assigned me. The response was as follows:—

"DEAR BROTHER GILES: Your love came safe to hand
 On yesterday—eight days from Westmoreland.
 At Ludlowville I read my destination,
 And hastened home, wrapt up in meditation,
 Till now my aching heart and palsied hand
 Have both refused to own the late command;
 But sober thinking, joined with love to you,
 Through grace, work mightily to will and do.
 At first I stood and wept—then knelt to know
 Why fate should fix my future station so.
 In every aspect, Litchfield seemed to me
 Remote as heathen isles or Nineveh.
 To other regions I was wont to sail,
 But might not hope to meet with Jonah's whale;
 And if at home I stayed, 'tis known to you,
 My sin would be like his, and portion, too.
 I'm in a strait, where life or death depends—
 Kind heaven, save me! bless my cruel friends!
 My house, my barn, and garden, all well stored
 By Heaven's blessing, under Jonah's gourd,

Must all be counted loss, and left behind,
With wife disabled, to her bed confined.
. . . But mystic Providence shall not prevent
My going forward, whither I am sent.
Since Pope and Calvin, George and Giles unite,
I'll shout with them, 'Whatever is, is right!'

LANSING, *August 1, 1823.*

Rev. M. Tooker became acquainted with Miss Roxana Farwell while at the Paris Conference, in 1821, and Brother Giles seems to have forgotten that he married the happy couple February 13, 1822; so that Brother T. was not the "lone stranger" which his senior brother in the ministry represented him to be when he was sent to Litchfield. The accounts of both the men, however, were mainly reliable, as well as interesting.

Giles and Tooker were not a little facetious, though the aptitude in them was chastened by piety, and both were much inclined to rhyming or poetic writing; the former the more gifted of the two, as his work entitled "The Triumph of Truth," etc., and other productions of his, may serve to show. Both were warm personal friends and true yoke-fellows in the holy ministry, and both have joined the company of the holy ones beyond the river.

This year the Sweden, a three-weeks' circuit, was favored with the appointment of John Cosart. With the help of local preachers and exhorters he had revivals in several places, and considerable additions to the Church, so that Rev. James Hemingway was employed to travel with him the latter part of the year. Brother Cosart was attacked with the ague and fever, and could not attend the next conference.

This was a year of prosperity with Alvin Torrey on the Grand River Mission, in Upper Canada. He preached and otherwise labored among the red brethren, the Mohawks, with much success, crowds attending the meetings, and numbers admitted as members, having class meetings and a Sabbath school of Indian children. More or less of the whites attended with the Indians. In the townships of Rainham and Walpole there were good indications, and the laborious servant of God was greatly encouraged. He felt that the missionary friends had no occasion to repent the prayers they had offered, the money they had expended, or the tears they had shed, in

behalf of the once miserable and forsaken sinners, but then happy and blessed converts, on the Grand River. "In weariness," said he, in his letter to the "Methodist Magazine," "my mind is comforted, and my soul is delighted in feeding these hungry natives with the provisions of the Gospel. O, I could endure hunger, or sit down thankfully to their humble fare, or lie down in Indian wigwams all my life, to be employed in such a work as this, and especially if favored with such consolations as at times I have enjoyed since I commenced my labors in this mission. I hope forever to be grateful for His mercy in thus blessing his word for the conversion of these poor perishing sinners."

The Ontario District was prospered this year. There was a glorious work in the town of Addison, Canisteo Circuit, but the best news was from the Lyons charge. B. Sabin published: "We have on this circuit (Lyons) five chapels and one parsonage, thirty classes, and eight hundred and fifty members. Some of them were among the first-fruits unto God under the labors of Wesley and Fletcher in Europe; others the first-fruits of Methodism in the southern States. In them we yet discover many lively traits of that pure love and zeal which characterized those holy men and ministers of the Lord Jesus Christ."

The subjects of revival were numerous, and from the young to those of great age. Of the converted in the Lyons charge about two hundred and eighty joined the different societies, and there was great encouragement and joy. (See Abner Chase in "Methodist Magazine," July 1, 1824.)

With this section of this first chapter of our Genessee Conference the writer and reader must take leave of Canada. The societies, circuits, and local and traveling ministers have become sufficiently numerous and strong for the erection of a separate Annual Conference; and, besides, such are the civil relations of the two portions of the Conference, that it becomes a matter of more than ordinary propriety to divide. So we must bid the Canadians a warm, brotherly farewell.

No longer necessary will be the hazardous crossing and re-crossing of the broad lakes, and the deep, rapid rivers separating the States and Canada, in order to conference intercourse, and the carrying forward of the great work; and now may the

devoted men have all the more time, and the more ready facilities, for the prosecution of their loved evangelism.

Hallowell, in the Bay Quinte District, was fixed upon as the place for the first session of the "Canada Conference" of the Methodist Episcopal Church. The General Minutes of the new organization for 1824 show six admitted and seven continued on trial: John Ryerson, Franklin Metcalf, John Parker, Wm. Slater, and Thomas Atwood, deacons: and, including James Jackson, Thos. Demorest, Philander Smith, Wm. H. Williams, and Kenneth M'K. Smith, ordained that year: and also including Thomas Whitehead, William Brown, James Wilson, and Peter Jones, superannuated, there were eighteen or twenty in elders' orders, making a Conference of thirty-six, including probationers. The circuits were arranged into two districts, namely, the Niagara and Bay Quinte. Thomas Madden was appointed presiding elder of the former, and William Case of the latter. The number of members in the one was 2,822, and in the other 3,328, making a total of 6,150.

Besides the above named, Isaac B. Smith, David Culp, D. Shepardson, George Ferguson, Alvin Torry, Henry Ryan, Samuel Belton, Wyatt Chamberlayne, and Ezra Healy, elders, were set off as component members of the new conference. (For the names of the probationers, and the appointments for 1824, see Minutes.)

In bidding adieu to the Canadian brethren, it will be proper to present some particulars of the life and character of a few of them, at least, obtained from various sources.

WILLIAM CASE is appropriately first mentioned. His is a name of renown in the annals of American Methodism. In travel, in preaching, in correspondence, and in all the great work of the Methodist itinerant ministry of those times, he was in labors abundant, and abundantly successful. The summary of his long and useful life, found in M'Clintock and Strong's "Cyclopedia," is as follows: William Case, "missionary to the Indians in Canada, was born in Swansea, Mass., Aug. 27, 1780. He embraced a religious life in 1803, and was received on trial in the New York Conference of the Methodist Episcopal Church in 1805. His first appointment was to the Bay of Quinte, Canada. In 1809 he served as missionary at Detroit. From 1810 to 1827 he served as presiding elder in

various districts in western and northern New York and in Canada. In 1828 Canada was given up to the Wesleyan Methodists, and Case was made superintendent of Indian missions and schools; and from 1830 to 1833 he was general superintendent, without episcopal powers, of the Methodist societies in Canada. A great part of his time, in all these years, was spent in missionary work among the Indians. In 1837 he was made principal of the Wesleyan Native Industrial School at Alnwick, in which service he remained until 1851. In 1854 he delivered a sermon before the Canadian Conference in commemoration of the fiftieth year of his service in the ministry. He died, in consequence of a fall from his horse, at the Alnwick Mission House, Canada, October 19, 1855. He filled all his ecclesiastical posts with honor; but his greatest field of usefulness was among the Indians. 'The very spirit of Eliot seemed to be reproduced in him.'

In Carroll's "Case and his Cotemporaries" the reader will find multitudinous facts and incidents recorded in the life of William Case.

HENRY RYAN. His itinerant life commenced in the New York Conference in 1800. In 1805 he was the senior colleague of Case on the Bay of Quinte Circuit. He was one of the three first presiding elders of the Genesee Conference, and was continued on districts until the organization of the Canada Conference, in 1824. He was Irish by birth, a man of gigantic frame, inclined to corpulency, with a voice like a lion. When speaking in the open air to large assemblies he could be heard distinctly for miles. His principal compeer, Case, said of his preaching at camp meetings, that "when fully roused to his subject, and raising his voice, it was like throwing handirons and crowbars among the people." He was presiding elder in the Canadas many years. Alvin Torrey says of him: "During the war of 1812 he had charge of all the societies and circuits both in the upper and lower provinces, as the British government would allow no American preacher in the Canadas. Father Ryan . . . was a British subject by birth, and the people had such unbounded confidence in his integrity and loyalty that he was allowed to travel in any part of the provinces of British North America. During this war an Indian came to his dwelling to sell him a quarter of venison. He bought it, and gave

him in return a silver half dollar with the American eagle stamped upon it. The Indian looked at it and said, 'You Yankee ; I kill you ;' and drawing his knife, made toward him. Father Ryan, being unarmed, caught up a sled stake, and raising it above his head, said, 'If you come one step nearer I'll kill you !' The Indian, having no other weapon than his knife, durst not adventure further. 'Now,' said Father Ryan, 'you lay down that piece of money.' The Indian laid it down. 'Now,' said he, 'take your venison and begone.' The Indian picked up the venison from where Ryan had thrown it and was soon out of sight. 'And would you have killed him?' said I to him when he related to me this incident. 'Kill him !' said he, 'I would have killed him as quick as I would a bear !' "

"At another time, while traveling to one of his appointments, he stopped at a public-house to feed his horse and refresh himself. Two ruffians who were angry at him placed themselves at the outside of the door, intending, when he came out, to clinch him and give him a pounding. The landlord, knowing their design, told Father Ryan the facts, and advised him not to go out until they had left. But Father Ryan was no such man. Taking hold of the little end of his riding-whip, he walked deliberately to the door. Opening it, he said to the fellows who stood there, 'Stand back !' They looked at his gigantic frame, then up into his flashing eyes, and immediately fell back as they were told, while Father Ryan went on his way unharmed.

"At another time a number of the baser sort of men determined they would whip Father Ryan at a place where he was expected to preach. The old hero had received timely notice of their intentions, and at an early hour entered the pulpit, which was one of the olden sort, six feet from the floor, breast high, and doors on each side. The people were all assembled to hear Father Ryan preach. Soon the wicked fellows made their appearance, and began crowding up toward the pulpit. Ryan rose suddenly to his feet, pulled off his coat, rolled up his sleeves above his elbows, doubled up his huge fist, and, stretching out his mighty arm, exclaimed, as he shook it at them, 'Look here, you ruffians, God Almighty has not given me this arm and fist for nothing ; come here if you dare !' At this these desperate fellows made a pause, when Father

Ryan immediately began preaching one of his thunder and lightning sermons, and in a few minutes his enemies were glad to get outside the door, and the preacher, with his congregation, had a great and glorious time in worshipping the Lord God of hosts.

“ This mighty man, while in the spirit of his work, seemed not to be daunted or discouraged by the most trying circumstances. As long as Father Ryan counseled with such men as Brother Case he gave general satisfaction to both preachers and people upon his district ; but when he rejected them and chose for his counselors such men as James Jackson, who were full of all mischief, he began to err from the path of right, and it was soon discovered that he was laying plans which, if carried into effect, would destroy the harmony of the whole Methodist Church in Canada. The bishop was requested to remove him from his district, which highly offended him, and he, with Jackson and several others, resolved on a revolution in the Methodist Episcopal Church in Canada. He believed his influence with the people to be so great that he could readily persuade them to his faith, and thus draw off nearly the whole laity in the provinces. Brother Case becoming thoroughly acquainted with his plans and movements, and believing it necessary for the peace of the Church that they should be arrested and exposed, preferred a bill of charges against him. During the examination of the character of ministers, when the usual question was asked, ‘ Is there any thing against Henry Ryan ? ’ Brother Case arose and said there was, and proceeded to read his bill of charges. Upon this Ryan took his hat, bid the Conference good-bye, and walked deliberately out of the house, James Jackson following. He soon notified the Conference that he would not stand a trial, and they might do as they pleased with him. He returned no more to his seat in the Conference, but commenced the dreadful work of stirring up strife and making divisions among brethren.

“ Hundreds of our good people, with many ministers, both local and traveling, for a time believed Ryan had been wronged, and that he was yet seeking the best good of the Church, as he formerly had done. He was at length taken ill, and was unable to speak a word for six months before he died. We

may hope he repented his wrong, found mercy at the hand of the Lord, and is saved."

Bishop Hedding says of Ryan, referring to the period when he was his colleague: "He was in that day a very pious man, a man of great love for the cause of Christ and great zeal in his work as a minister—a man who labored as if the judgment thunders were to follow each sermon. He was sometimes overbearing in the administration of discipline, but, with this exception, he performed his duties in every part of his work as faithfully as any man I ever knew. He was very brotherly and kind to me, often speaking to me in a manner calculated to urge me on to diligence and fidelity in the great work. When we met in the place of intersection in the circuit he would salute me with his favorite exhortation, 'Drive on, brother! Drive on! Drive the devil out of the country! Drive him into the lake and drown him!'" The reader will find much respecting Henry Ryan in "Case and his Cotemporaries."

ISAAC B. SMITH. In the work just named, namely, "Case and his Cotemporaries," may be found also interesting particulars in the life and character of Isaac B. Smith. "The Rev. Isaac B. Smith was a man of mark in his time. He was received on trial with Pattie in 1807. I think he was from the other side of the lines, but he afterward married Mr. Ryan's daughter, and for many years became domiciled in the country. The writer saw and heard him several times in childhood, but cannot tell much about him from personal recollections. He was not very large, but compact, strong, and heavy. He early became bald. He had a strong, though dissonant, voice. His was considered a mind naturally logical, and his preaching was consequently argumentative, approaching to controversial. The Canadians pronounced his sermons great, whether they understood them or not.

"He was courageous. After his ordination he ventured to marry a couple within the province boundaries, and was consequently prosecuted by the privileged class, who claimed the exclusive legal right to celebrate matrimony. Unlike the excellent but timid Sawyer, who for a time fled the country on a similar charge being preferred against him, Smith stood his ground, searched into the law on the subject, plead his own

cause, and, despite the talents and legal lore of the prosecuting attorney and the judge's brow-beating, came off scot clear. In this he was more fortunate than his father-in-law, Mr. Ryan, who, according to report, was banished for a similar offense, though afterward made a subject of the governor's clemency for his known loyalty.

"Smith was good as well as great. The holy and zealous George Ferguson, who was his colleague in 1818, in his manuscript journal calls him 'that man of God, Isaac B. Smith.'"

In the second volume of "Case and his Cotemporaries," the author gives us the following:—

"The testimony of one, whose opinion is perfectly reliable, who knew Mr. Smith intimately, and who still survives, has recently informed us that for native mental power and natural eloquence Smith was immeasurably above all his compeers of that day, and that, though not highly educated, he was genteel and dignified, and very pious and devoted."

The following, *in extenso*, from the work above-mentioned, might have been inserted in the section for 1816-17, or the section following, but may not be inappropriate here:—

"The Rev. I. B. Smith's name appears in this year's (1817) list of stations for the first time since 1812. We have reason to believe that he labored in various parts of the upper province during the greater portion of the war period. His name, however, did not reappear along with Messrs. Ryan's, Whitehead's, Prindle's, and Rhodes' when the connectional machinery was re-organized in 1815, and yet we have a right to believe that he labored on circuits, more or less, from that time till our present date. The writer has received information recently that leads him to believe that Mr. Smith was the preacher who filled the vacancy in the Smith's Creek Circuit in 1815-16, about which he, when writing of that year, put forth fruitless conjectures. That Mr. Smith supplied the Smith's Creek Circuit that year (1815-16) is rendered morally certain from the following excerpt made from the records of the Genesee Conference for July, 1816, which is to this effect. 'Isaac B. Smith, recommended from the Smith's Creek Circuit, not admitted.' He had, doubtless, been filling the vacancy above referred to in that circuit under the presiding elder. Recollected conversations with the Rev. John Rey-

nolds, who then lived at Belleville, at that time on the Smith's Creek Circuit, by the writer, now confirm him in this opinion.

"But why was a man of such a blameless life and peerless preaching abilities not restored to the ranks in which he had so honorably stood in years gone by? This question is answered from the same source as that from which the above information was derived. See, 'Saturday the Conference met at eight o'clock. The report on the case of Brother I. B. Smith was read and adopted.' The substance of this report and resolution was, that 'the presiding elder of the Upper Canada District was to call a committee and examine him, 1. On the divinity of Christ; 2. Depravity; and, 3. Sanctification; and if they thought proper, give the presiding elder power to employ him.' This examination, it appears, was satisfactory, for now, after the lapse of a year, he takes his place among his brethren without recorded note or comment. It is furthermore likely that he supplied the only vacancy which appears in the Upper Canada District for that year, (1816-17,) namely, Yonge-street, about which vacancy we could not, when under consideration, give the reader any certain information.

"Mr. Smith was in advance of most in his day in his ability to fathom abstruse subjects, and he may have sometime advanced something which persons less profound had misunderstood, and these, perchance, brought up an evil report of him, and he not being at the Conference in person to defend himself, the action in his case reported was resorted to. The investigation, however, is as creditable to his brethren's caution and fidelity as it proved to be vindicatory of his doctrinal purity. The whole proceedings prove that our fathers were the men to lay the foundation of a Church sound in doctrine and faithful in discipline, without which wealth and numbers are of no account."

ELIAS PATTIE. He commenced his itinerant career in 1807, "along with Isaac B. Smith, Ninian 'Holmns,' William Snow, and Cephas Hulbert, names which were afterward more or less identified with Canadian Methodist history. We have barely learned from traditional sources that he was large of stature, commanding in his personal appearance, dressing in breeches, stockings, and shoe buckles, which costume, with

his graceful natural attitudes, set off his portly, symmetrical figure to great advantage; strong in lungs and voice, and although dignified, zealous and emotional. He was regarded by the simple people of those days as a very powerful preacher. An authentic incident will illustrate this matter. An old Dutch brother being interrogated as to the character of a recent camp-meeting from which he had lately returned, said, 'It vas a poor, tet, tull time, and no goot was tone till tat pig Petty come; but mit his pig fist he did kill te tuval so tet as a nit, and ten te work proke out.' The Methodists of that day were fond of the demonstrative."

NINIAN HOLMNS. It is Holmes in the Minutes. "He was of Irish descent, but born in the State of New York. He was not large in person, but compact and sprightly. He had been pretty well educated in the English and French languages. Though fervent and lively, he was a snug and orderly little preacher from the first, who seldom missed fire. We heard him spoken of with rapture by the people both of Ottawa and Augusta Circuits. He is remembered by the venerable David Wright, at whose mother's house he used to lodge when he traveled the Prince Edward Peninsula, as tasteful and tidy in his person and dress, with his boots well polished. He was very attentive to his horse, and loved to be well mounted. A more picturesque object, by the way, we might observe, than one of these equestrian evangelists of yore is seldom seen. Quite as much so as a 'cavalry man' fully accoutered. Though collected and methodical when excited, as an old class-leader, who was a great admirer of Holmns, informed us, he was demonstrative and powerful."

THOMAS MADDEN. He was a minister of eminence for many years. In 1824 he was made presiding elder of the Niagara District in the Canada Conference. Mr. Carroll thus variously shows the character and ministerial standing of Mr. Madden:—

"The Niagara District, an old district under a new name, this year has a new presiding officer, not only new to the district, but new to the office in any district. For though he had been in the ministry since 1802, a period of twenty-two years, he had never risen so high before. Whether we are to ascribe it to the will of others or his own preference we know

not. He entered on the office now under circumstances of peculiar delicacy. He succeeded Mr. Case, but he really superseded Mr. Ryan, who had been either sole presiding elder, or one of the two for the province without intermission since 1810, insomuch that he came to view the position almost as a matter of prescriptive right. But he is now a subordinate under one who had long traveled under him. True, they are reported to have been very strong friends, with a great mutual respect for each other's talents, and Mr. Ryan might have now shown the same cheerful submission to the authority of Mr. Madden that M. had always evinced toward his. I fear, however, that it cannot be maintained that he did. It would have been no degradation to any man to do it, for he was a man at once urbane and dignified, a preacher of unusual clearness and power, and a strict and accurate administrator of the discipline of the Church. The writer can speak from personal knowledge, having been a member on a charge within the Niagara District, and having had the singular felicity of sitting under his ministrations at quarterly and camp meetings for the space of two years."

SAMUEL BELTON. He was own uncle of a Brother Belton, now a private member of Grace Church, Buffalo, and at whose very pleasant home the writer boarded with much satisfaction and comfort during the session of the Genesee Conference for 1871. Samuel Belton was the young preacher mentioned by Dr. Z. Paddock in his account of his journey to the old Ridge-way Circuit in 1818. They entered upon their long-continued itinerant career at that time. As late as the conference year 1834-35, Mr. Belton was appointed to the Lake Simcoe and Cold Water Mission Station, and Mr. Carroll thus honorably mentions him:—

"An old itinerant, Samuel Belton, was sent to Lake Simcoe. His wisdom and patience peculiarly adapted him to manage these children of the forest. He was to visit Cold Water Mission."—*Case, and his Cotemporaries*, vol. ii. Mr. B. was of a kindly disposition, and skillful in the settlement of Church difficulties, and in reconciling brethren to each other. As a preacher he was popular and useful, "being regarded, when animated with his theme, as quite eloquent."

WYATT CHAMBERLAYNE. Mr. Carroll says for the confer-

ence year 1816-17: "The St. Lawrence Circuit, which confronts the Augusta Circuit on the other side of the noble river whose name it bears, and which is still reckoned to the Canada work, has connected with it two names never before associated with either of the Canada Districts. These are Wyatt Chamberlayne and John Dempster. Both are young men and single. Both are destined to make excellent preachers. The elder of the two might have become more eminent than he did become; but the younger would, no doubt, in any case have greatly outstripped him, as he did nearly all his immediate compeers. . . . Mr. Wyatt Chamberlayne was the elder. . . . He was the brother of Israel Chamberlayne, . . . who had been appointed to the St. Lawrence Circuit the year before. Wyatt was the older of the two brothers. Israel was only eighteen when he was called out, Wyatt was twenty-eight. The old Journals of the Conference say of him at the time of his reception on trial: 'Six years in religion, good gifts, and acceptable.' We have said they were brought up in Unadilla County, N. Y., near a river bearing that beautiful Indian name." Mr. Carroll should have said the town of Unadilla, as there never was a county of that name. The Unadilla River is the separating line between Chenango and Otsego Counties. Mr. Carroll further states: "We glean an incident relating to the family from the journal of Rev. W. Colbert, the apostle of Methodism in those parts: 'Sunday, 17th. This morning we had a very happy time in the love-feast. The friends were short and lively in their speeches. After love-feast, for want of room, we took the congregation into a meadow, where, under two sycamore-trees, I preached with a degree of satisfaction. Brother White spoke after me. Brothers Kernaghan and Osborn exhorted. I baptized an aged woman and two others by sprinkling, administered the Lord's Supper, and then baptized Wyatt Chamberlayne by immersion in the Butternut Creek. I trust this day's labor has not been in vain in the Lord.' This was the elder 'Wyatt,' the father of the two young men.

"The youth thus introduced to us graduated to the position of a preacher in the traveling ministry, in 1814, six years after his junior brother (Israel) arrived at the same position. He was appointed his first year to Bridgewater Circuit, with the

veteran Elisha Bibbins. . . . The next year, (1815,) the one before this of which we are writing, Mr. Chamberlayne was sent to Lycoming with a senior colleague, but we get no particulars of the year's labors. At the ensuing Conference he received deacon's orders, and is put, as we have seen, in charge of the long, rambling, and laborious St. Lawrence Circuit. The reader may wish to know what he was like. In person Mr. Chamberlayne was tall, straight, trim-built, symmetrical, sinewy, and well-proportioned, with head erect. Those who like a very dark skin would have pronounced him handsome."

THOMAS DEMOREST. It appears that he was a native of Canada, and from Demorestville. Born in 1798; converted in his fifteenth year; appointed leader and licensed to preach by Elder Case in 1817; traveled some months on the Augusta Circuit under Isaac Puffer in 1817-18, "and in 1819 was sent to the St. Lawrence Circuit, under Timothy Goodwin, by authority of the Genesee Conference. This was the commencement of the public career of one who was considered in his day, by many, as one of the more advanced preachers of the connection; one who, first and last, labored long in the field, and who will often cross our path in the course of our historic journey. Mr. Demorest had the reputation of being a smooth preacher, somewhat studious, who had the habit of taking reference books into the pulpit with him."—*Carroll*.

PHILANDER SMITH. One of the converts at the conference revival at Elizabethtown, in 1817. With David C. Spore, Kenneth M'K. Smith, and William Henry Williams, all of Canada, he was recommended to the Conference at Lundy's Lane in 1820 and received on trial. Referring to the above three, received at the same time, Mr. Carroll says: "Perhaps for intellectual power, preaching ability, and administrative or business talents, this man would transcend all the others."

Philander Smith, not very many years since, became by due election one of the two bishops, or general superintendents, of the "Methodist Episcopal Church in Canada." His colleague was James Richardson. Both the eminent men received the title of D. D.

The Genesee Conference has taken pleasure in a cordial recognition of the Methodist Episcopal Church in Canada as

one of the legitimate branches of the great Wesleyan Methodist family of distinct ecclesiastical organizations.

It is not proposed in this work to mention in the form of sketches all the Geneseeans who were set apart to constitute the Canada Conference. The reader will find in "Case and his Cotemporaries," and in Webster's "History of the Methodist Episcopal Church in Canada," and other works, much concerning them, and many more, and a great amount of information respecting Canadian Methodism generally.

As a sort of *addendum* to this chapter, it may be stated in the language of Dr. Peck in "Early Methodism :"—

"In the election of the delegates to the General Conference which sat in May, 1824, the old presiding elders in Canada, Ryan and Case, were left out; but two other members who were identified with the work in Canada, Isaac B. Smith and Wyatt Chamberlayne, were elected. Messrs. Ryan and Case came on to the General Conference in the character of 'messengers,' with petitions from certain parties for the organization of an independent Church." Case only asked for a Canada Conference, not an independent Church. "Their petitions were received and referred; but when an effort was made by a friend, S. G. Roszel, to allow 'the messengers from Canada' to address the Conference, it was not successful, it being considered that the regular delegation were fully competent to represent the interests of that portion of the work. The condition of things in that country, it was thought by the General Conference, would be materially improved, if the wants of the people would not be fully met, by the organization of an independent Conference. This was accordingly done. The lower province, in the arrangement made by Dr. Emory, had been given up to the English missionaries, and the Canada Conference simply embraced the upper province. This Conference remained in connection with the General Conference for four years."

CHAPTER II.

FROM THE ORGANIZATION OF THE CANADA CONFERENCE
IN 1824, TO THE FORMATION OF THE ONEIDA CONFERENCE
IN 1828.

Section I. 1824-25.

CONFERENCE commenced its fifteenth session at Lansing, Tompkins County, N. Y., Monday morning, July 26, 1824. Bishop Elijah Hedding, newly elected, opened the Conference with religious services, after which Bishop George took the chair and proceeded to business. Jonathan Huestis was elected secretary. The Conference decided to hold two sessions each day—from 8 to 12 o'clock, and from 2 to 5.

Bishop George said of Bishop Hedding previously to this, "My colleague does excellently in his new office." The Conference must have appeared well, with such men as G. Lane, G. Gary, C. Giles, E. Bowen, G. Peck, A. Chase, J. B. Alverson, Z. Paddock, J. Dempster, I. Chamberlayne, S. Mattison, G. Fillmore, and others known throughout the Church, leading its deliberations. In the "Life and Times of Hedding" it is said of him with respect to his attendance at this session of our Conference: "He was now among brethren with whom he was comparatively unacquainted. His first endeavor was to become personally acquainted with as many of them as possible. His remarkably tenacious memory was here put into very successful requisition; for he says, 'In a few days I found that I could recognize and call by name nearly every brother upon the floor.'"

A strong committee on the business of the Conference Seminary was announced by Bishop George, consisting of George Peck, Dan Barnes, B. G. Paddock, John Dempster, and Z. Jones. The committee reported the condition and wants of the institution at Cazenovia, which was now fully organized, and requested the privilege of making an appeal to the Conference for immediate aid. G. Gary, Dr. Bangs, and Bishops George and Hedding addressed the Conference, when

a subscription was taken for the object. Thus was the plan proposed by the General Conference for the promotion of education in the Church being carried into effect; this the opening of a new era for Methodism; "the visions of good to the Church, seen only by the faith and hope of the noble few who were fully alive to the importance of our educational interests," having since been fully realized in the glorious result.

Bishop George also announced Fitch Reed, Charles Giles, and George W. Densmore, a committee to "draw up a Course of Study" for candidates for admission into full connection. Conference finally allowed the committee to prepare and report a course at the next annual session.

On motion, Conference voted to request its members to bring or send forward at the next session an exact account of the quarterage, table expenses, and house rent received by them the ensuing year, that according to the resolution of the General Conference, which would be in force before that time, the account might be published in the Minutes. It was made the duty of the presiding elders and preachers in charge to inform the official members on every circuit and station of this design that they might co-operate with the preachers in bringing this resolution into effect, the secretary being directed to give a copy of the resolution to each presiding elder. Such, in part, was the financial economy of the Conference in 1824. The published Minutes, however, of that time do not contain any financial report at all. The rather indefinite proposition was made, and also adopted, "That the preachers in charge be required to *propose* a collection in every society and congregation on his circuit or station, and bring the same"—the collection, it is presumed, and not the *proposition*—"to the Annual Conference for its disposal." Dr. Bangs addressed the Conference on the subject of the Book Concern.

The Conference piously resolved to observe the first Friday in every month of the ensuing year as a day of fasting and prayer.

At the session of 1824 twelve were admitted on trial, namely: Fisher Green, Anson Fuller, John H. Wallace, Gardner Baker, Solon Stocking, John Wiley, John W. Hill, Peter D. Horton, Hiram May, Eleazer Whipple, James Hemingway, and David Shepard. Of these names, four, namely, G. Baker,

J. W. Hill, H. May, and J. Hemingway, are still in the list of the living. They performed much valuable service, as will be seen, and are worthily superannuated. Twelve were admitted into full connection and ordained deacons, namely: Mark Preston, Sylvester Cary, Ephraim Hall, Alexander Irvine, John Copeland, Morgan Sherman, Sophronius Stocking, William Fowler, Isaac Stone, James B. Roach, Roswell Parker, and Nathaniel Salisbury. Ordained elders this year, eleven: Jonathan E. Davis, James P. Aylsworth, John Ercanbrack, Ira Brownson, Josiah Kies, Caleb Kendall, Manly Tooker, Richard Wright, Robert Parker, William Kent, and Jasper Bennett, elect.

Orrin Foot, William Snow, Timothy Goodwin, Warren Banister, and John Beggarly, located.

Seth Mattison, John B. Alverson, Hezekiah Field, and Edmund O'Flyng, were returned supernumerary, and R. A. Aylsworth, Benjamin Bidlack, Joseph Willis, Peter Baker, Calvin N. Flint, Elisha Bibbins, Micah Seager, Jasper Bennett, and George White, superannuated.

Jenks Phillips, Chester Cook, Nathan Whitehead, Abraham Fish, Levi Miller, Solon Stocking, Horace Spaulding, Seth Howe, and Joel Sizer, local preachers, duly recommended, were elected and ordained deacons; and Elisha Cole, Harvey Chapin, Thomas Ewing, and Araunah Bennett, local deacons, were elected and ordained elders. Conference adjourned Tuesday, August 3. Bishop Hedding gave his signature to the Journal.

The record of this session closes the first volume of the Journals of the Genesee Conference. It is a venerable book, somewhat superannuated, having served in the itinerant connection threescore years and more. It is sacred with the autographs of the grand old worthies of the American Methodist episcopacy, and other names scarcely less honored. It was presented to the Conference by William B. Lacey, the first secretary, and was originally perfectly blank, being innocent of any ruling, paging, or lettering. It has been fumbled over and over by several Methodist historians—Tooker, Peck, Carroll, and others—but its leaves remain essentially intact. Long may it be preserved to tell of deeds and virtues magnanimous and praiseworthy! Dr. Peck remarks:—

“The ‘report of the Committee of Safety,’ passed by the General Conference, and required to be spread upon the Journals of the Annual Conferences, is the last thing in the book. It is designed to keep the Conferences up to the standard of Methodism, both in doctrine and administration. It contains some things which are now obsolete: a reference to economical rules which the General Conference has since done away, but the spirit and objects of the document are above all praise. It shows how zealous were our fathers of innovations upon the principles and usages of Methodism, and with what tenacity they adhered to those primitive practices which to many may now seem to be of small consequence.”

It has been seen that Dr. Baugs was present at this session of our Conference. He was on his way to visit Canada, in compliance with the request of the bishops. The following, from Dr. Stevens’s “Life and Times of Rev. Dr. Nathan Baugs,” will explain the object of the visit, and shed, perhaps, additional light upon some matters before referred to:—

“The last war had profoundly disturbed the relations of the Church to its vast Canadian field. By an arrangement between General Conference and the English Conference, Lower Canada had been set off to the jurisdiction of the latter. Upper Canada still, however, appertained to the Methodist Episcopal Church as a part of the territory of the Genesee Conference. At the last General Conference some of its preachers applied, by memorials, to be made an independent Conference, with power to elect a bishop, who should reside within the province. The General Conference was not prepared to concede so much; it organized a Canada Conference, but retained it under the jurisdiction of the Methodist Episcopal Church. No little disturbance ensued in the Canadian Societies, and before the new Conference could meet a convention assembled, an independent Conference was organized, and a declaration of grievances and rights published. Dr. Baugs, as one of the founders of Canadian Methodism, was requested by the bishops to visit the province and endeavor to allay the agitation. Bishops George and Hedding also hastened thither, and, for a time, the menacing peril was abated.”

Dr. Baugs’s own account, as quoted in his “Life and Times,” by Dr Stevens, of his visit to the Genesee Conference, and

to his friends within the bounds of the Conference, and also of his visit to Canada, will be found of historical value and thrilling interest. He writes :—

“I set off on the 22d of July, 1824, and arrived at the seat of the Genesee Conference on the 25th. This is a very growing Conference, including a most fertile and highly cultivated country. Its populous villages, rich farms, neat and even elegant houses, the intelligence of its people, and the lately constructed canal, by which its produce is conveyed to the eastern markets, all conspire to render it one of the most splendid parts of the nation. It is a delight to the eye of the traveler. The name of Clinton will be handed down to posterity as a chief promoter of the agricultural and commercial interests of his country. Among the things which tend to enhance the value of this region is the zeal with which religion is maintained and spread. Houses for divine worship every-where adorn the beautiful scenery, and their existence shows the devoutness with which the early emigrants (mostly from New England) began their settlements, or the eagerness with which they afterward received the Gospel. From Lansing, which is on the east side of the beautiful lake of Cayuga, I passed on through the delightful villages and the charming intervening landscapes of Ithaca, Geneva, Canandaigua, Geneseo, Moscow, to Perry, whence I went up the Genesee River, about two miles above the falls, to visit my sister, Sarah Smith, whom I had not seen for eight years. Here my father died, in the peace of the Gospel, on the 9th of May last, aged more than eighty-four years. Two years since I was within about seventy miles of him. He then expected to see me, and was so disappointed that he shed tears, a thing very unusual with him. I was much affected on hearing of this fact, and blamed myself for not going, as I might have done by a little extra exertion; but, alas! I postponed the meeting for my present journey. About three weeks before I was to set off I received the mournful tidings of his death. I suffered very poignant feelings of regret and could not forgive myself. I determined, however, to visit his grave. While standing by it I wept bitter tears. I left, with my brother-in-law, some money for a plain head-stone; all I could do, besides my tears, to relieve my agonized feelings.

“Having discharged this filial duty, for the privilege of doing which I feel truly thankful to God, and preaching in the house of my sisters, I passed on to Batavia, and thence to Buffalo. About twenty-six years ago I went through the wilderness from Genesee River to Buffalo; then there was not a solitary house in all that distance. The roads, if such they could be called, were rude. We had an ox team, and lay five nights in the woods. Now this is one of the most delightful countries I ever beheld. What beautiful villages and thriving towns have sprung up, as by magic, since that adventurous journey!

“I arrived in Canada with emotions which I cannot describe. Here was the place to which I wandered in my youth; here God revealed himself to my soul; here I began my ministry twenty-four years ago. I had the unspeakable pleasure of meeting with some who were converted under my early preaching, and with many whom I had often been refreshed in the worship of God.

“From Niagara we traveled by land, around the head of the lake, by York down to Hallowell, a distance of about three hundred miles, holding meetings nearly every day, and sometimes twice a day. The country has greatly improved, and many of the people have become wealthy since my old travels. At Hallowell we met the preachers who had assembled for the first Canada Conference. There was great anxiety and searchings of heart on account of a division which had taken place, headed principally by local preachers. Two of the messengers who had been sent to the last Genesee Conference by the brethren with their petition for an independent Conference, H. R. and D. B., the latter a local elder, were much disappointed by the result, and bearing back some wrong impressions about the manner in which their affairs were treated, a spirit of disaffection was infused into many minds, particularly among the local preachers. A conference was held by the latter on the Bay of Quinte District, where H. R. presided; they formed themselves into an independent body and invited their brethren generally to join them. Many of the people had also declared in their favor. This was the state of affairs when we reached the province. In order to correct the wrong impressions which prevailed, Bishop George and William Case

crossed into Canada at Ogdensburgh, visiting the preachers and people in the lower part of the province; while Bishop Hedding and myself, crossing at Buffalo, visited all we could, made explanations, held meetings, and satisfied the greater proportion of the people, so that by the time we reached the Conference the power of the adverse party was very much broken, and they themselves seemed generally satisfied with what had been done by the General Conference. Indeed, when the local preachers were rightly informed they behaved like men of God, and were willing to relinquish the ground they had taken and stand on the old platform.

“The plea they made for a separate organization was that, as the Methodists in Canada acknowledged an ecclesiastical head in the United States, they could not expect the favor of their own civil government, nor the protection of the laws, for the government looked upon them with a suspicious eye. The Methodist preachers were not allowed to consecrate marriage, and it was said that forasmuch as their church property was deeded to the Methodist Episcopal Church, they could not legally hold it. The people still seemed very generally to wish a separate organization. On these accounts the bishops pledged themselves to use their influence to effect such an arrangement at the next General Conference. On this pledge peace was restored.”

Dr. Bangs's sister, Sarah Smith, and her husband, were the parents of Brother Lemuel Smith, who for many years has been an active and successful business man, and prominent member of the Methodist Episcopal Church in the town of Portville, Cattaraugus County, New York.

The doctor very properly refers to the construction and the advantages of the great Erie Canal, sometimes facetiously called “Clinton's Ditch.” For this, “ground was first broken near Rome on the 4th of July, 1817. A large concourse of citizens assembled with the commissioners and engineers. An address on behalf of the citizens was made by the Hon. Joshua Hathaway, at the conclusion of which he handed a spade to the commissioners. On receiving it, Colonel Young replied to the speech, and eloquently portrayed the vast magnitude of the enterprise, and the vast benefits that would be realized by its consummation. Inspired, as it would now seem, with the

gift of prophecy, he said : ' It will diffuse the benefits of internal navigation over a surface of vast extent, blest with a salubrious climate and luxuriant soil, embracing a tract of country capable of sustaining more human beings than were ever accommodated by any work of the kind. By this highway, unborn millions will easily transport their surplus production to the shores of the Atlantic, procure their supplies, and hold a useful and profitable intercourse with all the maritime nations of the earth. The expense and labor of this great undertaking bear no proportion to its utility. Nature has kindly afforded every facility—we have all the moral and physical means within our reach and control. Let us, then, proceed to the work, animated by a prospect of its speedy accomplishment, and cheered by the anticipated benedictions of a grateful posterity.'

" Colonel Young then handed the spade to Judge Richardson, the first contractor on the work who broke ground for the construction of the Erie Canal, amid the roar of cannon, and the enthusiastic cheers of a large assemblage of citizens.

" In 1819 the middle section of the canal was completed. On the 23d of October in that year it was navigated from Utica to Rome. Parts of the eastern and western sections of the Erie Canal were so far completed that boats passed from the east side of the Genesee River, in Rochester, as far east as Little Falls, in 1821. The eastern section was completed and boats entered the Hudson on the 8th day of October, 1823. The whole work was completed from the Hudson to Lake Erie, and opened for navigation on the 26th of October, 1825."—*Turner's History Holland Purchase.*

The completion of the Erie Canal was celebrated on a magnificent scale all along—from Buffalo to Albany and New York. From the time of the announcement of its completion, by Commissioner Bouck, up to the day appointed for the purpose, " the celebration was the engrossing topic of conversation, preparation for it the paramount business. There was the active correspondence of committees and subcommittees, processions and dinners projected, speeches and toasts prepared ; artillery and other military companies were brushing up their ordnance and arms ; fire companies, mechanics' and other associations, in cities and villages, preparing their appropriate banners ; bands of music were practicing enlivening strains ; managers

of dancing assemblies were issuing their cards of invitation. In short, the 'busy note of preparation' was sounding from Lake Erie to Sandy Hook. All were looking forward to a gala day—a period of joy and hilarity—the celebration upon a scale of grandeur and magnificence of the peaceful triumphs of State energy, enterprise, and perseverance.

"An important feature in the general arrangements for the celebration was the stationing of cannon of a large caliber (generally 32's) from Buffalo to Sandy Hook, to announce the departure of the first boat, 'Seneca Chief,' from Lake Erie to tide-water, and answer the purposes of a continuous salute."

The day having arrived, "a jubilee, such as has never, upon any other occasion, been witnessed in our country," was enjoyed all along the route of five hundred miles, more or less, doubtless even exceeding in the enthusiasm and brilliancy of its demonstrations the general anticipation. (See the intensely interesting account of the same in Turner's "History," particularly at Buffalo, Lockport, and Rochester.)

As a matter of course, the ministry and membership of the Genesee Conference, and all the Methodist population of the greater part of the State, felt a deep interest in the great enterprise, in view of its important bearings upon the interests and prosperity of Methodism. And well did the growth of Methodism keep pace with the progress of the State in the increase of its population, in education, wealth, and all material prosperity.

The Genesee Conference for 1824 was divided into seven districts; Ontario, George Lane, presiding elder; Oneida, Charles Giles, presiding elder; Chenango, George Gary, presiding elder; Black River, Dan Barnes, presiding elder; Susquehanna, George Peck, presiding elder, in place of Fitch Reed, who was stationed at Ithaca; Genesee, Goodwin Stoddard, presiding elder; Erie, Glezen Fillmore, presiding elder. George Lane succeeded Abner Chase on the Ontario District, the latter being appointed to the charge of the Lyons Circuit, with Benjamin Sabin, Joseph Gardner, and J. B. Alverson, supernumeraries, as his colleagues, according to the Minutes. Israel Chamberlayne was appointed to the Scipio Circuit, James Kelsey in charge. Hiram May was sent with Roswell Parker to the Malone Circuit, Black River District. "Malone!"

said Brother May, "where can that be?" From some point in the Genesee District, west of the Genesee River, to Malone, in the north-eastern part of the State, was quite a journey for those times truly, but off goes Hiram May with his soul on fire to preach, exhort, and pray, and charm the people of Malone to the cross with the melody of song. For many years Brother May was a charming singer. He could preach, but many would follow him to his meetings for his singing, if for nothing else.

In the Erie District Peter D. Horton was sent to the North East Circuit. Mr. Gregg represents him as a very tall, slim man, of delicate health, and having a feeble voice. That he "was exceedingly modest and timid, a close student, with a kind heart, systematic and concise in the delivery of his sermons, which were usually short and edifying. But very few men have lived a more pious and inoffensive life." In his obituary in the General Minutes it is stated that he "was born in Orange County, N. Y., December 11, 1796. In 1817 he made profession of religion, and united with the Methodist Episcopal Church in Phelps, N. Y. He became an exhorter in 1821. . . . He filled various charges. Since 1848 he had been in superannuation from feebleness of health. . . . He went to his rest from Nelson, Ohio, December 21, 1867. His funeral was conducted by his venerable fellow-laborer, Rev. Hiram Kinsley." His end was peace.

This year Thomas Asbury was stationed at Buffalo, and Cyrus Story at Clarence. The village of Buffalo at this period had about twenty-five hundred inhabitants.

This year Manly Tooker was appointed to the Cayuga Circuit, Chenango District. In his "Jottings" he says: "The appointing power saw fit to fix my lot for the two succeeding years on Cayuga Circuit, where I was brought up, and where I could comfort my widowed mother and look after the unsettled affairs of my father's estate. Here I had Rev. R. Lanning, the first, and Rev. G. W. Densmore, for my colleague, the second year." The Minutes say G. W. Densmore the first, and R. Lanning the second year. Let the reader judge whether Brother Tooker's memory served him correctly.

This year the Genesee Circuit, Genesee District, was assigned to John Cosart. He says: "Here I had the charge of

another three weeks' circuit. The state of the Society was very low. We labored hard for better times. I could see some indications of good." At a camp-meeting held on the circuit near the close of the year "about eighty" professed conversion, the most of whom joined as probationers.

In 1824 Caroline, Susquehanna District, was made a separate circuit, and Loring Grant and John Wiley were the preachers. The charge "embraced Caroline, Slatersville, Speedsville, Jenk's, Berkshire, Newark, Richford, and several minor appointments.

"During the conference year of 1824 a camp-meeting was held in Caroline which was very successful. Some apprehended a failure, but God was present from the beginning. A goodly number of awakened persons presented themselves as subjects of prayer in the intervals of preaching. Numbers were soon powerfully converted and praised God aloud. The congregation was perfectly orderly, and there was not the least opposition. The prejudices which had existed against the camp-meetings were demolished, and all felt that God was evidently present to bless his people. At the conclusion between thirty and forty professed to have found the pearl of great price during the meeting. A blessed influence went out from this meeting, and a revival of religion extended to several parts of the circuit."—*Early Methodism.*

On the old Wyoming Circuit "in 1824 the preachers were Morgan Sherman and Joseph Castle, and George Peck had charge of the district. The Susquehanna District then embraced the following charges: Ithaca, Spencer and Wyalusing, Owego, Bridgewater, Broome, Tioga, Bainbridge, Canaan, Wyoming, and Caroline. The district was bounded by the Delaware on the east, Bainbridge and Norwich on the north, Ithaca and Wellsborough on the west, and Wyoming on the south, embracing a considerably larger territory than is now contained within the bounds of the Wyoming Conference. This year Wyoming Circuit exhibited strong marks of healthy progress. The Church was awake and the congregations were large. There was an increasing interest toward the latter part of the year in various parts of the circuit."—*Early Methodism.*

For 1824-25 John Copeland was placed in charge of the old

Lewiston Circuit. He writes of it as his "second," but according to the Minutes it was his third appointment.

Mr. Copeland gives us the following: "In 1824 and 1825 my field of labor embraced what was then the villages of Buffalo, Niagara Falls, Lewiston, Alcott, Pekin," etc. Was Mr. C. correct in including Buffalo in his circuit? Buffalo was a separate station that year, as it was before and after, and Thomas Asbury was stationed there. Mr. Copeland continues: "At this time Lockport embraced only the cabins of the workmen employed in constructing the works of the canal. . . . Among the events of interest to me that occurred during the year was the erection of the first church at Pekin, and the conversion and connection with the Church of Mr. Orange Judd, proprietor and publisher of the 'American Agriculturist,' of New York, and Rev. Thomas Carlton, D. D., late Book Agent." Mr. Copeland also mentions the fact of his being chosen by the Thayers, who were hung for the murder of Mr. Love, to "minister consolation to them, in the absence upon the district of Elder Fillmore," who was chosen by them to preach on the occasion of their execution. This occurred in the spring of 1825, and J. C. "accompanied their remains to their last resting-place, about eighteen miles south from the city, near where their crime was committed."

Near the close of this conference year (commencing August 11) a camp-meeting was held for the Spencer and Wyalusing Charge, an account of which is given by G. Peck, then the presiding elder of the Susquehanna District, in the "Methodist Magazine" for 1825. "From the commencement the preaching was plain and pointed, and the prayer-meetings characterized by warmth and ability; but nothing unusual occurred until Sabbath afternoon, though the way was doubtless gradually preparing for some signal displays of divine power and goodness. At this time a cloud of blessings broke upon the assembly. The mourners were called into the altar, which was soon filled to overflowing. Their cries and bitter lamentations were enough to melt the hardest heart, and to excite the feelings and call forth the sympathies of the most philosophical and stoical Christian. With the groans, sobs, and cries for mercy, soon began to be mingled some shouts of victory. These increased, until at length they prevailed. The

whole mass seemed to experience a shock of divine power which burst the bonds of the poor captives, and brought them at once into liberty. The work went on gloriously to the conclusion. Thirty-seven presented themselves as converts. As several had retired, the number converted was probably near fifty.

“Our parting scene was truly affecting. Several, who had not done it before, bowed themselves and asked our prayers. For one of them, in particular, great solicitude was felt; and for him prayer was continued while the people were taking down their tents and dispersing. He has since become happy in God. Many left the place manifestly smitten with a sense of their sins.”

In 1824 the Geneva and Canandaigua Circuit was favored with the appointment of two good specimens of a traveling Methodist minister and good colleagues—Revs. G. Lanning and Robert Parker. In December, 1851, the latter published in the “Northern Christian Advocate:” “Our circuit included at that time Canandaigua, Geneva, Hopewell, Castleton, Bethel, and Rushville, with several other places of less magnitude. We had a small society in those days at a place called ‘the people’s school-house,’ about two miles below Rushville, which was a regular appointment. We ventured also to preach in Rushville occasionally in the evening, but were not permitted to make a permanent stand in that place. During this year a good deacon proposed, in the exuberant benevolence of his soul, to give us a site for a meeting-house two miles down the stream, in the vicinity of a venerable pine which is still standing; but Dr. Bryant, the principal physician in the place, and more benevolent still than the deacon, gave us an eligible site within the limits of the village—the ground on which our house now stands.

“During the winter of this year we were blessed with a revival of religion in Rushville and its vicinity. A number of these converts became members of the Methodist Episcopal Church. A small proportion of these still continue with us as bright and shining lights, while a still greater number have departed in peace, knowing in themselves that they had in heaven a better and an enduring substance. Since that time Rushville has enjoyed several powerful revivals of

religion at different times, which have contributed, in their season, to the present state of prosperity and peace of which we now boast in the Lord."

The answers to the question, at the close of this conference year, "What numbers are in society?" indicate, on the whole, a steady and sure progress of the good work. The numbers in the Ontario District footed up 4,587, Lyons Circuit having a membership of 1,000. In the Oneida District there were 4,576; in the Chenango, 4,047; in the Black River, 3,873; the Susquehanna, 3,974; Genesee, 3,239; and in the Erie, 2,644. Total, 26,940; last year, 24,161; increase, 2,779. The numbers reported from the circuits embraced within the latest limits of the Genesee Conference were: Sweden, 535; Elba, 265; Perry, 425; Batavia, 307; Orangeville, 144; Rushford, 359; Ridgeway, 471; Lewiston, including *one* Indian, 203; Boston, 234; Aurora, 94; Buffalo, 56; Clarence, 119. Total, 3,212.

Section II. 1825-26.

Conference met this year at Lansing, August 17, this being the only instance in its history of its assembling in the same place two years in succession. A large camp-meeting was held near by during the session, and the ordinations were performed on the camp ground. The preaching in camp was powerful, and many were converted.

Bishop Hedding presided at this session, and Jonathan Huestis served as secretary. The Conference opened on Wednesday. On Monday Asa Abell was chosen assistant secretary, and the proceedings were thenceforward recorded by him.

"A communication from the Church in Ithaca resulted in the appointment of a committee to visit the place and report the state of that Church. The report was made and adopted, but not being spread upon the Journal, we are not able to give its substance here. We think it related to a difficulty in the Church on the subject of singing."—*Peck*.

It was voted by *ballot* that George Lane have his portrait inserted in the "Methodist Magazine."

Conference adjourned Friday, August 26.

After the close of Conference Bishop Hedding crossed

Cayuga Lake and visited the societies in Geneva, Canandagua, Buffalo, and other places. From Buffalo he crossed into Canada, on his way to the Canada Conference.

At the session of 1825 twelve were admitted on trial, namely: Eli W. R. Allen, Menzer Doud, Geo. Evans, Henry F. Row, Benj. Dighton, Robert C. Hatton, Levi Castle, John Wilson, Jun., Herota P. Barnes, Van Rensselaer Champny, Lewis Stevens, John Scott.

Philo Barberry, Jonathan M. Brooks, Joseph Castle, John Roper, John Cosart, Joseph Gardner, and Squire Chase, were admitted into full connection, and elected and ordained deacons.

Only five were elected and ordained elders this year, namely: P. Parkus, D. Smith, Asa Abell, Asa Orcott, and John Sayre.

Eight members located: George Lane, I. D. Gilbert, Truman Dixon, Elijah King, Thomas Wright, Jasper Bennett, Thomas Asbury, and R. A. Aylsworth.

J. B. Alverson, E. O'Flyng, J. S. Lent, M. Seager, and C. N. Flint were made supernumerary, and Wm. Fowler, C. Northrop, E. Bibbins, H. Field, B. Bidlack, George White, Joseph Willis, P. F. Baker, and Andrew Peck superannuated.

Jonathan E. Davis was expelled from the connection.

This year the bishop placed Abner Chase in charge of the Ontario District, Charles Giles of the Oneida, Glezen Fillmore of the Chenango, Dan. Barnes of the Black River, George Peck of the Susquehannah, Goodwin Stoddard of the Genesee, and Loring Grant of the Buffalo.

George Gary was appointed "Conference missionary." At the western extreme of the Conference five circuits, and the preachers appointed to them, were transferred to Pittsburgh Conference, as follows: Lake, John Scott; North East, Nathaniel Reeder; French Creek, Robert C. Hatton; Chautauqua, Peter D. Horton; Conemaugh, John W. Hill.

Of the one hundred and thirty-one preachers appointed this year, about one hundred and ten were assigned to new fields of labor, that is, changed from one charge to another—change being the rule, re-appointments the exceptions, few and unusual.

For this, his second year on the Cayuga Circuit, Manly Tooker says: "During the second year 'Zion's Chapel' at Ludlowville was completed, and dedicated by Rev. John Dempster, of

Auburn. The mystery why this house was built on a pinnacle or brow of a hill before entering the village, in justice to all concerned, should be freely stated, which I do the more freely, at this date now that the leading actors in the enterprise have finished their course, and a more liberal spirit has come upon those who once thought it a calamity to have a Methodist chapel in their midst.

“Our society in and about this point had no place of worship short of ‘Asbury’ chapel, four miles south, or Teterstown, some four miles north. My father, who had sustained the cause of religion by every means in his power, without limiting his aid to his own Church, thought the time had come when the Methodists should build; but when he, with others, began to look after the most advantageous lot for a site, the leading denominations of the place . . . by a bigoted opposition would manage to keep every such lot out of the market. Those points where a church might be built, easy of access, were few, and those were guarded by a sectarian exclusiveness, like the entrances of harbors in the time of war, until no alternative remained but to give up the design, or choose the nearest point adjacent. The site was a necessitated choice, and a large portion of the expense was borne by the estate of my deceased parent, whose highest aspirations were gained when the course of truth and the Gospel of *free grace* was allowed free course and was glorified.”

The preachers appointed to Perry Circuit, Genesee District, for this ecclesiastical year, were James Hemmingway, John Cosart, and Micah Seager, supernumerary. Brother Cosart says: “We had some revival, and good meetings generally, but a very scant support.”

In the Susquehanna District, in 1825, John Copeland and Philo Barbary were the preachers on the Wyoming Circuit. “The year opened with unusual indications of the divine blessing. Souls were awakened and converted. A camp-meeting was held in September, near Truxville, on ground owned by the late Jacob Rice, which proved a great blessing to the Church. The Church was prepared for a strong effort at this meeting. The ground was rough and unpromising, but it was soon made evident that, like the place where Jacob laid his head upon a pile of stones, it was ‘the house of God and the gate of heaven.’

The first prayer-meeting in the altar resulted in the conversion of a prominent citizen of Kingston, Reuben Holgate, Esq., and the penitent cries and tears of many others. From the commencement to the close of the meeting the work progressed without interruption. Every sermon, exhortation, and prayer-meeting was a triumph. Souls were brought into liberty in the altar, in the tents, and in the woods.

“On Monday the crowd had retired, but there was still a large number of earnest listeners to the services on the ground. In the morning, after an appropriate discourse, the Lord’s Supper was administered. It was a melting occasion. After the service the mourners were invited into the altar, and, although it would contain a hundred persons, it was soon filled, and numbers hung upon the railing weeping. The poles were removed, and when those who desired prayers, and those who came forward to labor with them, were upon their knees, a large space extending from the stand out among the seats prepared for the congregation was densely filled. Now a murmur was heard coming up from the mass of earnest oppressed spirits. One led in prayer until his voice was drowned with the wailings of the seekers, and groans and intercessions of the pious who were mingling among them, and fully entering into their sympathies. A scene of holy confusion now followed. It was a deep-toned roar, like the voice of many waters. One incessant tide of prayer and praise rolled on for many hours. No pause was called for, either for refreshment or for preaching. One and another, and sometimes half a dozen together, would break their chains and shout, ‘Glory to God!’ and then would commence laboring for others. The prayer-meeting was only interrupted at twelve o’clock for *a midnight cry*, and was then resumed and continued until sunrise.

“Many saw the sun rise for the first time with truly devout feelings. Before leaving the ground one hundred came forward and testified that God had power on earth to forgive sins, and ninety-seven offered themselves to the Church as probationers for membership. Before the final close about forty again presented themselves as subjects of prayer, and many of them were converted before they left the place. The people took down their tents, but the prayer-meeting before the stand went on; and when compelled to leave we heard the

sound of prayer and praise until we were half a mile from the ground.

“The work spread over the circuit, and extended to adjoining charges. Meetings were continued every night in Kingston for several weeks, and those meetings were seasons of refreshing and salvation. Darius Williams was in his glory. He prayed, exhorted, shouted, and sung in a manner peculiar to himself. On one occasion he declared he believed the work would go on until the millennium. A mighty man he was in a revival. There was more salvation, awakening, and converting power in his singing than in that of any other man we ever heard sing.

“The camp-meeting at Rice’s is still spoken of as ‘the great camp-meeting.’ We now frequently hear in love-feast, ‘I was converted at the camp-meeting at Jacob Rice’s.’ ‘I was awakened and resolved to seek God under “the midnight cry,”’ and the like. Few fatal backslidings among the converts of that blessed revival have been witnessed, but many who were then brought to Christ have gone to glory.”—*Early Methodism*.

On the Canaan Circuit this year Joshua Rogers, Sophronius Stocking, and Joseph Castle were the preachers, according to the Minutes. “Joseph Castle, however, did not travel upon the circuit, but supplied Bethany, the county seat,” Wayne Co., Pa. “This year a camp-meeting was held in Canaan, commencing on the seventh of September, which was a great blessing to the circuit. The following is our (Dr. Peck’s) report of this meeting, as published in the “Methodist Magazine” for this year :—

“A good degree of engagedness was manifested among the preachers and members from the commencement of the meeting. Many felt the need of a deeper work of grace in their hearts. All the exercises were spiritual and impressive. At an early stage of the meeting several presented themselves as penitents, and desired the prayers of the people of God. A travail of soul increased. The thunder of the law sounding from the stand, accompanied by divine influence, alarmed the conscience, and the light of Gospel truth, flashing from the tongues of the heralds of salvation, proved a discernor of the thoughts and intents of the heart. Many of the gay were pricked in their hearts, and many cried, ‘What shall we do?’ The work of conversion in many instances, though deep, was

gradual, and the evidence at first not so clear ; but in general light increased until joy and gladness filled the soul.

“There were several instances of powerful conversion, and some instances of persons who had not sufficient confidence to come into the prayer-meetings, but went into the woods to pray, and were there set at liberty, and came into the encampment and testified how great things God had done for them.

“On Sabbath morning a number who had become cold, had lost their first love, and had got into the spirit of the world, some of them members of our Church, and others of the Presbyterian Church, presented themselves with the mourners as subjects of prayer. They felt the necessity of being renewed, and to them the Lord graciously appeared the second time without sin unto salvation.

“It was a time of general grace, and, we trust, will be of lasting benefit to many individuals and to the circuit generally. Nearly forty professed to have been converted at the meeting, and many, we trust, seriously resolved to seek the Lord.”

In the appointments for the Chenango District for 1825-26, Glezen Fillmore, presiding elder, Nathaniel Porter is named as principal of the Genesee Conference Seminary at Cazenovia, and Fitch Reed as pastor in the same place. In “Early Methodism” Dr. Peck gives us the following interesting facts :—

“The first principal of the Cazenovia Seminary was Rev. Nathaniel Porter, a young man of good education, pleasing manners, and a thorough acquaintance with Methodism. He often preached in the seminary chapel, and, as a preacher, attracted general attention ; and his character and talents, both as principal of the seminary and a preacher of the Gospel, made favorable impressions on the minds of the citizens of Cazenovia in relation to Methodism. Up to this point the Methodist Episcopal Church had been considered by the respectables of this village as a Church for the poor and the ignorant. Now public sentiment was rapidly undergoing a revolution on this subject.

“Mr. Porter married into a respectable family of the place, which very much strengthened his influence. Professor A. W. Smith (late President Smith, of Middletown) was employed as a teacher. His learning and talents as an instructor, correct habits, and gentlemanly bearing, procured him universal

respect. He also married into one of the best families in town, and with results similar to those which followed the marriage of Mr. Porter. Their ladies both united with our Church, and became heartily attached to the doctrines and institutions of Methodism.

“Several respectable families soon became connected with our Society, and gave it their hearty support. Among these we may mention David B. Janson, Esq., and his wife, Doctor Josiah Natton and his wife, Doctor Wright, and others.

“The duties of Mr. Porter in the school were so onerous as to make it impracticable for him to preach regularly in the chapel for any considerable length of time, and hence the little Society began to contemplate an application to the Conference for a preacher to reside among them, whose only business should be to attend to the spiritual wants of the people who might be disposed to wait upon his ministry.

“In 1825 the Rev. Fitch Reed was stationed in Cazenovia. The Society was feeble, and the support small; but Mr. Reed soon won his way to the hearts of the people, and gained a large share of public confidence. The seminary chapel was his preaching place, and he there had, embracing the students, a congregation highly respectable both for numbers and intelligence. In the ‘Advocate’ for October 7, 1826, Mr. Reed writes:—

“‘The Lord has graciously visited this place and filled the hearts of his people with gladness. A good work has been gradually progressing for some weeks past. As the Conference located our seminary in this village, our friends have long felt a peculiar anxiety that the cause of religion might prosper, and give a tone to the literary establishment. Their many prayers have been answered, and God is enlarging the borders of Zion. The Society in this place consisted of twenty-four when I came here, and we now have about seventy, and more or less are uniting with us nearly every Sabbath. Our young brethren, students in the seminary, have been rendered a peculiar blessing to the people by their fervent prayers and godly examples. Between thirty and forty have given evidence of a gracious change, and many others are anxiously inquiring what they shall do to be saved.’”

Early this Conference year, after having held two quarterly

meetings and a camp-meeting, Dan Barnes, presiding elder of the Black River District, wrote for the "Methodist Magazine," of a very encouraging state of things in his district—of the impenitent becoming penitent, of the mourning ones obtaining the consolations of pardoning grace, of believers proving by experience that God hath power to cleanse from all sin in this life, and of our people cordially embracing the doctrines and discipline of our Church, and with a laudable zeal seconding his endeavors to carry them into complete effect.

The report of numbers at the next Conference indicates decided success upon the part of the self-sacrificing and laborious itinerants. Leaving out the numbers in the five circuits set off to the Pittsburgh Conference, there was a net increase in this year of 1,683, notwithstanding reverses and losses in some localities. In Rochester there were 133 members, and in Buffalo but 36. Whole number west of the Genesee River and Rochester about 3,420.

Section III. 1826-27.

For their seventeenth session the Genesee itinerants came together at the Methodist chapel in Palmyra on June 7, 1826, this giving the brethren scarcely more than nine months for a conference year. Bishops M'Kendree and Hedding were present. J. Huestis was chosen secretary and A. Abell assistant.

A camp-meeting was held in the vicinity of Palmyra. During the session the Conference, upon request of the presiding elder, appointed G. W. Densmore to take the charge of it. The meeting was in a beautiful grove, and numerously attended. It was supposed there were not less than ten thousand persons on the ground on the Sabbath. On that day, at ten o'clock A. M., the venerable M'Kendree, "with patriarchal dignity and tenderness," addressed the young men about to be ordained on the words of St. Paul to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" after which Bishop M'Kendree solemnly consecrated seven to the office of deacons, and Bishop Hedding, assisted by several of the elders present, imposed upon sixteen the authority and obligations of elders. "These exercises were solemn and impressive, and

seemed highly gratifying to the numerous audience who were assembled in this beautiful grove, to many of whom this rite was doubtless a novel sight."—*Methodist Magazine*, vol. ix.

Dr. Peck remarks :—

"This session of the Conference is noticeable as the one in which Bishop M'Kendree made his appearance among us for the last time. He was at the first session, and signed the Journal. He had presided at the sessions up to the year 1816, inclusive, since which he had not paid us a visit. He came to take leave. He opened the first session, made an instructive address in the form of an exposition upon the lesson read from the Scriptures, and finally gave us his valedictory. In the Journal for Monday it is recorded that 'Bishop M'Kendree delivered a very appropriate address to the members of this Conference, which he supposed to be his valedictory.' It did not prove to be, as he supposed, his valedictory. He appeared in the Conference on the last day of the session, as the following record shows: 'Bishop M'Kendree having addressed the Conference on the importance of missionary exertions and Sunday-schools; therefore,

"*Resolved*, That this Conference heartily concur in the sentiments expressed by the bishop, and pledge themselves to use their influence to promote the cause of missions and of Sunday-schools throughout their respective circuits and stations.'

"The following resolution is added :—

"*Resolved*, That the Conference rejoice that the valuable life and health of Bishop M'Kendree have been spared to visit us again, and that a vote of thanks be given him for his attention to the affairs of the Conference during its present session.'

"He was quite feeble, and his splendid frame had begun to bend under the pressure of years; but in reviewing the past, and referring to our small beginnings and what we had become, his soul seemed to take fire and he was almost young again. He exclaimed with emphasis and pious gratitude, 'What hath God wrought!' and shaking hands with the brethren, with manly tears glistening in his eyes, he said, 'Farewell! God bless you!' and was conducted through the aisle. He signed the Journal with Bishop Hedding."

At this session the bishop appointed B. G. Paddock, John

Dempster, Asa Abell, Horace Agard, and J. B. Alverson a committee "to take into consideration the propriety of recommending to the Agents the publishing of a weekly religious paper at the conference press in New York, and other matters to be submitted to them by the Agents." A communication from Dr. Bangs on the subject of a religious paper was referred by the Conference to the above committee, and their report was adopted.

The following seems to have been adopted at this session :—

"*Resolved*, That we heartily disapprove of any members of this body continuing or engaging in the practice of Thompson's patent medicine."

Conference generously gave John Wiley a collection "in consideration of his having lost fifty dollars from his portman-teau. A collection was also taken up for Brother Gaylord Judd in view of his "afflicted state."

Conference adjourned on the 14th of June.

To "Question 1, Who are admitted on trial?" the following names are the answer: James Atwell, Wilbur Hoag, Ebenezer Fairchild, Henry Halstead, David Corey, Elisha Wheeler, Joseph Pearsall, Wm. D. Overfield, Benjamin Shipman, Ephraim Herrick, Joseph Towner, Philo Woodworth, Miflin Harker—13. Wilbur Hoag was recommended from the Ontario District Conference, Joseph Pearsall from the Wyalusing Quarterly Conference, Benjamin Shipman from the Tioga Quarterly Meeting Conference, Philo Woodworth from the Genesee District Conference. Timothy Goodwin, recommended by the Pompey Quarterly Meeting Conference, was readmitted.

Anson Tuller, David A. Shepard, Nathaniel Porter, John H. Wallace, Hiram May, Seth Young, Gardner Baker, Isaac Smith, and John Wiley, were admitted into full connection and ordained deacons. James Hemmingway was admitted into full connection, having been previously ordained deacon as a local preacher.

Isaac Smith, Ebenezer Doolittle, Dana Fox, and Francis Brown, located. Gideon Lanning, previously effective, was made supernumerary; and Micah Seager, previously supernumerary, was made effective and appointed to the charge of the Genesee District.

Respecting the incumbency of the Susquehanna District and his own appointment, George Peck says :—

“At this (the Palmyra) Conference we requested the bishop to release us from the charge of the district, and recommended Rev. Horace Agard as a suitable person for the place. The change was made, and we were appointed to the charge of Wyoming Circuit. After spending one quarter in performing the regular rounds, the Society in Wilkesbarre petitioned the presiding elder to appoint us to labor exclusively in that place. This was done, and Daniel Torry was employed to labor on the circuit.

“The Society had suffered serious inconveniences for want of a suitable place of worship, and during the present year they petitioned the county commissioners to give them a lease of a hall in the upper part of the court-house for a chapel. By the kind aid of Hon. David Scott, Hon. George Denison, and others, we succeeded, and turned the old place of music and dancing into a house of God.

“The lease is now before us. It is dated March 8, 1827, and is signed by Deodat Smith, Arnold Colt, and John Bittenbender, commissioners; and David Scott, George Peck, and Sharp D. Lewis, trustees. It held for ten years, and the consideration is the nominal sum of ten cents per annum.”

This year Manly Tooker was stationed at Auburn as pastor of the Methodist Episcopal Church and chaplain in the State-prison. He found that, under the labors of Rev. John Dempster, D.D., and others who had preceded him, Methodism in Auburn had come to be better understood and respected than formerly. In his “Jottings” he says :—

“A house of worship had been commenced. Nearly one thousand dollars were needed to pay expenses already incurred and to complete the enterprise. The Society was poor, and no one of their number was in circumstances to give attention to the work of completing the edifice. Making a virtue of necessity, I opened a book of subscription, and proposed a condition in it, that, if the whole amount should be subscribed necessary to pay all arrears and complete the building, the subscriptions should be valid, otherwise, null and void. This proposition was responded to in promises of small sums from all classes; but, after having appealed to nearly every person hav-

ing means in the village, I found we lacked about three hundred dollars, which one of the trustees and myself subscribed. To obtain this balance I made an excursion to Marcellus, where I had previously labored, and elsewhere, and collected the amount within some thirty dollars, which, with the time and labor of soliciting and applying the means for the entire work, constituted my part of the expense, and the house was dedicated late in the fall of 1827. Yielding to my wishes, the trustees permitted two rows of seats through the center of the house to be rented to families, while they, 'for conscience' sake, sat in free seats. The effect of this innovation upon usage was to secure a larger and more respectable and permanent congregation, followed soon after by an extensive revival, and making the present house, centrally situated, necessary to accommodate the congregation."

Brother Tooker adds, "that at the State-prison the keeper, Judge Powers, and the various officers and turnkeys, united in making me a valuable testimonial of their esteem at the close of my service as chaplain. Among the convicts I have met with a few who profess to have received benefit from my humble ministrations during the time of their incarceration. Never have I since found a congregation of more attentive hearers; never have I witnessed greater decorum, uniform attendance, or exemplary deportment, and never a more steadily increasing audience."

Respecting the Bridgewater Circuit, Susquehanna District, for about this time, Dr. Peck gives us the following: "The leading events of this period are those connected with a camp-meeting held in Lyman's Settlement, Springville, in 1826. The Rev. Philetus Parkus, the preacher in charge, was lying upon a sick bed in the parsonage in the neighborhood, where he remained until he was called to his glorious reward. The circuit was deprived of the services of its regular pastor, but there was a good degree of life among the membership. We had some strong sermons; among them was one from Mr. Castle, now Dr. Castle, of Philadelphia. Rev. Elisha Cole, of Towanda, then commonly called 'Father Cole,' preached a characteristic discourse from the 'cloud coming up from the sea the bigness of a man's hand.' In treating his subject he said he should first philosophize it, second, analogize it, and

third, theologize it. It was a singular sermon, but quite ingenious, and not without practical effect.

“There were many interesting cases of conversion during the meeting, but one particularly interested us. A young couple attended; the wife was awakened, but the husband seemed as hard as a stone. He undertook to force his wife away from the ground, but she was so deeply affected as scarcely to be able to support herself. He had hard work to get her along, she weeping, and begging him to let her remain, at least a short time. He finally said, ‘You may stay an hour if that will do you any good.’ Several preachers were standing around, to whom she looked imploringly, and exclaimed, ‘O do pray for me *now right away*, for time is precious!’ and, falling on her knees, she began to cry mightily to God for mercy. She was in a tent; but her husband took a seat, and she, as she knelt, laid her head upon his knees. Fervent prayer went up to heaven, and before the hour expired she was blessed. She arose, and, smiling, said to her husband, ‘Now I am ready to go home.’ He was not now in so great haste to get away, but remained to witness the songs of praise and shouts of triumph which naturally followed. Before the meeting closed he sought and found the pearl of great price.

“A high degree of religious interest followed the camp-meeting in Brooklyn, the place formerly called Hopbottom. Rev. B. Bibbins was residing there at the time, and was very useful. Accompanied by the Rev. J. Castle, we visited the place and spent a few days there. At an afternoon meeting an interesting little girl of perhaps ten years of age was converted and was very happy. She was on a visit to her uncle’s, James Noble, Esq. Our friend Bibbins invited us to attend the child with him to Mr. Noble’s, who was a friend to the Methodists, but not a professor of religion.

“We were anxious to witness the meeting of the uncle and niece, having no idea of the manner in which she would conduct herself. All doubts were soon settled, for the moment she saw him she threw her arms around his neck, exclaiming, ‘O my dear uncle, the Lord has blessed my soul!’ Mr. Noble was evidently taken down. He blushed, and for a moment hesitated, but finally responded, ‘Has he, indeed? I am very

glad ;' and being seated he took her in his arms, and struggled hard against the emotions of his soul. The sweet face of the little joyful convert was bathed in tears, but they were tears of gladness. At the next meeting the squire came down upon his knees. We have the following scrap, from the pen of our friend Bibbins, in relation to the revival in Brooklyn, which we have no doubt will be acceptable to the reader :—

“‘In 1825 I resided in Brooklyn, on Bridgewater Circuit, sustaining a superannuated relation. The Rev. Philetus Parkus was preacher in charge. I was put in charge of the Brooklyn society. In the course of the year a most glorious revival of religion took place, as you will recollect. A niece of Squire J. Noble was brought to a knowledge of the truth when you and Brother J. Castle were present. Many were converted to God. Rev. Mr. Marsh, a Universalist minister, was in the habit of attending our evening prayer-meetings. One evening, as we were walking together to meeting, he remarked that he would like to speak in our meeting if there were no objections. I replied that he was at liberty to do so provided he would confine himself to experimental and practical godliness ; and he did so, but he seemed like a man in a strait-jacket. I am confident he was greatly excited, and no marvel, for there was an awful sense of the majesty of God pervading the minds of the people. Squire Noble, his wife, and many others, were fruits of that revival, many of whom I have forgotten.’

“James Noble, Esq., died in triumph in Williamsburgh while we were in the Book Room.

“From this point the Brooklyn Society continued to prosper until a new church was erected and Brooklyn became a station.”

“The able manner in which Spencer Circuit had been served, under the divine blessing, had resulted in great enlargement both as to the numbers and resources of the Church. Candor had become a strong point, and demanded more ministerial service than could be afforded as an appointment on the circuit. Accordingly, in 1834 it was constituted an independent charge, and that good man, Gaylord Judd, was the first preacher in charge.”

Dr. Peck quotes an interesting account of the rise and rapid advancement of the Society in Candor, from the pen

of Rev. D. C. Olmstead, which gives the names of Hiram G. Warner and William D. Overfield, traveling preachers, Thomas Hewitt, local preacher, and Moses Darling and Jared Smith, leading members, as efficient instruments in the promotion of the good work.

“With the year 1826, and Saturday, September 9, dates the first number of the first of the great family of the name, the ‘Christian Advocate,’ published in New York city ‘by N. Bangs and J. Emory for the Methodist Episcopal Church—B. Badger, late editor of ‘Zion’s Herald,’ editor.” The publishers say: “The ‘Advocate’ will be published every Saturday, on an imperial sheet, at two dollars a year, if paid in advance; or \$2 50 within six months.”

The publication of this weekly paper at the Conference press in New York was a matter of great interest to the ministry and membership of the Genesee, in common with other Conferences, as, previously, the “Methodist Magazine,” only a monthly, could but very partially answer the purposes of a medium of communication and means of information through the press to the Methodist public. The “Advocate,” however, as itself states, “was never designed to supplant its elder brother, the “Magazine,” but to act the part of a friendly coadjutor in the same cause. They will only take different routes to arrive at the same place—utter the same sentiments in different words. Many passing events which derive their principal importance from being known at the time of their occurrence may find a place in the columns of the “Advocate,” while the pages of the “Magazine” may be devoted to matters of a graver and more durable nature. While the “Advocate” may spread before its readers a more minute and diffusive view of religious and missionary operations, the “Magazine” will still contain an account of all the great outlines of the work in a condensed form, while in some instances it may enter into a more minute detail than could be conveniently done in the “Advocate.”

It is further thoughtfully stated: “It is not the wish of the publishers of these works to multiply the patrons of the one at the expense of the other, but to make them, as far as practicable, mutual helpers to each other. A very small proportion even of the members of our Church are subscribers to

the 'Magazine;' and therefore, while one takes this, and a neighbor the 'Advocate,' they may, by a friendly interchange, reap the benefit of both without diminishing the patronage of either or increasing their own expense. Those who are able will doubtless avail themselves of the privileges of both publications."

The reader may anticipate, as he advances in the perusal of this work, finding more or less all along, drawn from the columns of the above mentioned weekly, illustrative of the spirit and workings of Methodism, and of historical interest and value.

This year Benjamin Sabin was stationed at Ithaca, and a good revival occurred soon after Conference, under his ministry, of which he gives an interesting account in the "Christian Advocate" of October 14. The prospects were encouraging. Long and serious difficulties had been settled. The congregation had much increased. The doctrine of sanctification had been revived among them. Several were witnesses of the cleansing efficacy of Jesus' blood.

Rev. B. Sabin referred to two camp-meetings, one in the town of Lansing, and the other in Oswego, at which there were numerous conversions, and where numbers sought and found the blessing of perfect love. He also mentions his being informed of a good work in Penn Yan, of a very successful camp-meeting in the town of Phelps, where between fifty and sixty professed pardon, and of a good revival in Williamson, Ontario Circuit, under the labors of Dr. Samuel Moore, a local preacher.

John H. Wallace was this year appointed to the Herkimer Circuit, Oneida District. The "Christian Advocate" for October 7th contains an account from him of an extensive and powerful work of revival on his charge, particularly in Russia and Fairfield. He writes of some extraordinary manifestations at Fairfield, while sinners were crying for mercy, and believers being sanctified. He reports the admission on trial of about one hundred "since Conference." In a subsequent letter he reports a visible progression of the work, and the admission of some fifty-five more on trial.

On the Ridgeway Circuit, Buffalo District, this year, there was a glorious work at a camp-meeting, of which John Cope-

land, the preacher in charge, gives an interesting representation. He writes of the happy conversion of an obstinate huckster, and of a young gentleman who brought with him a pack of cards with which to make disturbance. He came to *play*, but his sin found him out, and he remained to *pray*. Forty persons found mercy at this meeting. Brother Copeland states: "The work is glorious at present in different parts of the circuit. About one hundred have joined society. We rejoice to add that God is granting them seasons of refreshing in other parts of the Buffalo District." Perhaps the Boston Circuit was one of the parts to which he refers. John Wiley and Wilbur Hoag were the preachers. And the latter writes of "some degree of prosperity" on that charge, explaining his meaning by stating: "Upward of one hundred have joined our societies since Conference, which is about half as many as they contained before." Referring to a quarterly meeting at Boston, he says: "Rev. L. Grant, our presiding elder, was present, and administered the ordinance of baptism to twenty-three believers." Otto was embraced in the Boston Circuit at that time, and it is believed that the first Methodist Society there was formed in that year. Daniel Botsford was appointed the first leader. He had been converted in Connecticut, and brought his religion with him. He was a wide-awake Methodist. He still lives, the infirmities of about ninety years being upon him. Caleb Lewis, Adam Ballard, Jehiel Lamb, and Joseph Foster, became members of the first Society in Otto. They were strong men. Caleb Lewis was highly gifted. He died about 1856. Jehiel Lamb was mighty in exhortation and prayer in the days of his active life. Of this the writer was assured by Brother W. H. Strickland of Otto, who knew him well, and who wept over his remains at his funeral. He became entirely worn out, and died but recently. Joseph Foster, a good man, has long been a leader of the class at West Otto.

At this time the Boston Circuit embraced the greater part of Cattaraugus County, but also most of the southern half of Erie County, New York. Sardinia was then included, where, under the labors of W. Hoag, John B. Lanckton joined the Church. Springfield was a part of the circuit, where also was a good work, reported to "The Christian Advocate" by

J. Wiley. Wiley and Hoag were men of power, the former mighty in exhortation, the latter able in preaching, and both successful revivalists.

This was a year of great prosperity in the Black River District, G. Stoddard, presiding elder. The preachers were "in fine health and spirits," and their labors were "not in vain in the Lord." On the Sandy Creek Circuit, Benjamin Dighton and Seth Young, preachers, the quarterly meetings were seasons of love and great joy. On the Black River Circuit, Isaac Puffer and John Ercanbrack, preachers, "about one hundred new converts" had already been received, and the number was "weekly increasing." The late camp-meeting on the Le Ray Circuit "was a season of great good, and besides about fifty who joined society at the close of the meeting, it was the means of excellent reformations in the towns of Champion, Rutland, and Le Ray," and the work was still progressing. About one hundred "hopeful subjects of grace" on the Indian River Circuit, J. M. Brooks and Elisha Wheeler, the preachers; and Pottsdam, under the labors of B. G. Paddock and Hiram May, was "looking up with joy." Canton and Russel, in the Pottsdam Circuit, were "specially visited" in the work of reformation. On the Ogdensburgh, St. Lawrence, and Malone Circuits, also, the work was advancing, and "in almost every direction the Macedonian cry was heard," the preachers, "though continually on the alert, and aided by the cordial co-operation of the local brethren," being "scarcely able to attend the numerous calls."

At Fabius, Chenango District, John Sayer in charge, there was a glorious work. The "Christian Advocate" quotes from the "Western Recorder" as follows: "Since the first of August not far from eighty have become hopeful subjects of renewing grace. Of this number more than half are heads of families; and a thing which is uncommon in revivals, more than half are also males. The greatest portion of these had been profane swearers; and while this was their life, in sentiments they were Universalists, Deists, and Atheists. On one street there were neighbors adjoining each other, one of whom was an Atheist, the next a Universalist, aged seventy-three, and the next a Deist. The Deist, with his wife and three daughters, the gray-headed Universalist, his wife, son, and daughter, and

the Atheist, are all found now sitting at the feet of Jesus, and bowing around their family altars. The men, with scarcely a single exception, come forward and lead in the meetings for prayer; and O, to hear prayer and praise the most fervent, from mouths lately filled with cursing and blasphemy, it is enough to melt a heart of marble! This work has since extended to Preble, where between thirty and forty are already hopeful subjects."

Batavia Circuit, B. Williams, A. Abell, and Jonathan Huestis, preachers, was this year favored with the rich effusions of the Holy Spirit, particularly in Gainesville, Orangeville, and Warsaw. In the last-named place, more especially, there was a season of great refreshing. In connection with the quarterly meeting, the presiding elder, Loring Grant, preached very ably, and his labors proved a blessing to many. Among those awakened and converted was a youth of about sixteen, eldest son of Brother Huestis, who gave a very interesting account of the work, and the conversion of the lad, in a letter to the publishers of the "Christian Advocate," under date of November 7, 1826.

A short article, written and published about this time, from a pen seldom used, but always with refreshing good sense, will be quite acceptable to the reader on many accounts. In it we see the man, as well as the facts he relates:—

"When I traveled Erie District," says the Rev. Glezen Fillmore, "a preacher gave me the names of several subscribers for the 'Methodist Magazine,' which I forwarded to the Book Room. One of the subscribers afterward informed me that the 'Magazine' for the present year was sent to him, when he designed to subscribe for the year to come, but he was not able to pay for it. 'Probably,' said I, 'some of your brethren will take it.' 'They are too poor.' 'Some of your neighbors may be disposed to take it.' 'They are wicked, seldom go to meeting, and care for none of these things.' 'You desire their salvation; your example, your prayers, your admonitions, and a preached gospel, have all failed; try to persuade them to take the "Magazine," and God may bless it to the salvation of their souls.' The next time I saw the brother he said, 'I have done as you told me. I have persuaded a wicked neighbor to take the "Magazine," and it has been the means of his conviction and conversion. And

this has been the commencement of a good reformation which is now going on in the neighborhood.'

"Last Christmas evening one son, two daughters, and a niece of Brother T. Bliss, of Fenner, were struck under conviction while reading in the 'Methodist Magazine.' Brother and Sister Bliss united in prayer for them. The children themselves cried for mercy, and before ten o'clock the four rejoiced in a sin-pardoning God. When I saw them last they all appeared to be prospering in the way to heaven."

In a December number of the "Christian Advocate," 1826, is a communication of considerable length from Rev. Loring Grant, presiding elder of the Buffalo District. He reviews the state of the work during the preceding conference year, and refers to the work of revival on the Ridgeway Circuit, in Gainesville, on the Batavia Circuit, and in our neighborhood, on the Boston Circuit. He also refers to the fact of a number being created anew in Christ Jesus at Buffalo and Black Rock, and gives some interesting particulars of a camp-meeting appointed for the Batavia and Elba Circuits a few miles north of Batavia village, commencing May 30, 1826. Another camp-meeting was held in Sardinia for the Boston and Aurora Circuits, commencing July 18, at which Bishop Hedding was present. "This," Mr. Grant says, "was a great gratification to our friends, most of whom had never before seen him, and especially to those at this camp-meeting." At this meeting the number of conversions was large in proportion to the number attending. The effects of the meeting in the neighborhood were excellent, the character of Methodism, before respectable, being "raised in a very high degree," its salutary influence greatly increased, and its doctrines, discipline, and mode of worship more fully established. "But those good effects," says Mr. Grant, "were not confined to that neighborhood; they extended to nearly every society on Boston Circuit. The members of the Societies were revived, strengthened, and encouraged. The preachers, commissioned anew, went from appointment to appointment, flaming with love and zeal, and 'full of power by the Spirit of the Lord.' With simplicity, earnestness, and affectionate concern they preached the word, and 'the Lord wrought with them, confirming the word with signs following,' and scores of precious souls were soon born into the

kingdom of God. At a watch-night and quarterly meeting held on this circuit, October 20-22, the Lord came into the midst of the people in great power and glory, and fifteen or sixteen wanderers were brought into the fold of the good Shepherd, and upward of twenty adults were baptized in love-feast by effusion, notwithstanding the prejudices which had existed in that section of country against that mode. The administration of the sacraments of baptism and the Lord's Supper was attended with great manifestations of the divine presence. Between one and two hundred have been received into society on Boston Circuit since Conference. Though not in so great measure, still the effects of the camp-meeting were good and encouraging on the Aurora Circuit . . . and since then the state of things has been increasingly prosperous and flattering."

Two other camp-meetings were held on the district—one in Royalton, Ridgeway Circuit, commencing August 15, and the other in Pike, for Rushford Circuit, August 29. These meetings were productive of much good. The first has already been referred to in some extracts from the communication of Rev. J. Copeland. Elder Grant concludes his letter by saying:—

"The district is rising, the preachers are increasing in zeal, in the abundance of their labors, and in usefulness. Quarterly meetings are attended with much divine influence, are rendered seasons of refreshing, and are crowned with the conversion of immortal souls. We therefore thank God for what he has already wrought, and, hoping to see still greater things than these, take courage to pursue our glorious career, trusting for support and success in Him who hath said, 'Lo, I am with you always, even to the end of the world.'"

This was a year of prosperity within the Genesee District. Rev. Micah Seager, presiding elder, writes for the "Advocate" as follows:—

"God has been very gracious to us on the Bloomfield Circuit. At the camp-meeting holden at Palmyra, while the Genesee Annual Conference was in session in that place, a small number from this circuit shared in the effusion of converting grace with which that meeting was so signally crowned. On coming to the district I held my first quarterly meeting in this

circuit, when the preachers [James Hemmingway, Asa Cummings, and H. F. Rowe] requested that a camp-meeting might be holden in it, which was accordingly fixed on. This was holden in the town of Livonia, and commenced August 26. In consequence of ill-health I did not reach the place till the evening of the day it commenced. I found a large number of tents pitched, and was happily surprised at the ardor of devotion with which the meeting had begun. The concourse was large, and continued to increase, till on the Sabbath it became one of the most numerous I had ever seen on such an occasion. Our brethren engaged fervently in prayer, and the camp-ground soon presented a most solemnly delightful scene. The songs of praise, the cries of the broken-hearted sinner, and the fervent prayers of the people of God, rendered it interesting beyond description. On Monday thirty-seven came forward and testified that they had found pardon, the most of whom improved this opportunity of uniting themselves with our Church. Others who had found pardon had left the ground before these were invited to come forward. From the deep conviction God had fastened on the hearts of many of the unconverted, and especially from the hallowed flame which seemed to absorb the souls of God's people, it was confidently believed that the work would not stop here; nor have we been disappointed. The flame of revival soon spread over almost the whole circuit, and continued gloriously. About one hundred and fifty have been received into society already. In several towns the work has just commenced with promising appearances. The subjects of the revival are generally the youth and middle-aged, and of a character that promises usefulness and ornament to the Church.

“Other parts of the district are watered by the Spirit of the Lord. In Rochester our congregation is large, respectable, and serious, and our prospect very encouraging. Nunda and Troupsburgh Circuits have had a goodly number converted in them, and the work is increasing steadily. May we have an interest in the prayers of those who desire an enlargement of the Redeemer's kingdom!”

A little gem of a revival notice from Rev. Glezen Fillmore may be here inserted, dated Buffalo, N. Y., February 12: “All our meetings in this station are interesting. The fields

appear white for the harvest. A few have been converted, and others are seeking religion. Among our converts is one who was a confirmed Deist, and who has since deliberately burned his deistical books."

Rev. Benjamin Shipman, one of the excellent Geneseeans, was blessed with encouraging success in his labors at Norwich and Oxford, Bainbridge Circuit, Susquehanna District, Mark Preston in charge, according to the Minutes. Doubtless both the preachers shared in the responsibilities and triumphs of the good work.

A brief extract of a letter from Loring Grant, under date of April 23, 1827, published in the "Advocate," indicates an important work. He says: "Buffalo District is still rising. . . . One circumstance, highly creditable to several of the preachers and members, is that they have engaged in building houses for divine worship; for although our soil is fertile and the population dense, (!) yet, with the exception of a few of our villages, but few houses of the above description have been erected."

Numerous other revival notices are found in the "Christian Advocate" of this period. Isaac Grant writes of good reformations in the Chenango Circuit—in Brookfield, in Sidney, Guilford, Butternuts, and South Berlin; John Cosart of the triumphs of grace in the Nunda Circuit, at different points; W. W. Rundell of the abundant display of the divine goodness in the Ogdensburgh Charge; C. V. Adgate of the good times in the Perry Circuit.

B. G. Paddock and Isaac Puffer were enjoying glorious times. The former, writing from Potsdam, says, "It is believed that more than one thousand have been converted in this county in six months past;" and the latter mentions among the converts one who had been a Universalist preacher, but then, knowing the terrors of the Lord, was striving to persuade men.

It has been seen that H. F. Rowe was the third and junior preacher on the Bloomfield Circuit in 1826. He is still living, a superannuated member of the Wyoming Conference. Since the writer commenced the revision of this work in manuscript he has fortunately found, just published in the "Northern Christian Advocate," an interesting article from the venerable

itinerant, written at Charlotte C. H., Va., the substance of which is here given. As, at the time referred to, probationers were not allowed to sit in conference, which met with closed doors, our hero did not repair to the place of the session, and, therefore, depended for information of his appointment upon members of conference on their return. Conference having closed; he started out to find his circuit. He journeyed here and there, inquiring of one and another, at a camp-meeting and elsewhere, until he was upon the point of utter discouragement; some knowing nothing of his case, and others, though remembering that he was read out for some charge, yet could not give the name. He came near giving up the chase and going home. At length, however, hearing at Cazenovia of a quarterly meeting on the Bloomfield Circuit, Genesee District, upon advice he started for that circuit. The meeting was at Victor, where he found Micah Seager, the presiding elder, and Father Cummings and James Hemmingway. He explained to them his embarrassment, and, to his great relief, they informed him that Bloomfield was his circuit. James Hemmingway and H. F. Rowe were congenial spirits, and spent many happy hours together. Bloomfield was a six-weeks' circuit, embracing wholly or in part fourteen towns lying between Canandaigua Lake and the Genesee River, and between Rochester and Canandaigua village. There were good revivals on the charge during the year.

John Dempster was stationed in Rochester at that time. His health was very feeble, and Brother Rowe was invited to assist him in a glorious work there. He did so, and attended "sixty meetings in eleven days." It was said that seven hundred souls were converted in the different Churches during that revival.

All over the territory of the Genesee Conference, more or less, this was one of the years to be remembered as one of more than ordinary revival power and prosperity. The increase of the membership, as shown in the General Minutes, indicates the same. The increase was 3,279, the total number being 30,446. No mention was made of probationers, the number of whom must have been large, and it is presumed they were not included. It is believed it was not customary in those days to report them.

Section IV. 1827-28.

Wilkesbarre, Luzerne County, Pa., was the place, and June 14 the time, of the eighteenth session of the Genesee Conference; Bishop George in the chair, and Jonathan Huestis appointed secretary.

This was the last time that Bishop George presided in this Conference. The Minutes say of him, after giving the leading facts of his personal history:—

“At the General Conference held in Baltimore May, 1816, he was elected and ordained bishop. In the active discharge of the arduous duties of this highly responsible office he continued until his death. He died at Staunton, Va., August 23, 1828, in the peace and triumph of gospel faith, and with his latest breath giving glory to God.

“Bishop George was a man of deep piety, of great simplicity of manners, a very pathetic, powerful, and successful preacher, greatly beloved in life, and very extensively lamented in death.”

A full biographical notice of this “excellent servant of God” appeared in the “Methodist Magazine” and “Quarterly Review.”

At this session the bishop appointed J. Dempster, Isaac Grant, and Z. Paddock a committee “to compose a memoir” of Philetus Parkus, deceased. It may be presumed that the memoir was prepared, but it does not appear in the Minutes. P. Parkus was a worthy minister. Eighteen members were elected delegates to the next General Conference: Loring Grant, Horace Agard, George Peck, Josiah Keyes, Robert Parker, Morgan Sherman, Edmund O’Flyng, Ralph Lanning, Isaac Grant, Zachariah Paddock, James Hall, Manly Tooker, Gideon Lanning, Seth Mattison, Israel Chamberlayne, George Harmon, John Dempster, and Jonathan Huestis. A strong delegation, surely, in number, talent, and character.

A motion for a committee to take into consideration the subject of a division of the Conference was lost.

A collection was taken to assist a brother whose horse had died on his way to Conference.

Dr. Peck remarks: “A resolution was passed at this Conference ‘that we use our influence to prevent young preachers

and local preachers who have no business with this Conference from attending the session of the Conference in future, that they may stay at home and pursue their regular work.' This was in the spirit of the olden time, but at the present would be thought quite proscriptive. Conference adjourned June 22, having assembled at five o'clock A. M., and we having received our appointments before breakfast."

The Journal shows that Seth Mattison, Josiah Keyes, and John Dempster were appointed a committee to draft an address to the people on the subject of establishing Sabbath-schools. The address was prepared on that and other subjects, and, in behalf of the Conference, signed by Bishop George. The appropriate address was published in the "Christian Advocate," together with the Stewards' Report and the report of the Conference Missionary Society by the treasurer, Rev. Z. Paddock.

The Missionary Treasurer's Report was given in detail in the "Advocate;" an interesting document, showing the total contributed for missions in the Genesee Conference in 1827 to be \$173 14. The missionary anniversary was an occasion of deep interest.

The amount disbursed to the three bishops and the thirteen conference claimants, as shown by the Stewards' Report, was \$734 87.

At this session there were admitted to trial in the Conference Jacob Early, John S. Mitchell, Ira A. Pettis, Godfrey Barney, Silas Comfort, Levi B. Castle, Reeder Smith, Mattison Baker, John M. Snyder, Benson Smith, Daniel Torry, Miles H. Gaylord, Luther Lee, Lorenzo Edgerton, William White, Calvin Hawley. Admitted into full connection Eli W. R. Allen, Menzer Doud, Herota P. Barnes, Eleazer Whipple, Henry F. Rowe, Henry Ercanbrack, Benjamin Dighton, and John Wilson, Jun., and the same were ordained deacons, excepting E. Whipple and B. Dighton, previously ordained.

Mark Preston, Benjamin Dighton, John Roper, Joseph Castle, Philo Barberry, John Cosart, Squire Chase, Jonathan M. Brooks, and William M. Willett, were elected and ordained elders.

James Hazen, Enoch Barnes, and John Wilson located. Five were returned supernumerary, and fourteen superannu-

ated. One hundred and thirty-seven preachers were appointed this year. Joseph Gardner and Timothy Goodwin were each left "without a station." The presiding elders were the same this year as the preceding, and appointed to the same districts, excepting that Nathaniel Salisbury was appointed to the Black River District instead of Goodwin Stoddard, and Asa Abell to the Genesee in place of M. Seager. The Genesee District at this time was wholly east of the Genesee River, extending from Rochester south to Wellsborough, Pa. The appointments for the Buffalo District, embracing the entire territory of the present Genesee Conference, exclusive of the Pennsylvania portion, were as follows:—

Loring Grant, presiding elder; Lewiston, Wilbur Hoag; Buffalo and Black Rock, Glezen Fillmore; Sweden, John Copeland, Joseph Atwood; Perry, Chester V. Adgate, Henry F. Rowe; Rushford, Elijah Boardman, Mifflin Harker; Clarence, Reeder Smith; Boston, Daniel Shepardson, John Wiley; Aurora, Philo Woodworth; Elba and Batavia, John Cosart, Ira Bronson; Ridgeway, Hiram May, Ephraim Herrick; Warsaw, Morgan Sherman, Robert Parker. Eleven circuits and eighteen preachers, exclusive of the presiding elder.

Conference having closed its session, the preachers were as soon as possible among the people, and at their appropriate work; and preaching, class-meetings, prayer-meetings, quarterly meetings, and more or less Sunday-school work in meeting-houses, school-houses, private houses, barns, etc., and camp-meetings were the order of the day.

The book and periodical business must have been increasing upon the preachers' hands at this time, and church building, so that with the amount of travel required the earnest men had enough to do.

Respecting the progress of religion during the year particulars are gathered from various sources.

Robert Burch wrote from Ithaca, August 25, of a camp-meeting five miles from that village:—

"This was the largest and, I think, the best camp-meeting that I have seen for many years. Eighty persons presented themselves this morning as having passed from death unto life, and thirty-six as mourners. Besides these, many had gone away prior to the conclusion, and many were in the tents who could

not come forward. The civilized state of the country around precluded the necessity of guards, and the worship of God went on without any interruption both day and night. I never saw any thing equal to this either in Pennsylvania, Maryland, or Virginia, or even in Ireland."

In a communication of a later date, Rev. H. Agard, the presiding elder, writes rapturously concerning the same meeting, stating confidently "that more than one hundred were on that ground converted to God," and adding, "but glorious as was this conquest over our common enemy, perhaps this even was not the greatest; the work of grace was deepened in many souls, and the cry of hundreds was, 'O! give me a clean heart.' About forty broken-hearted penitents came to the altar at the close desiring prayers, and I understand five of them found comfort before they left the ground, although we had principally retired." The first sermon at this meeting was delivered by Rev. George Gary

Abner Chase, presiding elder of the Ontario District, gives a glowing account of a camp-meeting held in the town of Arcadia, Wayne County, commencing on the 4th, and closing on the 8th, of September, and thought to be the best ever held in that part of the country. A general quickening of the membership, about one hundred conversions, and many more mourning for sin.

The Catharine Circuit was blessed this season with a good revival, under the labors of James Hall. About fifty added to the Church, and the work still progressing.

Rev. Parker Buell writes of a small but successful camp-meeting on Baker's Creek, Nunda Circuit, three miles north of Angelica. Forty-one converted or reclaimed, and quite a number of others "deeply awakened and desiring the prayers of the people of God."

Rev. F. Reed gives an account of a good work in Deerfield, N. Y. In the Litchfield Circuit, reported to the "Christian Advocate and Journal" by D. Corey, two hundred and twenty-one were added to the Church during the year.

Rev. Loring Grant entertains us with the particulars of six camp-meetings in his district, held between July 3 and September 11, at Bennington, Sardinia, Covington, Chili, Williamsville, and Lockport. At these meetings much good was

accomplished, the immediate and subsequent conversions numbering in the neighborhood of four hundred, the most of whom gave their names to the Methodist Episcopal Church.

Elder Grant relates the following as taking place in connection with the meeting at Covington :—

“ A gentleman living some four or five miles from the place, whose wife had attended and was then among the penitents at the meeting, was informed that the conduct of the people at the meeting was very unbecoming. He became much exasperated, got up his horses, and started immediately. He found his companion earnestly crying for mercy, and in spite of all her tears and entreaties compelled her to go immediately home. When he drove up to his door, instead of going into the house, as he expected she, of course, would, she retired immediately to the grove, and there poured out her soul in deep groans and fervent prayer till her burden of guilt was removed. She then returned to the house in the triumphs of faith. This very unlooked-for circumstance arrested the attention of the before-enraged husband and hushed the angry passions. He now saw himself a miserable offender, and requested his wife to return with him to the meeting. To this she readily consented, and just before the meeting closed they returned ; and although he did not obtain an evidence of his conversion, yet he went away resolved never to give over struggling till he, too, could rejoice in a pardoning God.”

In the “ Christian Advocate ” of December 7, 1827, Rev. B. G. Paddock writes encouragingly of the state of the work of God in the Potsdam Circuit ; Rev. Charles Giles reports the conversion of “ more than twenty,” “ in less than three days,” at New York Mills ; and Rev. Benajah Williams informs us of “ some souls ” finding peace with God, and of the “ desire after increasing holiness ” being diffused throughout the different societies in the Genesee Circuit.

Later in the year A. Abell writes of successful camp-meetings in his district, the Genesee ; of a prosperous state of things at Rochester, at Newtown, now Elmira ; of revivals in several places on the Bath Circuit ; and also of considerable interest being evinced in the Sunday-school work, and in the circulation of tracts in his district.

John Arnold was in charge of the Bath Circuit that year,

and he enjoyed the work of God exceedingly. The reformation flame spread to ten different societies of his circuit, and he particularly mentions Dansville, Oak Hill, and Cohocton, as more especially mentionable. Brother Arnold exclaims, "O may the Lord spread the heavenly flame, till the praises of Immanuel shall be sounded from hill to hill, and from the rivers to the ends of the earth!" Levi B. Castle was Rev. John Arnold's colleague.

The genius of Methodism in those times had frequent occasion for self-defense. In the "Boston Recorder and Telegraph," October 19, 1827, appeared an anonymous article commencing as follows:—

"DESTITUTION.—The towns of Niagara, Porter, Wilson, Newfane, and Pendleton, in Niagara County, N. Y., are all destitute of the stated ministration of the Gospel of every denomination. There are in all these towns scattered sheep of the fold of Christ hungering and famishing for the bread of life," etc. In the same article the people of these towns are represented as being "where the Gospel exerts no influence," where they suffer from the evils of "neglected Sabbaths and contempt of the ministry of reconciliation," where "the prayers and instructions of the sanctuary, the advice and co-operation of Christian friends," etc., are not enjoyed; but, rather, where those who would do well have all "the hinderances created by unrestrained vice, shameless error, and bold impiety," "deprived of the public means of grace," etc. Where "the sons of New England" are in danger of "amalgamating with those around them, and form but a part of the corrupt and corrupting." Yea, worse, of employing their superior improvement "in encouraging ungodliness and increasing the amount of those crimes which must blacken the history of any people where the Gospel exerts no influence."

The towns specified above were embraced in what was then called the Lewiston Circuit, of which the excellent Wilbur Hoag had charge; and to the article in the "Recorder and Telegraph," from which he made the extracts quoted above, he replied, in a review of the same, published in the "Advocate and Journal." The reviewer says:—

"It is true, sir, there are numbers in these towns who are the children of disobedience, who do not submit to the right-

eousness of Christ, and a few of them, not the majority, neglect the Sabbath and despise the Gospel. And can the city of Boston say less? It is also true that these towns are destitute of regular or constant Presbyterian preaching. But what then? Are they therefore heathen?!!

“If it were already made certain that neither the Methodists nor Baptists were embraced in the phrase, ‘every denomination;’ that their preaching was not ‘a ministration of the Gospel;’ their meetings were no ‘public means of grace;’ ‘their doctrines were shameless error;’ a want of conformity to ‘New England’ customs ‘bold impiety;’—in short, sir, if ‘Presbyterian’ ministers were the only ministers of Christ, and their doctrines the only food which could preserve Christ’s sheep from hungering and famishing; if they were the ministers with whom wisdom should die, and all others were ‘the folly of foolishness,’ I would not have controverted the statement which they have given of the above-named towns. But as their superiority, not to say supremacy, is not absolutely demonstrated, I trust that the liberty which I have taken, if an offense at all, will not be looked upon as an unpardonable one. Whether that article was written by one whose ignorance of the facts forbade a true statement, and therefore made it a crime to attempt it, or by one who, knowing the truth, chose to pervert it, that, by awakening sympathy, he might excite a spirit of liberality favorable to the Home Missionary Society, I do not take it upon me to decide, as he has ingeniously concealed himself. That none may think me too severe in my remarks, I subjoin a statement of facts relating to these towns severally.”

The statement made by Brother Hoag shows that there were thirty-nine sermons preached in the five towns by the Methodists “each month or four weeks:” ten in Niagara, thirteen in Porter, six in Wilson, eight in Newfane, and two in Pendleton, more than twenty of these being delivered stately on the Sabbath, besides stated preaching by the Baptists at Porter and Newfane.

Our Rev. Brother concludes his communication by saying: “The article referred to having presented the melancholy picture from which the quotations have been made, closes by inferring the vast importance of sending the Gospel and its

ordinances to this people, and I do not scruple to believe that much pity has been thereby excited, and some means of helping 'the ignorant and them that are out of the way,' obtained. Yet I do not believe that such an end will justify the use of such means for its accomplishment. We certainly should not sin by falsehood that the grace of liberality may abound."

In various places in all the different districts of the Genesee Conference this year there were good revivals, the Genesee and Buffalo Districts being highly favored. Rev. Z. Paddock, writing from Rochester, and giving an account of the marked prosperity of the cause in his station, says, with regard to the western portion of the Conference: "It does appear as if the 'Sun of righteousness' were reflecting his resplendent and heart-gladdening beams, in a condensed column, upon this section of the Church." In the department of church building some progress was made this year in various places.

Rev. John Copeland, after referring to the fact of numerous accessions to the Church, and the organization of several Sunday-school societies, in the Sweden Circuit, of which he was in charge, mentions the completion of one church and preparations for the erection of three others, all to be of brick, and located respectively in Parma, Scottsville, and Brockport.

This appears to have been a good year with Israel Chamberlayne at Lyons. Sinners were converted and the Church built up, of which he makes a brief representation in the "Christian Advocate and Journal."

There were "some good times" on the Elba and Batavia Circuit this year — John Cosart, Ira Brownson, and, it is thought, George Wilkinson, preachers. The last named is mentioned by Cosart as the second preacher. Alvin F. Waller, afterward the Oregonian missionary, was converted in Elba, it is presumed, this year.

Hiram May and Ephraim Herrick had a prosperous year on the Ridgeway Circuit. During a gracious revival at Shelby Basin, immediately under the labors of Brother May, John Timmerman, a very useful member of the Genesee Conference, was happily converted. Rev. Mr. May organized a class at Shelby Basin, and also one at Medina.

There was a general movement through the Conference this year, as in our Church elsewhere, in the Sunday-school

work, and numerous Sunday-school societies were formed, auxiliary to the Sunday-School Union of the Methodist Episcopal Church. For the accommodation of the Sunday-school work, Sunday-school and Tract Depositories were established at different places in the Conference, as follows:—

Ithaca, N. Y., David Ayres, Esq.; Wilkesbarre, Pa., Liba Bennett; Utica, N. Y., Thomas Christian; Geneva, N. Y., Chester Francis; Buffalo, N. Y., Samuel Bosworth; Rochester, N. Y., Joseph Eggleston.

Branch Missionary Societies were also organized in various places, auxiliary to the Conference Missionary Society.

This year, April 16, 1828, died in Sweden, Monroe County, N. Y., Rev. Stephen Randall, aged sixty-five years. He was the father of Hon. Gideon Randall, a prominent member of the Methodist Episcopal Church in Kendall, Orleans County, and of Mrs. Elizabeth Sanborn, of Sanborn, Niagara County, widow of the late Rev. E. C. Sanborn, of the Genesee Conference. His obituary, well written and interesting, was published by Rev. John Copeland. Father Randall was, the last thirty years of his life, a useful local preacher. "Social and ministerial tenderness constituted a prominent feature of his character." "The congregation blessed with his administration could say, 'this is the house of God, the gate of heaven.'" Peacefully, and saying, "Peace be with you all," he departed.

The numbers reported at the next Conference session, 1828, aggregated by districts as follows:—

Black River and Oneida Districts, 9,431; Chenango and Susquehanna Districts, 9,307; Ontario and Genesee, 7,983; Buffalo, 5,228: total, 31,949. This shows a net increase for the year of 1,503.

Then and now. In 1828 the Buffalo District, which was in territory the present or latest Genesee Conference, in a population which must have numbered considerably less than 100,000, we had a Methodist membership of 5,228. Now, 1871, in a population of at least 400,000, our members number only about 10,000. There is a history about all this, as will be seen. A comparison between the present Genesee Conference and the Buffalo District of 1828, in several other particulars, would be much less humiliating. And it is well to remember that then this was the "far West" to Eastern New

York and New England, but that thousands of our members, converted here, have removed westward as the far West has been "marching on," while the foreign populations, knowing not Methodism, have been flooding over and buying them out. How many all over the great West look back to the Methodist homes and altars of Western New York as the places of their spiritual nativity, and then how numerous and goodly a company of glorified ones are indebted, under God, for their exaltation and bliss to the faithful Geneseean ambassadors for Christ, and their colaborers in their glorious work.

Section V. 1828-29.

The nineteenth session of the Conference was held at Ithaca, N. Y., commencing Thursday, July 24, 1828. Bishop R. R. Roberts presided, and Manly Tooker served as secretary. Brother Tooker seems to have recorded the Journal himself, and it was done in rather an elegant style of penmanship.

Among the first acts of the Conference were the following :—

"Moved and carried, that the preachers eligible to admission into full connection be permitted to sit with us during the present session of Conference. Moved and carried, that the ordained local preachers in the vicinity and such as have business with the Conference be also permitted to sit with us. Moved and seconded, that all who are members of our Church have the same privilege. . . . Lost." It was subsequently "moved and carried, that all the local preachers who are in the vicinity be permitted to sit with us."

Rev. Dr. Bangs, of New York, was present at this session, and addressed the Conference on the subject of closing the standing accounts with the Book Agents.

The usual "Quest. 11, Were all the preachers' characters examined?" was answered in the usual manner. "This was carefully done by calling over their names before the Conference." There were a very few cases of arrest of character, and J. G. was expelled for personal abuse to his wife, for personal abuse to another woman, and threatening to prosecute J. R.

David B. Johnson, Esq., Mr. John W. Peck, Mr. Oliver Clark, and Rev. John Dempster, were elected to fill vacancies in the Board of Trustees of the Seminary at Cazenovia.

John Dempster manifested his characteristic and praiseworthy interest in the education of young men by offering the following, which was afterward called up and passed:—

“*Resolved*, That in all our societies in which there are young men promising usefulness to the Church, being illiterate and indigent, this Conference request its members to seek contributions from such societies toward the support and education of such young men at our seminary.”

George Gary, Glezen Fillmore, and Loring Grant were elected “first-class” Conference trustees.

The Treasurer of the Conference Missionary Society paid over to the Parent Society \$326.

The missionary anniversary was an occasion of rare interest. \$50 were raised.

Rev. Dr. George Peck finished his most interesting and valuable work, “Early Methodism in the Old Genesee,” with the following respecting the Conference proceedings in 1828:—

“The most important act of this Conference was that, which related to the division of the Conference, and resulted in the organization of the Oneida Conference. The delegates from the Genesee Conference, although they had no specific instructions upon the subject from their constituents, had procured the passage of an amendment to the report on boundaries, which provided for the division of the Conference in the interval of the General Conference. A committee was appointed on the division of the Conference,” (consisting of Revs. A. Abell, L. Grant, A. Chase, G. Gary, H. Agard, Dan Barnes, and N. Salisbury,) “who made the following report:—

““The committee to whom was referred the subject of the division of the Genesee Conference beg leave to report that, in consideration of the magnitude of the Conference, the length of time necessary to be devoted to its annual sessions, the burdens imposed upon our friends in those neighborhoods where our sessions are held, arising from the supporting of so large a body of men during a week or ten days, together with the amount of time and money which must be spent in going to and from the places where its sessions are held, are of opinion—

“‘1. That it is expedient that the Conference be divided.

“‘2. That if divided it be so divided that the Genesee Conference be composed of all that part of the State of New York

lying west of the Cayuga Lake not included in the Pittsburgh Conference ; and so much of the State of Pennsylvania as is included in the Genesee and Buffalo Districts.

“ 3. That the remaining part of the territory now embraced in the Genesee Conference be denominated the Oneida Conference.

“ 4. That a committee of five be appointed by the body to petition the honorable Legislature, at its next session, to pass an act to change the name of the Seminary at Cazenovia from that of the “ Seminary of the Genesee Conference,” to that of the “ Seminary of Genesee and Oneida Conferences ;” and also to pass an act to change the title of “ The Trustees of the Genesee Conference ” to that of “ The Trustees of the Genesee and Oneida Conferences.”

“ 5. That if the legislature shall grant the prayer of the petitioners, the committee shall immediately thereafter announce to the bishop and Conference, through the medium of the “ Christian Advocate and Journal,” the passage of the act prayed for.

“ 6. And that in case the above prayer shall be granted, then in that case the Conference shall be divided as above recommended ; and the Genesee Conference hold its next session in —, and the Oneida Conference in —. But in case the petition be not granted, then the Conference, not being divided, shall hold its session in —.’

“ The report was adopted, the first blank being filled with Perry, and the second and third with Cazenovia. A committee was appointed to memorialize the Legislature, the necessary legislation was obtained, and the division was consummated.”

At this session sixteen were admitted on trial, on the whole an excellent and promising class. Their names were : Gideon Osband, Lyman Beach, David H. Kingsley, Elisha Dewey, Sheldon Doolittle, William Round, William W. Ninde, William Johnson, Squire W. D. Chase, John B. Lanckton, Vincent M. Coryell, Peter Wentz, John D. Townsend, Azariah Hall, Jonas Dodge, Rufus Lumry.

Wilbur Hoag, Joseph Pearsall, Philo Woodworth, George Evans, Elisha Wheeler, Benjamin Shipman, and Miffin Harker were admitted into full connection ; and the same, excepting B. Shipman and Geo. Evans, were elected and ordained deacons.

Benjamin Shipman, John H. Wallace, Anson Tuller, Gardner Baker, Eleazer Whipple, John Wiley, David A. Shepard, and Hiram May were elected and ordained elders.

Herota P. Barnes and Gideon Lanning were made supernumerary, and P. F. Baker, supernumerary, was superannuated. James Brown, Daniel Shepardson, and Benajah Williams, also, were superannuated this year. There were six supernumeraries in all, and fifteen superannuates, on the list.

Mark Preston, H. G. Warner, and Timothy Goodwin, located; Charles Giles was left without a station at his own request; James Gilmore was transferred to the Pittsburgh Conference, and Fitch Reed and Nathaniel Porter were transferred to the New York Conference.

Some twenty-three local preachers were at this session elected and ordained deacons, and several local deacons were elected and ordained elders.

The appointments for this year were made, doubtless, with some reference to the division to be consummated. To what extent, however, the preferences of the preachers were consulted and regarded does not appear. There were no changes in the presiding eldership, except that the Potsdam District was formed from a part of the Black River District, and Benjamin G. Paddock was appointed presiding elder. His district was arranged to embrace the Potsdam, Canton, Ogdensburgh, Waddington, Malone, Parishville, and Gouverneur Charges. There were nine districts, and ninety-five circuits and stations. Fifty-six of the charges had but one preacher from Conference, and four circuits were left "to be supplied." One hundred and thirty-seven preachers were appointed, including presiding elders and a few supernumeraries, saying nothing of the supplies.

This year Wilbur Hoag and Joseph Atwood were appointed to the Perry Circuit, which then embraced Le Roy with many other places. Atwood was "a good preacher," but it seems to have been thought that the talented Hoag, though younger in the ministry, should have charge of the circuit. Under the labors of these men Richard L. Waite, whose name is destined to appear many times in this work, was converted to God in Le Roy, the place of his nativity.

This year Manly Tooker was stationed at Geneva. In his "Jottings" he says: "My seventh appointment was Geneva,

where I remained two years. Nothing of special note occurred here except a 'season of refreshing,' which somewhat increased the number and stability of the membership. This year being the first time the Society had been a separate station, a dissension arose in the early part of the first year respecting choir singing, or singing led by a choir in the gallery, and the renting of seats. A small minority were bitterly opposed to both, but instead of adducing reasons for dissenting they employed the most unsparing invectives, calling those in the gallery 'the devil's butterflies,' etc. Bishop Roberts, on his way to the Conference at Le Roy"—Brother T. should have said Perry—"spent a Sabbath with us, whose counsel I hoped would essentially aid me in bringing about a state of quietness. But his admonitions were as little heeded as my own. A genuine work of grace, however, afterward did more than all else could do, and the differences respecting external forms and measures were lost sight of in the all-absorbing interests of salvation. The tide of prosperity continued with small accessions till the old chapel was given up for the present spacious edifice, which was reared under the supervision of the late lamented Elijah Hibbard."

In "Early Methodism," in his last chapter relating to the Holland Purchase, Dr. Peck says:—

"Mr. Grant writes (December 31, 1828) that the series of camp-meetings for the district (Buffalo) had resulted in the addition to the Church of 'nearly three hundred' members. Church building had been progressing. 'A good-sized brick church is to be completed this winter in the flourishing village of Le Roy.' 'In the village of Scottsville a neat and convenient brick house has been erected.' 'In the village of Brockport a very commodious, well-finished brick church has recently been erected.'

"Mr. Grant claimed to have one of the best set of workers in his district that could be found, and certain it is that they were greatly owned and blessed of God. It was a period of rapid growth and church extension. The wealth of the Church in this rapidly rising portion of the State of New York had greatly increased, and was advancing with constantly accumulating force. Many good churches were built, and comfortable accommodations for the congregations were rising in

all directions. God shed down his blessings upon the labors of his servants, and a mighty army was raised up to fight the battles of truth and of righteousness.

“We are only able to occupy space for mere glimpses of the progress of the work of God in this region during the period now under review in this interesting portion of our field. It was a wilderness for some years after Methodism had made considerable progress east of the Genesee River, but from 1820 to 1828 it fairly rivals the older portions of the field in the rapidity of its progress and the power of its influence. At the commencement of 1829 it was a great country for Methodism and Methodist Churches. Ministerial labor was largely demanded, and the want brought the supply. Stations were constituted in the towns, and circuits were multiplied by divisions and subdivisions.

“The old Holland Purchase Circuit now constitutes the Genesee Conference, and what was the little town of Buffalo from 1810 to 1820 is now a powerful commercial city, and the seat of the General Conference for 1860. Well may we look back and with adoring wonder exclaim, ‘What hath God wrought!’”

Several other matters of interest naturally fall into this section.

A “Bible Society of the Methodist Episcopal Church,” was organized this year. The constitution as adopted Sept. 12, 1828, was published in the “Christian Advocate” of October 17th, with a form of constitution for branch societies, accompanied with an address by the managers of the Bible Society, Sunday-School Union, and Tract Society of the Methodist Episcopal Church. The address had its influence upon ministers and members of the Church in the Genesee Conference.

It is presumed that the reader is aware of the history of our denominational Bible organization, and of the patronal relation our Church has for many years sustained to that noble institution, the American Bible Society. The plan of our Church Bible Society was to raise as soon as possible one hundred thousand dollars for its purposes, and the contributions for the same will be referred to hereafter.

This year John Parker and V. M. Coryell were appointed to the Canaan Circuit. Brother Parker published in the “Chris-

tian Advocate" an account of a man whose name was Truman Matthews, and who was executed in Bethany, Wayne County, Pa., on the 24th of October, 1828, for the murder of Colonel Jonathan Brooks. His article was headed, "Universalism Renounced Under the Gallows."

During Matthews's trial and imprisonment, Rev. John Parker visited him several times, in order, if possible, to convert him from the error of his ways, but found him fearfully hardened, and seeking miserable refuge in Universalism. No Gospel reasoning seemed to touch his feelings in the least. But on the day of his execution Brother Parker, having been appointed by the sheriff to preach on the awful occasion, went early to the court-house, and learned that a change had taken place in the prisoner's mind. The day previous to his execution he was designing, with a knife some wretch had furnished him, to commit suicide; but when about to execute the horrid deed he heard, to use his own words, "a voice louder than thunder, telling him to stay his hand, and he saw hell;" and now his foundation of Universalism was all gone in a moment, and with "death staring him in the face" he began to cry aloud for mercy, and continued to do so all day and all night, and all the next day, with few intermissions, until his voice was lost in death. In prison, and just before he was taken out for execution, he lamented that Universalism had so long deceived him; and on the scaffold, when addressing the thousands before him, he declared that Universalism had deluded him, and that it was a "doctrine of the devil." Brother Coryell, on the occasion, addressed the people by way of exhortation, warning them according to the suggestions of the awful spectacle before them, some votaries of Universalism taking high offense at some of his statements. There was much controversy with the Universalists in those days.

The subject of the support of the ministry has always been one occasioning anxiety, and in relation to which much Conference and Church action have been had. There have always been delinquents in the matter, but on the other hand there have been others ever ready, officially or unofficially, to "devise liberal things." It is a part of our history of the present period, (1828-29,) that a steward of Litchfield Circuit, feeling, as he says, "a painful anxiety for those who labor among us in

the Lord, and 'bring us glad tidings of good things,' by reason of frequent excuses for not contributing more liberally for their support ;"—thus cogently reasons with the delinquents :—

“EXCUSES FOR NOT PAYING QUARTERAGE.

“First. The man of wealth fears making the minister rich, because it would destroy his spirituality and usefulness and ruin his soul. So, to guard against what Methodist discipline already prohibits, by limiting the salary, he surrounds the man of God with the scorpions of poverty, and goads him from the field of usefulness, in which God has appointed him to labor, into that regretted inactivity where his talents and piety seem to wither together, and gloom and anguish fill up the remainder of his days. But he fears the preacher will ruin his soul by wealth, and his love for him is so much greater than for himself that he strives to save him at the hazard of being lost himself. Again, the man of property but of no family, after finding the averaged sum to be paid by each member on the circuit, puts himself down on a level with the man of equal property who has a large family to maintain. The latter perceives at once this is an evident disproportion, but he flies at the same time into as great an extreme, and puts himself on the same score with the hired girl or young man who possesses only what he earns by the month. Thus the salary, which was barely sufficient to sustain the preacher above want, is much depreciated already. Again, the head of a family in which are three or four children belonging to society puts in but the share of one, though his children were taken into the general average. Perhaps there are on one circuit two hundred who possess little or no property. These are ready to think that their numerous calls for all they can earn should exempt them. But suppose some course is pursued by which they shall raise fifty cents a year. This would be but twelve and a half cents per quarter. Let a retrenchment of three meals during this time be made in their food by fasting, (which, perhaps, half of them never do,) and this would easily produce the sum. Or let them devote a half day's labor in three months to that purpose, which would not infringe more than five minutes in a day, and this would

surely do it. Or let them so much retrench their bill of tobacco, 'that abominable and fatal drain of human life,' as Dr. Adam Clarke terms it, or lay aside those ornaments which are a disgrace to them as Christians, a breach of their own discipline, a waste of property, a cheat upon the preacher, and a robbery on God. In some one of these ways fifty cents may be easily obtained. But the great mischief is, these two hundred persons do not realize that the little advantage to them of withholding fifty cents each is a loss to the preacher or preachers of one hundred dollars. And which is the more honorable or just, to make a little extra exertion and pay an honest debt of half a dollar, or to indulge ourselves unnecessarily, and wrong an honest laborer out of one hundred dollars.

"But here is a man who cannot pay his quarterage because he has subscribed to build a meeting-house. And has he become so liberal as to subscribe for himself and the preacher too? Why not first get his consent? Another owes a bill to the doctor, and he cannot pay. And is the doctor's bill so much more sacred than that of the ambassador of Christ that you are resolved the former shall have his pay by compelling the latter to help you pay it? Another cannot pay because he wishes to bestow the sum on his poor neighbor. And will you tell the object of your charity that it is the preacher's gift, and not yours? that you have come to give it for him for fear he would not be as liberal as you are who give nothing at all? Another has bought a farm, and the Methodist preacher must help pay for that, though he has no right in it after paid for. Half a dozen have lost each a cow, and as many more a horse, and the preacher must help bear the loss. Will they do as well by him when he loses a horse? Others will not pay because the preacher has been sick a few times, and could not attend his appointments. So when his expenses increase his salary must decrease. So much do his brethren sympathize with him in his sufferings! Some will not pay because he does not stay to meet the class on account of having so many appointments; others because they are turned off with the third appointment in a day when he is worn out with fatigue; others, again, because he does not visit them oftener. All these are blind to one thing, and that is, they may be the cause of all this deficiency. On account of the scanty support

on circuits their territory is necessarily vast, in order that those who labor on it may not perish with want. Their appointments are numerous, distances great, and where there are three appointments far asunder, on the Sabbath, the above evils will necessarily arise. But whose fault is it? Is the preacher to blame for not being omnipresent? And how can he visit the numerous people of his charge frequently when he must fly from place to place with such speed as scarcely to allow him time to eat and read his Bible? Let the people first do their duty, and then the evil complained of may soon be remedied. But without this the necessity for perpetuating it will everlastingly continue.

“Lastly, the proud will not pay because the preacher labors faithfully to bring them to discipline; and others will not pay because the proud are not expelled sooner. Poor Methodist preachers! your wages are perfectly at the disposal of others. They have a draft upon you to pay their debts, to meet their charities, and sustain their losses; but your mouths must be shut, or you will have a worse fate. God pity you!”

The cause of education, on Christian principles, at this period, was steadily advancing in the Conference. Rev. John Dempster, stationed at Cazenovia, published (April 27, 1829) most interesting representations of the “Cazenovia Seminary of Genesee and Oneida Conferences.” After stating many important particulars respecting the school and its prosperity, he concluded by saying:—

“These considerations must induce many who wish to educate their children from home to send them to Cazenovia. Indeed, one must have been dead to all that ennobles the highest powers of our nature had he witnessed the examination without intense interest. For there were scores in the vernal season of existencē, several of whom had just yielded to the charms of redeeming love, and who at the same time had been vieing with each other in the literary race. On their path the sun of science and the Star of Bethlehem mingled their beams.”

With this Conference year we must take leave of a majority of the brethren of the Conference. The labors of the year being closed, according to the plan of division the preachers west of the Cayuga Lake repaired to Perry, N. Y., for the

business of their annual session, and all east of the appointed line met at Cazenovia to constitute the Oneida" Conference. The Genesee Conference was thus reduced to three districts—the Ontario, Genesee, and Buffalo. The Oneida Conference was made to embrace the Oneida, Chenango, Black River, Pottsdam, Cayuga, and Susquehanna Districts.

The number of members reported to the western body was 13,572, and in the Oneida the numbers aggregated 19,320. The increase for the year in both divisions was a little less than 1,000. The number of traveling preachers left in the Genesee Conference was about fifty-five, or about the same as in 1810, while the Oneida was composed of some ninety members. To these numbers in each conference may be added those admitted on trial at the session of 1829.

There were strong men left to rally around the flag of the old Genesee: Israel Chamberlayne, Glezen Fillmore, John B. Alverson, Seth Mattison, Manly Tooker, Abner Chase, Loring Grant, Micah Seager, Asa Abell, John Copeland, Robert Parker, Robert Burch, Gideon Laning, and others, mentioned without reference to their exact age in the Conference, besides those who were destined to become in after years prominent in the body.

And the new Conference had reason for gratulation that such as Charles Giles, Dan Barnes, Elias Bowen, George Harmon, John Dempster, Zachariah Paddock, George Gary, Isaac Puffer, Benjamin G. Paddock, George Peck, Squire Chase, Josiah Keyes, Goodwin Stoddard, Horace Agard, Gardner Baker, and others, noble compeers in the work of God, were to give character and influence to the same.

There were no incorporated cities in the territory of the Genesee and Oneida Conferences at this period, and but few very large towns, and it is probable there was less competition for the "best appointments" than at the present time.

"Nor did the pulpit's oratory fail
To achieve its higher triumph; not unfelt
Were its admonishments, nor lightly heard
The awful truths, delivered thence by tongues
Endowed with various power to search the soul."

CHARLES GILES. His obituary in the General Minutes is worthy of him and of his Conference: "Rev. Charles Giles

was born near Fort Griswold, Connecticut, February 22, 1783, and closed his eventful life in the city of Syracuse, New York, August 30, 1867, aged eighty-four years. His conversion to God was remarkable, and his call to the ministry was heeded without any compromise. In 1805 he was admitted on trial in the Philadelphia Conference; and in 1808, at a session of the New York Conference, he was ordained deacon. In 1810, July 20, at the first session of the Genesee Conference, his name appears. In 1829 he became identified with the Oneida Conference. When the Black River Conference was organized, in 1836, his name was recorded in its Minutes. With this body he wrought valiantly for God and man, and spent the remainder of his pilgrimage. He filled its most responsible charges, served as presiding elder, and was twice a delegate to the General Conference. His was the work of a real pioneer. His circuits were immense in size, which he traveled amid privation, self-denial, and suffering unknown to modern Methodist preachers. His first circuit embraced the territory now occupied by the Black River Conference and about one third of the Oneida Conference. He was a self-made man, and in the departments of science, biblical knowledge, taste for the beautiful, and love of nature, his advancement inspired the people. Rich in fact, brilliant in thought, and intense in love for dying men, he was a man of vast power. Intellectual and emotional, his eloquence in the days of his prime was at times almost unearthly, and multitudes now sainted owe their conversion to his instrumentality. Amid privations and disabilities he kept the faith. At the name of Jesus his eye kindled with light, and his face flashed with intelligence, though superannuation and extreme suffering made his mind utterly oblivious to all earthly things.

He rests among the holy ones. His memory is enduring. His testimony for the truth is fixed in thousands of hearts. His voice mingles with the celestial chorals. Sing, shine, shout on, dear glorified brother! Thy mantle fall on us!"

DAN BARNES. He "died at his own residence in Brownstown, Wayne County, Michigan, September 8, 1840, in the fifty-sixth year of his age. He joined the Genesee Conference in the year 1810. He filled the office of presiding elder for seven years, and was esteemed a judicious counselor and a

skillful manager. As a preacher he was not what would be called brilliant, but a sound theologian, and well capable of pointing out the way to heaven. For several years he had charge of the Oneida Mission, within the bounds of the Oneida Conference, where his labors among the Indians were crowned with much success." In 1836 "he received a location from the Oneida Conference, and removed to the State of Michigan. In 1837 he was re-admitted to the Michigan Conference, and appointed to the Dundee Circuit. But when the year was half gone his health had so failed as to oblige him to retire from his work. At the sitting of the Michigan Conference in 1840 his name was placed upon the superannuated list, and in a few days after, in great peace and in full prospect of a better world, he fell asleep in Jesus."

ELIAS BOWEN. He early rose to prominence in the Conference, and was some twenty-four years presiding elder. He was several times a delegate to the General Conference, and was honored with the title D. D. A large man, with a commanding voice and decided convictions, error and sin cowered under his preaching. He professed the blessing, and preached and defended the doctrine, of perfect love. During the years of the prevailing antislavery agitation he was one of the leading spirits in the movement. A writer of strength and ability, he denounced in the papers all innovations and wrongs in the Church, or what he conceived to be such, in no ambiguous terms. His prejudices so gained the mastery over him that he finally became thoroughly disaffected, and in 1870, in his old age, was returned in the Minutes as "withdrawn from the connection." Yet, doubtless, he was a good man, and has since gone home to heaven. He raised an excellent family, valuable in various relations to the Church.

GEORGE HARMON. One of the first and oldest of the Conference, he still lives, venerable and beloved, a member of the Conference in Central New York. His last appointment was at Camillus, in 1846. A friend said of him in the "Northern:" "No man living, perhaps, is more familiar with the territory of our Methodism in this State than Brother Harmon. Almost every portion of it he has traveled in the capacity of presiding elder or circuit or station preacher. His ministry goes back into the first half century of American Methodism,

and he recounts many of its historic incidents. He was at one time the traveling companion of Bishop M'Kendree. As once they were riding on horseback together, the bishop, by a fright of his horse, was thrown to the ground, and received an injury from which he never fully recovered. In the prime of his manhood Brother Harmon held a prominent position in the ministry of the Church. His manner was versatile and sprightly, and his address and presence pleasing and commanding. He was a number of times delegate to the General Conference, and was long an efficient presiding elder in the days when the districts were perhaps as large as our modern Conferences. Our dear aged brother and his wife, the faithful companion of his itinerant life, have a pleasant home, and it is a privilege to visit them."

JOHN DEMPSTER, D.D., was twelve years connected with the Genesee Conference, from 1829 to 1836 with the Oneida Conference; and the Black River Conference being organized in 1836, he became a member of that body. From 1836 to 1841 he was missionary at Buenos Ayres, then three years stationed in New York city. From 1845 to 1854 professor in Biblical Institute in Newbury, Vt., and Concord, N. H. From 1855 to 1863 professor in Garrett Biblical Institute, Evanston, Ill. He died November 28, 1863, aged seventy years, lacking thirty-five days. "Rarely," say his brethren of the Rock River Conference, "does it fall to the lot of an Annual Conference to record the death of a minister of the Gospel at once so aged, so venerable, and so active as was the subject of this notice at the period of our last annual assemblage. Although at that time Dr. Dempster had been forty-seven years a traveling minister, he appeared among us as one capable of doing full service in the most responsible offices of the Church. He served on our leading committees. His voice in pregnant utterances was heard on the most important subjects, and at the time of our separation he left as hopefully as any one of our number to enter upon the duties still before him. A few weeks later, in the church where we are now (in Chicago) assembled, he presided at the anniversary of the institution to which the last nine years of his life had been devoted. That was the last public service at which he officiated." . . . "His fields of labor were extremely diverse, and yet he

occupied every one of them with marked success. From the borders of Canada on the north, to St. Augustine, Florida, on the south, whither he went in 1835, primarily in search of health, and thence to Buenos Ayres in South America ; from New England on the east to Illinois on the west, his name has, during the last half century, been familiar to the good, and associated with active labors for the promotion of the cause of Christ.

“As a preacher he was at once simple, stirring, and profound. He seized with a master’s hand upon the great cardinal truths of Revelation and Providence, and wielded them with equal application to the judgment and conscience. His earlier ministry was marked with great impressiveness ; and if in after years, with failing strength and more contemplative habits, his manner in the pulpit seemed less energetic and his thoughts more profound, there never was a time when sacred truth did not kindle lively emotions in his soul, and call forth breathing and burning words from his lips.

“As an educator his position was one of peculiar influence and honor. Convinced by his own experience and observation of the great loss the Church was suffering for lack of institutions specially adapted to ministerial education, he devoted himself intelligently and laboriously to the task of founding such institutions. For this work he had a special talent and a special call, and God crowned his labors with encouraging success. For eighteen years he toiled in this chosen field, and though his work was in a great degree preliminary, he was permitted ere its close to witness results which cheered his heart and filled him with glorious anticipations for the future. Although not spared to consummate all the plans he had formed, he nevertheless accomplished more in various spheres than most men would have dared to plan. When, in the midst of schemes and undertakings contemplating future usefulness on distant shores, he was suddenly summoned to rest from his labors, he was found prepared for the event. The severity of his illness left him little strength for the utterance of words ; yet the calmness of his spirit, his occasional responses, and the expressions of his countenance, indicated a glorious triumph over the last enemy through faith in the atonement of Christ.”

“O may we triumph so,
When all our warfare's past,
And, dying, find our latest foe
Under our feet at last.”

For a more full and perfect view of this extraordinary man, his nativity, boyhood, conversion ; “his character as a minister, as a missionary, as a student and thinker, also as a teacher and a man of progress ;” and of his influence in the highest councils of the Church, see appendix to the volume of Dempster's “Lectures and Addresses ;” an article in the “Methodist Quarterly Review” for July, 1864, by Dr. Henry Bannister, of the Garrett Biblical Institute ; and “Journals of the General Conference.” See, also, M'Clintock and Strong's “Cyclopædia of Biblical, Theological, and Ecclesiastical Literature,” vol. ii, p. 743.

GEORGE GARY “was born in Middlefield, Otsego County, N. Y. His mother died when he was an infant, and his father being a man of very intemperate habits, he was adopted and raised by an uncle in New England.

“When Mr. Gary was a small boy he attended Methodist meetings, and there being an awaking among the people he became a subject of the gracious influence which was abroad. One evening, the meeting being in a private house, and the place much crowded, he took his seat on a pile of wood in the corner. As the meeting waxed warm he became deeply moved. As he often described his feelings, his little heart was as full of sorrow as it could hold, and he thought if some of the good people would only pray for him it would be a great favor ; but he could not hope that they would notice a poor wicked little boy. ‘O,’ said he, ‘how glad I was of an opportunity to kneel down and be prayed for.’ He struggled for awhile with unbelief and temptations and then found relief.

“The boy, George Gary, was soundly converted, and soon began, with many tears, to tell how great things God had done for him. There was a beauty and a pathos in the relations of his experience and his exhortations which excited universal admiration and produced deep impressions. He was encouraged by the preachers, and soon put up to exhort at quarterly meetings. His hair was very light, and he had a young appearance for his years, and his exhortations were a marvel.

“In 1809 his name appears on the Minutes in connection with Barre Circuit, Vermont District, New England Conference. He was then in his sixteenth year. In 1813 Mr. Gary was ordained elder and transferred to the Genesee Conference. In 1819 he was appointed presiding elder, and continued to hold that office for many years.

“In 1843 the condition of our mission in Oregon was thought to demand the supervision of some person of financial ability and practical wisdom. Mr. Gary was applied to and consented to take the appointment, and took passage in a vessel and sailed around the Cape. He remained in Oregon four years, and then returned. He resumed his position in the Black River Conference, and served the Church with his usual ability.

“Mr. Gary was a man of great shrewdness and a profound judge of human character. He read men most accurately, and knew well how to approach them. He was cautious almost to the verge of timidity, and was seldom committed to an untenable position. He could plan a campaign, but did not much like to head it unless the ground was perfectly clear and there was no doubt with regard to his men. He was a shrewd calculator of chances, and never overrated his prospects of success. He was a wise counselor, a safe adviser, a firm friend, and an agreeable companion. He was pleasant in conversation, sometimes jocose, loved specimens of genuine wit and humor, and had a fund of these commodities to dispose of upon suitable occasions. He had a mean opinion of sour godliness, and believed it no sin to indulge in a good hearty laugh when in a select circle. Once he was taken to task by a brother minister, who never laughed, for his ‘light and trifling’ manners. He heard the rebuke with due gravity, examined himself, and looked the whole matter through, and finally came to the conclusion that his friend had become ‘righteous over-much,’ and that an excess of good cheer was quite as tolerable as monkish austerity and uncharitable judging.

“In the pulpit George Gary was a strong man. Not that he always preached great sermons. He sometimes fell below himself, and when this was the case no one knew it better than he did; at others he was quite above himself, and he then created a great sensation. Usually he preached with much delib-

eration, and was simply instructive ; but on great occasions his soul fired up and he was overwhelmingly eloquent. His forte was in the pathetic. When he became thoroughly moved his efforts were the very soul of passion. Persuasion, melting, overpowering eloquence is the creature of passion, and we never witnessed a more perfect triumph in this line than was often achieved by our much-loved friend when in the zenith of his ministerial life. On the camp-ground thousands have melted under his burning words ; saints shouted and sinners stood aghast.

“There was only one thing wanting in our subject to have placed him among the greatest men of his time, and that was the habits of a hard student. These he had not, although he was respectably read. He talked of men and books in a way to impress the uninitiated that he was a reader. But much of what he knew was gathered from conversations with scholars and readers. What he heard said he never forgot, and by a synthetical process which seemed natural, he put things of the same class together which were gathered from distant points and at different periods.

“Mr. Gary stood high in the confidence of his brethren in his Conference. He led the delegation in the General Conference of 1852, the last one that he attended, and was there put forward by his friends as a candidate for the episcopacy. The Genesee, Oneida, and Black River Conferences gave him their suffrages for that office in the general ballot, although he never sought the nomination, and no one knows that he would have accepted the office if he had been elected.

“His health was far from being what it had generally been when at the General Conference, and it continued to decline. At the Conference of 1854 he asked for and received a superannuated relation. The remarks upon the occasion were truly affecting, and produced a profound sensation in the Conference. He finished his course with joy on the 25th of March in the following year.”—*Peck's Early Methodism*.

BENJAMIN G. PADDOCK. In the spring of 1870 the venerable man removed to Metuchin, N. J., at which place the writer of this work addressed him in a letter requesting of him some facts with which to enrich this volume. He briefly but kindly replied, and with other particulars stated in substance that he

had been engaged for some months in the preparation of a narrative of his own religious and ministerial life, which work he must not neglect; and being nearly eighty-two years of age, he could not work with his head and pen as once he had been able. He alluded to some general facts of his itinerant life, and expressed strong personal regard for "Father Asbury," and Gideon Draper, and Jonathan Huestis, his presiding elders when he traveled in western New York. In less than one year from the date of his letter referred to Rev. B. G. Paddock closed his useful life.

It seems eminently fitting that the following, from the graceful pen of his loving, excellent, and eminent brother, Rev. Z. Paddock, D.D., published in the "Northern Christian Advocate" of November 16, 1871, should close this tribute to his memory. Alluding to extracts from a letter of his brother's of an autobiographical character, the doctor says:—

"The preceding history will show the process by which the older preachers were not unfrequently trained, and thus paved their way into the itinerancy. A mere catalogue of the appointments filled by my brother, after he was formally admitted to the Conference, could have little practical utility, especially in a paper like this. It will be sufficient to say that till he became the head of a family he generally occupied the outposts of the Conference. He not only toiled in the Wyoming Valley, but went down the Susquehanna as far as Northumberland, ranging the adjacent hills and valleys, every-where preaching the word and 'singing for Jesus.' Having a voice of uncommon sweetness and power, he greatly excelled as a soloist. His execution in this line will not be forgotten in a long time. At a love-feast in Tunkhannock, Pa., which I attended not long since, a venerable Christian lady, whose childhood experience went back to that early day, spoke with overpowering emotions of the young preacher's singing.

"My brother also traveled what was then called the Canada-way Circuit; beginning not a great distance above Buffalo, running alone the south-eastern shore of Lake Erie, extending down into Pennsylvania, and embracing Fredonia, Maysville, Erie, Waterford, Meadville, Franklin, Pithole, Brokenstraw, in a word, all that region round about. While at Erie, at the request of Commodore Perry, he prayed with his men just before

the battle of Put-in Bay, which resulted so auspiciously for the American flag.

“With the northern wing of our State my brother was still more familiar. He not only visited the villages and larger settlements, but penetrated the wilderness wherever souls were to be found. At Canton, in St. Lawrence County, he made the acquaintance of a most amiable, accomplished, and pious young lady, Miss Sophronia Perry, who subsequently became his wife, and whose name is still as precious ointment poured forth in all those places where she shared with her husband the trials of the pastorate.

“Subsequently he was not only stationed at Utica, Canandaigua, Auburn, Cooperstown, and other prominent places, but filled the responsible office of presiding elder. It is, however, now nearly thirty-three years since he ceased to perform effective work. His long rides and incessant labors had so affected his health that retirement from the exacting duties of the pastorate seemed to be the dictate of wisdom, and accordingly his name has all along appeared in the list of superannuates. Still he has preached a great deal, and has, in several instances, taken the place of some pastor who had been providentially laid aside from his work.

“But during these long years of failing health his buoyancy and cheerfulness have never forsaken him. Abraham-like, he has been strong in faith, giving glory to God. This was especially true during the last few years of his earthly pilgrimage. The drama closed at Metuchin, N. J., on the 7th ult., whither he had gone some eighteen months previously in order to enjoy the society and affectionate attentions of his children as the sun of life went down. In this regard no father was more highly favored. Filial love did every thing for him that could be done. It was a lovely sight to see his sons and daughters stand around his dying bed as if they would go with him just as far as they could. In this case, certainly,

“‘The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.’

Any thing more tranquil, or even joyous, at least in such a connection, could hardly be imagined. I reached his bedside

on the Tuesday evening before he died. Stretching out his hand and grasping mine, he said, a smile playing on his cheek, and joy sparkling in his eye, 'Zachariah, I shall beat you after all;' referring, doubtless, to a supposed prospect that had for a time previously existed, that I might precede him in the final journey. Nothing could have been either more characteristic of my brother or more affecting to myself than this salvation. I replied, 'It looks so now; but I want to say to you in language I used to hear you sing a long time since,

"If you get there before I do,
Look out for me, I'm coming too;
Glory, halleluia!"

"The transporting effect which this quotation had upon the dying patriarch cannot be described. A little while after he said to his son-in-law, Dr. Lathrop, of Cooperstown, 'When you see I am gone I want you all to say, "Halleluia, the Lord God omnipotent reigneth."' He lingered in the same heavenly frame till Saturday evening, when he entered into rest. The last words he ever uttered were, 'Farewell, halleluia! All is well.' This was about noon on Saturday. It is hardly necessary to add that when the struggle was over the apocalyptic 'halleluia' was pronounced by all present with unutterable emotions.

"The funeral, which took place on the following Tuesday, was in keeping with the closing scene. It was solemn, tender, triumphant. The whole community seemed to be present, and the pastors of the several Churches performed the office of pall-bearers, as well as took part in the pulpit exercises. The sermon was by Rev. J. B. Foote, of Syracuse, founded on Heb. xi, 13, 'These all died in faith,' and was both eloquent and appropriate. In view of such a scene, who can help exclaiming, 'Let me die the death of the righteous, and let my last end be like his!'"

ZACHARIAH PADDOCK, D. D. Younger than his brother by nearly ten years, he yet lives in a superannuated relation in the Wyoming Conference. When seventeen years of age he was awakened to a deep sense of his lost condition, under an ordination sermon preached by Bishop M'Kendree before the Genesee Conference in the old Sauquoit Church, Paris, Oneida

County, and "soon after found peace by faith in Christ," and by Abner Chase, then in charge of the Paris Station, was admitted to membership in the Methodist Episcopal Church. Early after his clear and happy conversion, through the various experiences and processes of the true ministerial call and authorization, he reached his position in the higher "order" of the Christian ministry, and he early took rank with the eminent ones of the Methodist itinerancy.

Dr. Paddock has been emphatically a traveling preacher. Besides the very large circuits traveled by him in his early ministry, he has served Buffalo, Rochester, Ithaca, Auburn, Cazenovia, New York Mills, Sauquoit, Binghamton, Oxford, Utica, Wilkesbarre, Honesdale, and other stations, and in addition has filled the office of presiding elder on the Cayuga, Oneida, Cazenovia, Binghamton, and Owego Districts—in all twenty-two years. Of more than ordinary literary attainments, a ready writer, and in a style of elegant chirography; a conference secretary, an editor for a time; author of valuable articles in the "Quarterly Review," "National Magazine," and "Ladies' Repository," and of innumerable communications to the weekly papers; a man of an excellent *physique*, of admirable social qualities, a Christian gentleman, benevolent, social, genial; clear, logical, instructive, chaste, and pathetic in his preaching; a man with a single aim, and that to save souls, and now venerable and greatly beloved, the subject of this brief and imperfect notice has had a standing in the Conference and among his people and a personal history to an extraordinary degree honorable and interesting. He joined the traveling connection in 1818, and not until 1870 took a superannuated relation. (See an article in the "Ladies' Repository," August, 1861, by Rev. D. W. C. Olmstead.)

ISAAC PUFFER. Of two distinguished original Geneseeans we have exceedingly interesting obituaries in the General Minutes of the Black River Conference for 1855—George Gary and Isaac Puffer. Of the latter his brethren say:—

"In 1809 he was received on trial in the New York Conference and appointed to the Otsego Circuit, within the bounds of the newly constituted Genesee Conference. He was present at the first session of this then new Conference." After describing the broad extent of its territory they say: "To cul-

tivate this large field few men labored and suffered more than Brother Puffer. He for forty years neither sought nor enjoyed any relaxation from the toils of an active itinerant life. He threaded forest-paths, forded streams, plunged through snow-drifts, and faced the pelting storms. He preached in all sorts of places, and submitted without a murmur to all sorts of fare. Sometimes, after traveling weary miles, and preaching in a log school-house or slab-shanty, he would retire to rest on his pallet of straw, and fall asleep while counting the stars through the chinks of the frail tenement, and in the morning, perhaps, crawl out from beneath a bank of snow which had accumulated on his bed during the night.

“Brother Puffer was blessed with a physical organization well adapted to the toils and privations of his calling. His chest was broad, his limbs muscular, and his whole frame seemed made for endurance and strength. The energy of his will was equal to his power of endurance. It is generally conceded that he traveled more miles, and preached more sermons annually, than any other stationed or circuit preacher within the limits of the original Genesee Conference. Though he generally increased the number of appointments on his circuits, and often extended his labors in every direction far beyond their limits, he was seldom known to disappoint a congregation. His style of preaching was peculiarly his own. Without the least attempt at embellishment, and usually without a formal introduction, he proceeded at once in a plain, matter-of-fact manner to the discussion of his subject. The perfect artlessness of his manner, and the strong vein of common sense which characterized his sermons, seldom failed to secure the fixed attention of his audience. His voice was peculiarly attractive without being musical. His style, though not formed according to the rules of the art, indicated a mind wholly absorbed with his subject. He was, in the common sense of the term, a doctrinal preacher, but he was, at the same time, both experimental and practical. Though often employed on controversial subjects, he never lost sight of the great end of preaching, namely, the salvation of the hearers. Sometimes, while engaged in combating popular and dangerous errors, he would become deeply affected, and God would set his seal to the truth by the awakening and conversion of sinners. The

most striking peculiarity of his preaching was the facility with which he quoted proof-texts, giving at the same time book, chapter, and verse.

“In 1843, being somewhat indisposed, and suffering under the pressure of domestic afflictions, he sought and obtained a superannuated relation, in which he remained until his death. He spent several years in visiting his old battle-fields, and in affording the children an opportunity to look upon the countenance and listen to the voice of which they had heard their parents speak with so much affection. In 1848 he emigrated to the West, and spent the closing years of his life principally in Wisconsin and Illinois. He continued his labors, as his health would permit, up to December, 1853, when a severe illness obliged him to retire from the field, to which he returned no more. He lingered, most of the time confined to his house, till May 25, 1854, when he exchanged earth for heaven.”

In the joyous expectation of an immortal crown, and without regret, he bade the world farewell.

GEORGE PECK, D.D. He was thirteen years connected with the Genesee, and until the organization of the Oneida Conference. Since the formation of the Wyoming Conference he has been a member of that body. Born in 1797, converted to God in 1812, admitted to the traveling connection in 1816, and from the beginning until now (1872) in the effective ranks of the Methodist ministry, he has had a remarkable career, and is one of the grandest sons of American Methodism. He is at present presiding elder of the Wyoming District of the Wyoming Conference. Of noble Methodist parentage—one of five sons, all prominent Methodist ministers—he has ever been eminently worthy of his ecclesiastical relations and ministerial and official standing. A classical scholar; one of the ablest of pulpit orators; many years in all on circuits, important stations, and districts; four years the head and controlling spirit of the Oneida Conference Seminary; eight years editor of the “Methodist Quarterly Review,” and four years editor-in-chief of the “Christian Advocate and Journal,” and withal author of several valuable works in the catalogue of our Book Room publications; he has occupied his place “in the foremost rank” of the itinerant host, and “among the great

writers of our Christian literature." He has been a member of every General Conference since 1824, and was one of the two oldest members of that body in 1872. In 1840 he received the degree of D. D. from Augusta College. In 1846 he was appointed delegate to the great General Convention of the Evangelical Alliance, held in London, in the deliberations of which "he took a leading and prominent part."

During the trouble and rupture in our Church on account of slavery, Dr. Peck, under appointment of the General Conference, served the cause of the Church North with distinguished ability, performing, it is believed, "the most arduous and laborious work of his life." The doctor has always been a great lover of his country, and of its free, civil, and religious institutions; and in the terrible rebellion most ardently and deeply sympathized with the administration in its management, and greatly rejoiced at the grand triumph of the Union cause. With his genuine catholicity of feeling, he has always been one of the most ardent lovers of Methodism, and was the leading spirit in the grand centenary movement of 1866. Croakers may as well keep out of his way. He has no sympathy with the idea that the former days of Methodism were better than these, and he fully believes that its future shall be far more glorious than the present, and that it is destined "to occupy an important position in the last great battle between truth and error, liberty and bondage, sin and holiness, Christ and Anti-christ." The doctor's truly "golden wedding," on June 10, 1869, was an occasion of rare interest, during which there must have been a fine opportunity to form a proper estimate of the man, and of his excellent wife, every way so worthy of him. It may suffice to add that Dr. Peck enjoys the fullest confidence and esteem of the people who know him, and he is greatly beloved of his peers in the Wyoming Conference, the young preachers also looking to him as a friend and father, and delighting to do him honor. At the last session of his Conference, the bishop not attending, the doctor was elected and served as president, to the high satisfaction of the members. In the Church and Conference trials, and in the discharge of all important trusts committed to him,

"He is noble, wise, judicious, and best knows
The fits o' the season."

See a most interesting sketch of the doctor, by Hon. Lewis Pughe, in the "Ladies' Repository" for November, 1869, with an admirable accompanying likeness.

JOSIAH KEYES. Dr. Peck declares of him that he "had an unconquerable thirst for knowledge, and in its attainment overcame great difficulties. Soon after he commenced the work of the ministry he formed a resolution to study the dead languages. He only had the opportunity of occasional assistance in his course, and was placed from year to year on laborious circuits. Under all these disadvantages he proceeded first to the study of Latin. Then he studied Greek and Hebrew through the Latin. It was not many years before he became familiar with the Greek Testament and Hebrew Bible, and had read nearly all the Greek and Latin classics.

"Our acquaintance with his character and habits commenced in 1825, while he was stationed at Owego. He always had his Greek Testament at hand, and when he visited in families every interval of conversation was improved in reading Greek or Hebrew.

"After he had once fairly mastered a principle he never lost it. He remembered words, and quoted and used what he had read with great facility. His knowledge of the classics, and of the best writers in the English language, enabled him to enrich his discourses with rare and beautiful illustrations. Upon controverted questions he referred to the original, and here he never failed to show himself a scholar.

"Josiah Keyes was a powerful preacher. When in his happiest moods he would enchain a congregation for two hours together, and produce the most powerful impressions. He held the office of presiding elder for several years, and in the presence of great crowds at his quarterly meetings he was sure to come out in his best style, and then his eloquence was often overwhelming.

"The subject of our sketch was artless, frank, and ingenuous, and in childlike simplicity had few equals. We once heard him debate the question of capital punishment before a debating club. He doubted the justice and expediency of capital punishment, but to accommodate matters he took the affirmative. He constructed an argument which was so overwhelmingly conclusive that he won the decision, converted his opponents,

and converted himself. He afterward ingenuously confessed that he had changed his mind; that the argument which he had advanced had reacted upon himself and won him over to the side which he had taken, not from conviction, but merely to carry on the discussion, as there was no one willing to take that side. Lawyers and doctors were opposed to him, but he was victorious in the argument, and then yielded to the force of his own logic.

“Our friend had his eccentricities, and they were of the class which are often found in hard students. He was absent-minded and careless of appearances. We have seen him walk in the middle of a dusty street when there was a clean walk on each side. His horse and equipage always looked neglected; often were in a most horrible plight. When on Owego station he visited Deacon Mersereau, who was notoriously peevish.

“‘Brother Keyes,’ said he, ‘why don’t you grease your carriage?’

“Keyes laughingly replied, ‘Why, does it need greasing?’

“‘Need greasing! I should think so, when it squeaks so loud that it can be heard half a mile. Come along, now,’ added the deacon, ‘and I’ll help you. It’s a burning shame for a Methodist preacher to drive such a carriage.’

“Mr. Keyes really took time to go through the operation, and was much surprised to find what was the real condition of the parts which are exposed to friction and need frequent lubrications.

“Mr. Keyes was a tall and rather majestic figure, but his walk was ungainly, and his manners generally quite unstudied, sometimes uncouth. His voice was coarse and heavy, and his movements in the pulpit were measured and often ungraceful, but were not artificial. They were the natural workings of an engine of great power, a soul convulsed with an irresistible tide of excitement. He had a keen black eye, black hair, a bilious complexion, and a staid, thoughtful countenance. See him alone, driving on the highway, or walking the streets, and you would take him at once for a man of study, and almost wholly abstracted from the objects and scenes around him. Speak to him pleasantly and he would smile; tell him something amusing and he would laugh. He was a pleasant companion, a true friend, a lover of good men, a brother of the race.

“A noble specimen of a man was Josiah Keyes; by nature a great man, by grace an eminent Christian. He was cut down in the zenith of his usefulness; his powerful physical frame was early worn out by the over-action of his mighty soul. He died in consequence of a derangement of the functions of the liver, brought on by exposure and excessive labor. He lived long enough to make his mark upon the mind of the age, and actually did the work of many years during his brief career.”

HORACE AGARD. In his notice of the old Nichols Circuit in “Early Methodism” Dr. Peck says: “Here, [near Coryell’s?] in 1825, Rev. Horace Agard made his earthly home, and here are deposited his earthly remains. He was a man of great purity of character, of extensive information, and of fine talents. He was received on trial in the Genesee Conference in 1819, was an effective preacher for nineteen years, and for eleven of these years held the office of presiding elder. He was a well-bred gentleman, a thorough theologian, and an unexceptionable Christian. He could be trusted; he never deserted the post of duty, never shrank from responsibility, never forsook a friend. He was untiring in labor, and saw much success. The whole of his ministerial life, with the exception of one year, was spent within the present bounds of the Wyoming Conference, and wherever he labored he enjoyed the affection, confidence, and respect of the people. His modest and dignified deportment secured him a passport to the best families and the most elevated circles of society, and where he was the best known he was most esteemed.

“Hard service and exposure finally impaired the constitution of our old friend, and in 1838, with great reluctance, he asked for and received a superannuated relation. Relaxation brought no relief to his failing physical system. A partial paralysis, followed by a derangement of the nervous system, occasioned a decline of his mental vigor and a depression of spirits, and for some two years he indulged in the most gloomy forebodings with regard to his eternal state. No reasoning on the part of his friends could rally him. Two days before his death his gloomy apprehensions all vanished, and he exclaimed: ‘Praise the Lord!’ ‘Glory to God!’ ‘Jesus is precious!’ ‘Precious Saviour!’

‘I’ll praise him while he lends me breath,
And when my voice is lost in death
Praise shall employ my nobler powers.’

On different occasions he uttered the following exclamations: ‘I see heaven open before me!’ ‘I gaze on sparks of dazzling light, which are undimmed by the gaze!’ ‘Yes, I shall go to heaven!’ ‘O the prospect! It is worth a whole life of toil. Glory to God! glory to God!’ ‘Beautiful! beautiful! beautiful!’ His last words were: ‘Amen! halleluia! halle—!’ On the last triumphant exclamation the power of utterance failed, and he was removed to the world of the blessed to complete it. ‘Mark the perfect man, and behold the upright, for the end of that man is peace.’”

GOODWIN STODDARD. He was one of a class of thirteen who were admitted on trial in the Genesee Conference in the year 1813. Of this class, omitting surnames, one was called Peter; one, John; two, James; one, Nathan; one, Nathaniel; one, Elijah; and two, Israel. The subject of this sketch graduated regularly to deacons and elders’ orders. He was a man of some prominence in the old Genesee. He was four years on the Genesee District (1822–25) as presiding elder, when it embraced Rochester, Batavia, Rushford, Olean, Bath, Bloomfield, and intermediate points, and is remembered still by the old Methodists of the region with much respect. He was also presiding elder of the Black River District when it embraced a large part of the territory of the present Northern New York Conference. In the general Minutes of the Erie Conference for 1853 we are supplied with the following concerning him: “Rev. Goodwin Stoddard was born in Watertown, Litchfield County, Connecticut. He became pious when about twenty-eight years of age. The early and better portion of his ministry—indeed, the whole of his active ministerial life—was spent in connection with the Genesee and Oneida Conferences. In 1842 he was transferred from the Oneida to this Conference in a superannuated relation. As most of the time from that period was spent with his children beyond the bounds of this Conference, we have been unable to learn any thing further, except that he maintained an irreproachably religious character and life, and died suddenly, at the residence of his daughter, near Ann Arbor, Michigan, in the early

part of the summer of 1852, triumphing gloriously in the faith of Christ."

JAMES KELSEY was a member of the Genesee Conference at its first session. His brethren testify that "as a minister of the Gospel he was generally successful, . . . not so much, perhaps, on account of any brilliancy he possessed, as from the uncommon pathos which seldom failed to accompany his ministrations. He was emphatically a man of peace; and if at any time his warm opposition to error became an occasion of offense to his opponents, still, he had none of that obstinacy which impels one onward in a wrong course against the convictions of his own mind, but was ever ready to conciliate the offended by those Christian courtesies which were the spontaneous effusion of his heart. As he had little of this world's goods, so it was but little he desired. His cares were chiefly of a spiritual nature: he sought to 'save himself and them that heard him,' as the great business of his life; nor did he seek in vain, for there is no doubt that both he himself has entered into rest, and many others, through his ministry."—*Minutes Oneida Conf.*, 1841.

ELEAZER WHIPPLE "was suddenly called from earth to his great reward on the 19th day of February, 1856. He walked a few steps from the house where he was then visiting, and was soon afterward found in a lifeless state. The angel of death came to our venerable brother without a warning, but not without a welcome; for he was always ready to pray, ready to preach, and ready to die. He passed away according to his oft-repeated prayer, that he might

' His body with his charge lay down,
And cease at once to work and live.'

He was born in the State of Rhode Island, March 29, 1785. He was converted in Connecticut at the age of fifteen, and immediately became a member of the Methodist Episcopal Church. He was married at the age of nineteen, and removed to Otsego County, New York, where he soon began to preach the Gospel, a work which he was graciously permitted to continue a little more than fifty years. His educational advantages were limited, and hence his language was sometimes inaccurate; but in the Bible and in doctrinal theology he was a

faithful expounder, able to instruct the erring and to edify the Church of God. He did not like proposals to reform the economy of the Methodist Episcopal Church, and was greatly pained with any controversies which he thought might issue in some unprofitable change. He was always ready to reprove the wicked and to discharge his other duties, however inconsistent with his ease and popularity. His integrity would never suffer him to use untempered mortar. He was successful in promoting many powerful revivals. Thousands will bless the day in which they listened to his voice! But the grave, which he often said had no gloom for him, has now received his mortal body, and his spirit has gone home to God. The 'fathers, where are they? and the prophets, do they live forever?'—*Minutes.*

RALPH LANING, brother of Gideon, was admitted on trial in the Genesee Conference in 1811, and was regularly promoted to deacons and elders' orders. He continued in the itinerant service until his death, as recorded in the Minutes of the Oneida Conference for 1832. He died of consumption, on the last day of his life repeating, "I am happy—praise the Lord!" His brethren say of him that he "was a devoted Christian, an acceptable and useful preacher, an ardent and trusty friend, an affectionate husband and faithful parent," and that "his character and deportment were such as to win the confidence and affection of most who knew him."

JOHN ERCANBRACK, brother of the milder, but excellent and worthy, Henry Ercanbrack. He joined the itinerant ranks in 1822, and located in 1836. The writer of this remembers the two brothers as preachers on the old Litchfield Circuit. John, if recollection serves correctly, was stout and rotund in person, with a strong, commanding voice, and animated and interesting in his preaching. Disorderly persons in his audience were quickly abashed and quieted with a word and look from him. (See Obituary, General Minutes, vol. v, p. 114.)

ZENAS JONES. "In 1813 he was admitted on trial in the traveling connection, and in due course graduated to full membership and elders' orders. For nineteen years he held an effective relation to his Conference, during which time he labored in a large portion of the circuits in Central New York, always and every-where usefully and acceptably. He was,

indeed, the honored instrument of leading many souls to Christ, and of building up his Church." "A good man," "guileless," "faithful," "living in habitual intercourse and communion with the triune God;" in his case "the whole dying scene," when his time came, "was admirably adapted to remind one of that beautiful Scripture, 'Mark the perfect man, and behold the upright; for the end of that man is peace.'" (See his remarkable memoir in the Minutes for 1847.)

SAMUEL BIBBINS. For fifty years "a very devoted and successful minister of the Lord Jesus. He died in January, 1836, in the sixty-eighth year of his age. When his time came he was ready, and his freed spirit was wafted away in ecstasy to glory. A day or two before his departure the following were among the expressions which dropped from his lips: 'The storm of life has at length blown over! The last tornado has passed by! The victory is gained, and heaven is mine! Sweet haven of rest, it is mine! Halleluia! Halleluia! My life has been spent these fifty years past in the ministry; but I do not regret it. All my sufferings in that laborious employment will render the heaven of eternal rest the sweeter.' And on a subsequent occasion, when alluding to the abodes of the blessed above, he said, 'There I shall see Abraham, and Isaac, and Jacob. There I shall see the apostles, and martyrs, and confessors. There I shall see Wesley and Fletcher, and other kindred spirits, who have entered into rest. And best and most of all, there I shall see Jesus! Glory! Glory! Halleluia! Halleluia!' He continued much in the same heavenly frame of mind till the struggle was over, and the 'weary wheels of life stood still.'"

ELISHA BIBBINS. Considerably younger than his brother Samuel, but with him in the class of the superannuated at the time of the organization of the Oneida Conference. "He was born in Hampton, Washington County, N. Y., July 16, 1790, and died in Scranton, Pa., on the 6th of July, 1859, of disease of the heart, aged about sixty-nine years. He was converted November 8, 1805, under the labors of Rev. Bradley Silleck; was licensed to preach in January, 1812, and was admitted on trial in the Genessee Conference in July of the same year. He was for twelve years of his ministry in the effective ranks, three years a supernumerary, and . . . thirty-two years a super-

annuated preacher. He, however, did much valuable service in the way of filling vacancies during the years of his superannuation. During this period he preached many sermons, and won many souls to Christ. The last twenty years of his life he spent in the State of Illinois.

“He visited his old friend, Rev. Dr. Peck, on the 5th of July, in frail, but in usual health. He was cheerful, and spent the afternoon and evening in free conversation. After offering a fervent prayer he retired a few moments before ten. The house was alarmed by a call from his room at about two o'clock on the morning of the 6th. Medical aid relieved him, and he seemed disposed to sleep. When next noticed the vital spark had fled; but so quietly had the deathless spirit stolen away that not a muscle had been disturbed.

“Elisha Bibbins was a man of good natural abilities. His powers of perception were quick, and his reasoning faculties vigorous. His sensibilities were strong and well disciplined. He was a man of great energy of character and of untiring industry. He was always in earnest. He was a good theologian, but a better preacher.” “In his best moods and his highest flights he poured out a torrent of eloquence which would melt the very rocks.” “Many souls were brought to Christ by his instrumentality, some of whom are now influential members of the Church, and others ministers of high standing, doing good service in the Conference. His piety was sincere, deep, and earnest. He prayed without ceasing, and trusted in God. He was always hopeful; in poverty and want, in sickness and sufferings, he was happy, often buoyant, and even playful. He enjoyed himself; he enjoyed the world and he enjoyed God in spite of adversity, of which he had his full share.” “He was a man of a thousand, a man of noble impulses, of a great soul, of a genial nature, of a lofty spirit, of a strong will, and of inexhaustible patience. As a husband, a father, a brother, and a friend, he occupied an elevation which few have reached. He rests from his toils, and his works follow him.”—*Early Methodism*, and *Minutes*.

CHANDLEY LAMBERT. The New York Conference received him on trial in 1808. He fell into the Genesee Conference in 1810, and successively into the Oneida and Black River Conferences at their organization. From “early youth” he was

distinguished for excellent habits as to study, reading the Scriptures, and secret prayer. While teaching school in Lansingburgh, in 1804, he was led, under the labors of Rev. Laban Clark and Rev. Martin Ruter, to seek religion with all his heart, which resulted in his "undoubted conversion."

The following from the Minutes concerning him is both suggestive and touching: "His slender constitution was but ill adapted to the exposures and fatigues of a Methodist preacher at a period when the pecuniary and numerical strength of our Church were alike feeble, the country new, circuits large, and conveniences rare; still he labored with efficiency some twenty years, when his name was returned on the superannuated list, where it has since remained. Our excellent brother was not free from trials in the latter period of his life. He was not rich in this world's goods, consequently the limited allowance of a superannuated preacher being so inadequate to meet the wants of his family, it subjected him to afflictions which tried his soul at a period when the infirmities of age seek a release from the oppressive cares of life; but out of all the Lord delivered him. Few men have evinced a stronger and more uniform attachment to the Methodist Episcopal Church than the deceased; few have possessed such uniform zeal to promote holiness in the membership. It would seem to one unacquainted with his peculiarities that he observed the law with the scrupulousness of a legalist. If he did, it was not to merit salvation, but to be able to walk more consistently with the gracious state into which he had been introduced by faith in the blood of Christ. His hope was abiding to the last. The fatal disease which released his spirit was an epidemic; but three short days of sickness brought the weary wheels of life to a solemn pause. When asked if all was well, he calmly replied, 'I know nothing to the contrary.' Again, touching his realization of the divine presence, he was asked, 'Is that Jesus whom you have preached to others now your comfort in this last conflict?' To which he replied, 'It is the same Jesus whom I have preached to others.' Soon after the flickering lamp of life was extinguished. He died March 16, 1845, aged sixty-four."

ISAAC GRANT, brother of Loring Grant, was born in Lenox, Mass., February 3, 1786, and born again, at the early age of

fourteen, in Norwich, Chenango County, N. Y. In the offices of class leader, exhorter, and local preacher "his services were both acceptable and useful." He joined the ranks of the Genesee itinerants in 1816. "His field of ministerial labor was comprised in what" afterward constituted "the Genesee, Oneida, and Black River Conferences. Being blessed with a firm and robust constitution, he was enabled to brave the rigors and endure the hardships incident to the calling of an itinerant preacher in the earlier days of Methodism; and, moving forward with a zeal commensurate with his physical powers, his labors consequently, under the blessing of God, tended greatly to replenish the number of our Zion. . . . His last appointment was made to Otego Circuit, Oneida Conference, August, 1840, where he continued to labor in his usual zealous manner until the latter part of winter, when he began to feel and manifest most evident symptoms of declining health. Yet, such was the deep interest he felt in the cause of God, he labored and suffered on till the last of May, when an entire prostration compelled him to relinquish the duties of his charge. Being unable to attend the ensuing Conference, he sent his request for a superannuated relation. It was granted, but when the fact was communicated to him he wept like a sorely stricken child." When asked, two days before his departure, whether he could adopt the language of St. Paul, 'Whether I live or die, I am the Lord's,' with emphasis and a look of heart-felt assurance he replied, 'I can.' He took his leave of all on earth October 19, 1841."—*Minutes*, where other particulars are given.

WILLIAM CAMERON. A "familiar but venerated name." He became a member of the Genesee Conference in 1814. He was in a superannuated relation at the time of his death, as recorded in the Oneida Conference Minutes for 1851. With the exception of but a few years, however, he performed effective service, and the writer of his conference obituary says that "wherever he went he left his mark," and that "generations will elapse before the name of William Cameron will be forgotten by the people of those places where he was called to labor as a minister of Christ. If not distinguished by splendid parts and great literary attainments, he was by good sense and much native shrewdness. Few men, indeed, were found more uni-

formly right. . . . He was a Methodist of the old school, and considered the Discipline, next to the Holy Bible, the best book under heaven. He felt himself bound, as with the solemnity of an oath, 'to keep our rules and not to break them.' Sometimes he may have been severe and overscrupulous, but then even 'his errors leaned to virtue's side.' . . . As a friend he was always reliable. A truer heart, indeed, never beat in human bosom. He would go to the stake before he would tarnish his honor. His death, though it did not result from any external violence, was nevertheless sudden and distressing. Seated at his dinner table, in his ordinary state of health, he complained of a pain at the pit of the stomach, and first hastened out of doors, and was then helped within and on to his bed. All of the ordinary remedies at hand were promptly resorted to, apparently, however, without the least favorable effect. In about sixty minutes from the time of the inscrutable attack his agony was over, and his spirit had fled! As no one supposed—probably not even he himself—that it was the struggle of death, little was said either to or by him, save only what related to his body. To an inquiry from his daughter, he responded, 'I am in great distress, but perfectly resigned.'

"No words from the dying patriarch were, however, at all needful to assure his friends of his perfect meetness for the 'inheritance of the saints in light.' Of that his holy life and godly example were a sufficient guarantee."

The preceding series of sketches must suffice here, and yet the writer's heart would lead him to make more express mention of all those standing as elders in the list of the appointments of the first Oneida Conference. A few of these, however, will appear hereafter among the Geneseeans again, and a considerable number of them have already been made to shine out upon the preceding pages. Noble and grand has been the career of Mistress Oneida, second daughter of Mother Genesee, since the entry of her name in the family list of the living!

CHAPTER III.

FROM 1829 TO THE ORGANIZATION OF THE EAST GENESEE
CONFERENCE IN 1848.

Section I. 1829-30.

PURSUANT to adjournment, and agreeably to the provision made at the last session for its division, the Genesee Conference met for its twentieth session at Perry, then Genesee County, N. Y., Wednesday, June 24, 1829.

Bishop R. R. Roberts presided at this session, and Manly Tooker was elected and served as secretary.

The proceedings of this Conference were principally routine, but a few items of more special interest may be noted.

It was reported that Peter F. Baker had died during the year, and, on motion, Seth Mattison, Chester V. Adgate, and Jonathan Huestis were appointed a committee to prepare and present his memoir. The memoir furnished reveals the interesting particulars that the subject of it was brought to Christ at an early period of his life, and that he joined the traveling connection in 1814. That "he early gave evidence of superior talents, and his morning prospects were unusually fair. They were soon, however, clouded, and the sprightly youth was seen struggling with adversity, meekly imploring the Father of Spirits to support and comfort him. During his labor on Northumberland Circuit, in 1817, his horse having escaped from an inclosure, he pursued him on foot, carrying saddle and bridle with him, a distance of ten or fifteen miles. This long and burdensome walk, performed in the heat of summer, was attended with great fatigue. He took a violent cold, which was followed by an inflammation of the lungs and a lingering consumption. He bore his sufferings with Christian patience, and as often as his health permitted continued to preach till a short time before his decease."

The memoir contains the testimony of a pious Episcopal clergyman, Rev. G. H. Norton, who visited Mr. Baker when on

the bed of death. Mr. Norton states that the dying Christian warrior was "more than calm; he was elevated in holy triumph above the sufferings of disease and the fear of death;" that "he knew in whom he trusted," and that "he continued to enjoy the presence of his Saviour even to the last."

It is added that, "as a preacher, his original turn of thought and powers of eloquence had many admirers. He made himself well acquainted with the subjects of his discussion, and was generally elegant and methodical in the pulpit. His death occurred in the thirty-ninth year of his age."

A stringent motion was submitted by James Hemingway, seconded by Philo Woodworth, which prevailed: "That we will admit no person on trial, continue none on trial, nor admit any into full connection in this Conference—neither elect any either to deacons or elders' orders, whether traveling or local—who shall have ever belonged to the Masonic Fraternity, who will not renounce all connection with Masons as such, by withdrawing from the institution, and promising to have no further connection with Masons."

Subsequently to this the following action was taken, as shown by the Journal: "A preamble and resolution were offered by Israel Chamberlayne and Jonathan Huestis, as follows, to wit:—

"That a document containing the proceedings of a meeting of the members of this Conference, formerly members of the Masonic Fraternity, among which proceedings there is a resolution setting forth that all connection between them and the Masonic Fraternity is forever dissolved; and another, by which the members of the said meeting submit the said document to the Conference to be put on file with its other papers, be put on file accordingly; which resolution passed."

At this session Gideon Laning, after the passage of his character, requested to be changed from a supernumerary to an effective relation. He had then been connected with the itinerancy seventeen years, as he joined in 1812. Now it is worthy of record that the same excellent minister and blessed man, ever ready to work for his loved Master, at the last session of his Conference, in 1872, arose in his place and modestly requested that he be changed from a superannuated to a supernumerary relation. Sixty years in the ministry, yet, with

slightly improved health, planning more work for Jesus! The honored name of Rev. Gideon Laning has long stood first on the Conference roll, he being the senior member.

At this session of the Conference "a recommendation from the Buffalo District Conference was presented touching the case of Jonathan E. Davis, who was expelled from the Conference four years" previously, "and who, having been restored to the Church, and licensed to preach as a local preacher on Buffalo District, was deemed by said Conference worthy of receiving the parchment certificates of ordination which were taken from him.

"It was moved and carried that his parchments be restored."

The Conference at this session, by a unanimous vote, concurred in resolutions presented by the bishop from the New York Conference on the subject of recommending to the General Conference the alteration and amendment of the proviso at the close of the six Restrictive Rules which form in part the Constitution of the Church, so that said proviso should be made to read as it has read since the General Conference of 1832.

The following initiatory proceeding must be regarded as of vital interest and importance because of its bearing upon the cause of Christian education in general, and in view of the immense advantages resulting to the Conference and the Church ever since: "A motion was submitted by G. Fillmore and L. Grant as follows: 'That a committee be appointed to obtain information, and report to the Conference at its next session preparatory measures for the erection of a seminary within the bounds and under the direction of this Conference.'" A committee of five was elected by ballot, consisting of Glezen Fillmore, Abner Chase, Loring Grant, Asa Abell, and John Copeland. Responsibility and honor enough for one day!

Much solicitude was felt in the Conference in 1829, as before and since, in relation to supplies for the superannuated and other Conference claimants, and action was taken deprecating the neglect of the Fifth Collection, and to the effect that "every preacher having had the charge of a circuit or station" should be "examined in the Conference respecting the discharge of this part of his duty."

Affirmative action was taken on the following, submitted by Asa Abell: "*Resolved*, That in the opinion of this Conference the practice of *sitting* to ask the divine blessing before meals, and the neglecting to return thanks after, which in some instances obtain among preachers and people, are contrary to the general usages of our Church."

Action also was had to stir up the preachers to enforce the rules relating to the use of "ardent spirits," and likewise to impress upon the minds of the members of Conference the "sacred obligations" they were under punctually to attend the annual sessions of the Conference, unless providentially prevented. Conference adjourned June 29.

At this session of the Conference fifteen were admitted on trial, namely: Joseph Tompkinson, Orrin Abbott, Zina J. Buck, Samuel W. Wooster, George Wilkinson, Asa Story, Ralph Bennett, Inman J. B. M'Kinney, Beriah Crandall, Rowse B. Gardner, Merritt Preston, Asahel Hayward, Daniel Anderson, Jonathan Benson, and Thomas Carlton. But four of these are now in the traveling connection: G. Wilkinson, I. J. B. M'Kinney, Jonathan Benson, and Thomas Carlton.

Levi B. Castle and Reeder Smith were admitted into full connection. The latter was ordained deacon, and the former and Menzer Doud and H. F. Rowe were elected elders.

J. B. Alverson, E. O'Flyng, G. Stoddard, John Parker, and Benjamin Sabin, were returned supernumerary, and William Fowler, James S. Lent, Daniel Shepardson, and Palmer Roberts, superannuated.

Among the local preachers ordained deacons were William Gordon, Hiram Moore, and George W. Proper—all recommended from the Buffalo District Conference.

William Gordon was for many years a prominent member and useful local preacher at Rushford. He became entirely worn out, and died a few years since.

Hiram Moore was also known by the writer in Hamburg, Erie County, where he had long sustained the reputation of a truly godly man. He was of an ardent temperament, but feeble in body. He was striving to be useful and gain an honest livelihood.

George W. Proper was licensed to preach at Clarence in 1825, G. Fillmore, presiding elder. He was ordained elder

by Bishop Hedding, at Brockport, in 1834. "In the earlier part of his ministry he traveled circuits under the direction of presiding elders. He was "a good preacher, a living Christian, a firm friend of the Church of his choice." He died April 10, 1868, "gladly" exchanging earth for heaven. The above and other particulars were published by Rev. R. Canfield, of Ashford, N. Y., where Brother Proper spent the last twenty-five years of his life, and "where, in the pulpit, his presence was ever welcomed by the people."

For this year the Genesee Conference was divided into four districts, namely: the Ontario, Genesee, Buffalo, and Steuben. The number of circuits and stations was forty-two.

To the Conference in session, in deeply interested and solemn waiting, the appointments were read out as follows:—

Ontario District, Glezen Fillmore, Presiding Elder; Lyons, Richard Wright, J. B. Alverson, superannuated; Ontario and Palmyra, Seth Mattison, Joseph Tompkinson; Canandaigua, Ira Fairbank; Geneva, Manly Tooker; Crooked Lake, Jonas Dodge; Benton, Dennison Smith; Ulysses and Ovid, I. Chamberlayne, G. Osband; Seneca, William J. Kent; Sodus, William Jones; Catharine, Rinaldo M. Everts; Jersey, N. B. Dodson; Havana, Caleb Kendall; Penn Yan, Abner Chase.

Genesee District, Loring Grant, Presiding Elder; Rochester, Gideon Laning, Philo Woodworth; Sweden and Brockport, C. V. Adgate, S. W. Wooster; Scottsville, James Hemingway; Perry and Le Roy, W. Hoag, R. Smith; Rushford, J. Wiley, D. Anderson; Dansville, R. Parker; Bloomfield, B. Williams, A. Hayward; Victor and Mendon, J. Parker, M. Doud; Benjamin Sabin, superannuated; Prattsburgh, Joseph Pearsall.

Buffalo District, Asa Abell, Presiding Elder; Lockport, L. B. Castle; Lewiston, Squire W. D. Chase, Geo. Wilkinson; Buffalo, Edmund O'Flyng; Aurora, E. Herrick, John B. Lanckton; Boston, H. May, Sheldon Doolittle; Warsaw, John Cosart, Joseph Atwood; Batavia and Alexander, Micah Seager; Elba, Merritt Preston, T. Carlton; Ridgeway, M. Harker, Orrin Abbott; Clarence, Ira Brownson, R. B. Gardner.

Steuben District, John Copeland, Presiding Elder; Elmira, (old Newtown,) Robert Burch; Bath, Cyrus Story, Zina J. Buck; Canisteo, Parker Buell; Nunda, Sylvester Carey;

Friendship, Jonathan Benson ; Olean, to be supplied ; Troups-
burgh, I. J. B. M'Kinney ; Wellsborough, Beriah Crandall ;
Tioga, Asa Orcott ; Loyalsock, Asa Story.

Elijah Boardman was left without a station ; Jonathan
Huestis was transferred to the Ohio Conference, and G. Stod-
dard, Z. Paddock, Alvin Torry, H. F. Rowe, were transferred
to the Oneida Conference.

The conference session having closed, the preachers hast-
ened away to their respective charges, and with freshened zeal
began the labors of the year, which was to some extent a
prosperous one. There were good revivals in many parts of
the Conference.

It has been seen that Rev. John Copeland was appointed
presiding elder of the Steuben District ; and respecting this, his
first district, he remarks in the "Buffalo Christian Advocate"
(July, 1872) as follows : "In 1829 my appointment was to the
Steuben District, which embraced all the southern portions of
what is now Genesee and East Genesee Conferences. At
that time the country was comparatively new, and the support
the preachers received was small. My own receipts amounted
to about one hundred dollars, with which to meet family ex-
penses and that of a house. But it was one of the happiest
years of my life. . . . But little occurred during the year of
special interest, except our advance in the erection of church
edifices. At the commencement of the year there were but
three on all the districts, namely : at Bath, on Sugar Creek
in Pennsylvania, and Oak Hill, about eight miles south from
Dansville, and this last-named house was composed of logs.
During the year we succeeded in raising the most of the funds
necessary to build at Friendship, Angelica, Southport, and
Elmira."

In December, 1829, over forty-three years before the time
of the above writing, the same hand indited for the "Christian
Advocate" at New York the following statements : "Steuben
District, Genesee Conference. Revivals are progressing on
several of the circuits within the bounds of this district, and
prospects are flattering that we shall yet enjoy a more general
shower of spiritual blessings. The doctrine of sanctification,
I rejoice to believe, is also gaining ground among us. Thanks
be to God, this blessing, we trust, has been conferred upon

several within a few months past. For the promotion of this good work, as well as that of justification, our camp-meetings, under the blessing of God, have been graciously instrumental. A spirit of Christian enterprise as well as of religious excitement, we believe, is also reviving among us.

Early this year, under the labors of Joseph Pearsall, there was a good work of revival in the Prattsburgh Circuit, with quite a number of accessions to the Church.

Clarence Circuit, Ira Brownson and R. B. Gardner preachers, was also favored with "good times" early in the year. Forty or more were added to the Church, and many "thirsting after holiness of heart." At the same period Lockport was realizing considerable improvement in several particulars, L. B. Castle, pastor.

In the "Christian Advocate" of January 8, 1830, is a communication over a high name in the Conference roll of honor, which is here given entire:—

"ULYSSES AND OVID CIRCUIT, GENESEE CONF.,

December 23, 1829.

"The Lord of hosts is with us, the God of Jacob is our refuge. Selah.' We have on this circuit what may be called a general revival. The camp-meeting of August last is justly regarded as having very materially contributed to it. Our faithful brethren who have sown the good seed of the kingdom here in former years will thank the great Husbandman for the harvest which we are permitted to gather, and take fresh courage. In several places, perhaps in all, the way of the Lord has been prepared by the success of the temperance measures.

"Among those who have warmly seconded these measures are the flower of our youth and the men of all professions, who form the stamina of society in this country. But to return. The revival is now going on in all the towns and in nearly all the congregations included in this circuit. The towns which are most particularly favored are Ulysses, Trumansburgh, Hector, Covent, Lodi, and Ovid. In the place last mentioned the work is very powerful. Our November quarterly meeting was there. It was the first ever held in the place, and a very good beginning it was, for the slain of the Lord were many, and seventeen were believed to be converted on the occasion.

“As I have no correct data I am unable to mention the exact number admitted to our Societies since we came to the circuit. To be within bounds, I should say that it is probably from one hundred and fifty to two hundred. Our year is but about half gone, and the work, we hope, is but just begun. The visits of our beloved presiding elder (Glezen Fillmore) are greatly welcome and greatly useful.

“In concluding this hasty and desultory account I will only repeat, ‘The Lord of hosts is with us, the God of Jacob is our refuge. Selah.’

“Very respectfully and affectionately,

) “ISRAEL CHAMBERLAYNE.” }

Gideon Osband, a “good, active, useful” man, was Israel Chamberlayne’s colleague this year. There were seven hundred and fifty members reported for this circuit in 1829, and at the Conference of 1830 the numbers returned had increased to one thousand and fifty-five! This year there was a good reformation in Penfield, Monroe County, reported to the “Christian Advocate” by Seth Mattison; in the village of Rochester, in the Methodist congregation and Sabbath-school, as represented by G. Laning; in Lyons, N. Y., likewise, as stated by William Jones. Saints were manifestly growing in grace, and sinners being converted. Rev. S. Mattison supposed there were conversions in Penfield numbering more than two hundred, as stated in a later communication, some sixty connecting themselves with the Methodist Episcopal Church.

Jonathan Huestis reported, April, 1830: The work of the Lord “is gloriously progressing on the west part of Ontario Circuit. About three hundred profess to have experienced religion, more than one hundred of whom have united with us.”

About the same date as the above R. B. Gardner reported about one hundred additions to the Church membership in the Clarence Circuit thus far in the year. The conversion of Asahel N. Fillmore, brother of Glezen, dates with this year. The event occurred at a camp-meeting held at Hall’s Hollow, in Wales, Erie County. He still lives and labors, an honor to the Methodist ministry.

The labors of the Conference year being closed, the preachers repaired to the place of the session for 1830, where they

reported a membership of fifteen thousand two hundred and forty-six, the same being an increase upon the numbers of the preceding year of one thousand six hundred and seventy-four.

Section II. 1830-31.

The twenty-first session of the Conference opened at Rochester, N. Y., on Thursday morning, July 29, 1830, at nine o'clock. Bishop Elijah Hedding conducted the opening services, which consisted of the reading of a portion of the holy Scriptures, singing, and prayer; after which he took the chair, and Conference proceeded to business.

Manly Tooker was appointed secretary.

This session was visited by Rev. Samuel Merwin, of the New York Conference, who came as agent of the contemplated University at Middletown, Connecticut. After a short address by him, setting forth the business of his agency, the chair appointed a committee, consisting of J. Huestis, J. B. Alverson, and Micah Seager, to receive his communications and report thereon. The object of his agency was to secure the "official support" of the Conference in favor of the proposed institution, and it may be presumed that the report of the committee, which was adopted by the Conference, was in favor of rendering such support. The Journal, however, does not show the exact character of the report.

It was stated in the preceding section of this work that Jonathan Huestis was transferred to the Ohio Conference. In view of this the following should have place here:—

"*Whereas*, Jonathan Huestis, at our last session, asked for and obtained a transfer to the Ohio Conference; and *Whereas*, unforeseen occurrences subsequently determined him in favor of remaining in this, and having signified his declension to the presiding bishop of the Ohio Conference, in consequence of which his name was not returned on the Minutes of said Conference; it was deemed proper that his former relation to this body should be continued."

Richard Wright, Ira Fairbank, and Edmund O'Flyng were constituted a committee to report to the Conference "upon the subjects of temperance, the observance of the Sabbath, and mourning apparel." The committee reported in due time, and

their report was "accepted," and ordered to be forwarded to the "Christian Advocate and Journal" for publication, with the resolution appended, "That we will by precept and example discountenance the use of mourning apparel."

The Genesee Conference of 1830 was made up of men of principle, and true lovers of the Church. A committee of five, namely, I. Chamberlayne, A. Chase, J. Huestis, R. M. Everts, I. Fairbank, and S. Mattison, was appointed "to inquire into the state of discipline within the bounds of this Conference, and the best means of effecting a greater uniformity of its administration among us; to take into consideration the subject of public worship, and whether the directions of Discipline for the conduct of its solemnities be duly observed among us, and to inquire into the expediency of an endeavor to bring into operation the temporal economy of our Church with regard to the erection of houses of worship, the building and furnishing of parsonages, and the allowance to the preachers and ministers, and to their wives, widows, and children."

The committee took hold of this formidable batch of business, and prepared and presented an elaborate report, which was adopted, and ordered printed to the number of five hundred copies, the expenses of publication to be defrayed by the sale thereof. It was also ordered that the resolution of the Conference at a former session, relating to the establishment of singing schools and the use of our "Harmonist," be appended to the report.

The report of the Trustees of the Genesee and Oneida Conference Seminary, at Cazenovia, was received and read, together with certain resolutions of the Oneida Conference on the annual report of the Trustees of the Seminary directed to be sent to the Genesee Conference, and certain items of correspondence between members of the Genesee Conference and the Trustees of the Seminary. A committee, consisting of I. Chamberlayne, S. Mattison, and J. Huestis, was appointed to consider and report on the matters of correspondence between the two Conferences.

Rev. Z. Paddock was present, and addressed the Conference in relation to the interests of the seminary, on which the resolution was passed and directed to be sent to the seminary trustees: "That we will interest ourselves in the collection of all

such subscriptions to the seminary at Cazenovia as were taken up previously to the session of 1829."

A collection was taken up in the Conference for the purpose of paying the balance of the expenses consequent upon the division of the Conference.

Considerable portions of the time of the Conference were occupied with the consideration of special cases of character, the Conference evincing care and kindness in guarding the purity of its members and the honor of its fair name.

The committee appointed at the Perry Conference on the proposed new seminary reported. After various motions and counter motions, with considerable discussion and peace-making, and on a second balloting for the place of the institution, it was found that the vote stood as follows: For Le Roy, 4; Henrietta, 4; Perry, 15; Lima, 26. So Lima was pronounced to be the site for the new institution, early baptized with the appropriate name, "The Genesee Wesleyan Seminary." Lima, the "flower-bed" of the "garden" of the country!

A competent building committee, consisting of five persons, was appointed by the Conference, namely: Rev. L. Grant, Rev. J. Copeland, Rev. G. Laning, and Messrs. Asahel Warner and Frederick House.

A Board of nine Trustees was elected, to wit: Revs. A. Chase, G. Fillmore, R. Wright, L. Grant, M. Seager; Francis Smith, Esq., Augustus A. Bennet, Esq., Mr. Erastus Clark, and Mr. Reed Blake.

A Board of Visitors was also appointed, consisting of Revs. Asa Abell, J. Huestis, I. Chamberlayne, M. Tooker, C. V. Adgate; Mr. John Barnard, of Lima; John Lober, Esq., of Batavia; Dr. Caleb Bannister, of Vienna; and Dr. Thomas M. Town, of Rochester.

Rev. Loring Grant was appointed "General Superintendent of the Building."

The Conference by vote "respectfully requested" the presiding elders having in their respective districts tribes or parts of tribes of Indians to inquire into the condition of such Indians, to ascertain the expediency of sending missionaries among them, and report to the Conference at its next session.

The Conference Missionary Report was published in the "Christian Advocate." A paragraph or two only can be

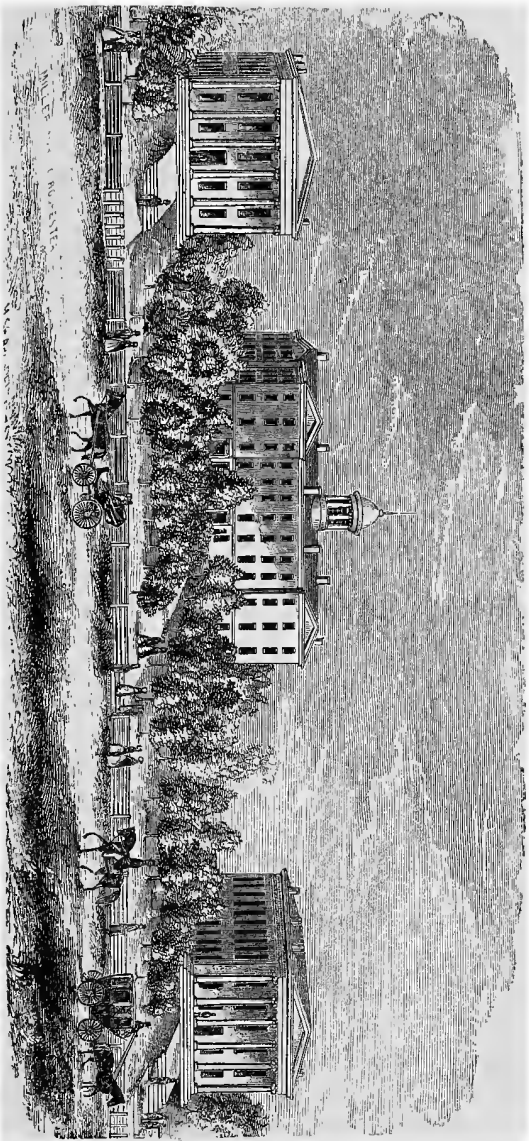
inserted here. Referring to the amount raised in the Conference, and to the work among the Indians, the report says :—

“The amount of funds raised in the bounds of this auxiliary for the past year is but about \$238, a small sum for sixteen counties of Western New York ; yet it is proper to say, in apology for our friends, that in almost every circuit embarrassments are felt on account of debts for Churches, and other objects connected with our good at home. We indulge the hope that these embarrassments will lessen every year, and a missionary spirit grow, and rise, and increase till the light of life penetrates every abode of the dead in trespasses and sins.

“The success of our labors has solved one problem in missionary science. It has proved the sovereign efficacy of the Gospel to conquer savage habits. Some have theorized and said, ‘Let the arts be introduced, and smooth the way by letters for the coming in of the Gospel.’ This experiment has been made—mechanics have been thwarted in their efforts to introduce the arts by the almost unconquerable savage habits. Learning has made her efforts ; the sons of Cush have been trained in our colleges, and the academic degrees have been conferred upon them. They have returned to their tribes, but not to shed a luster upon the surrounding darkness, but to quench their own light, and exchange the inspiration of the Muses for savage barbarity and besotted bestiality. Religion beheld these puny efforts, and wept ; she came in her white robes of innocence and glory ; she seized the citadel of the heart, and cleansed its fountain. The savage became a lamb. The arts sprang up with new-nerved arm, Learning lit her lamps, and Genius awoke from her slumber of a thousand years—woke up and smiled over a new creation, rising in order, and beauty, and animation.”

The amount raised for missions in the Genesee Conference, as reported by the treasurer at this session, was considerably more than the sum of the contributions of the Oneida Conference at the same period.

Conference adjourned late on Thursday evening, August 5, having resolved to hold its next session at Le Roy, Genesee County, N. Y., and not forgetting to express its “high sense



Genesee Wesleyan Seminary, Lima, N. Y.

of the enlightened, correct, and dignified manner" in which Bishop Hedding presided over its deliberations.

Thirteen brethren gave their names as probationers to the Conference at this session : Philo E. Brown, Abram C. Dubois, Josiah Brakeman, John Stainton, William Gordon, William D. Jewett, John W. Nevins, Augustine Anderson, John Marsh, Samuel Parker, De Forest Parsons, James H. Whallon, and Asahel N. Fillmore.

Gideon Osband, Sheldon Doolittle, John B. Lanckton, Jonas Dodge, and S. W. D. Chase, were admitted into full connection, and elected and ordained deacons. Wilbur Hoag, Mifflin Harker, Philo Woodworth, and Joseph Pearsall, were elected and ordained elders.

Some particulars of the appointments for the year 1830-31 may be noted :—

Abner Chase was made presiding elder on the Ontario District in the place of Glezen Fillmore, who was stationed at Rochester.

Loring Grant was continued on the Genesee District and Asa Abell on the Buffalo.

Robert Burch was placed in charge of the Steuben District instead of John Copeland, who was appointed agent for the Genesee Wesleyan Seminary. Several circuits were favored with three preachers. Lyons had Richard Wright, Joseph Tompkinson, and J. B. Alverson, sup. Israel Chamberlayne and Gideon Osband were returned to the Ulysses and Ovid Circuit, and William Jones was appointed with them. Perry and Le Roy had Robert Parker as preacher in charge, supported by Menzer Doud and Reeder Smith. Bloomfield and Geneseo were favored with the efficient ministry of G. Laning, W. Hoag, and P. E. Brown ; and Victor and Mendon were blessed with the pulpit and pastoral labors of Philo Woodworth, Daniel Anderson, and Thomas Carlton. The work was more generally arranged, however, for two preachers on a circuit, and yet there were quite a number of single appointments. Manly Tooker was this year stationed at Penn Yan. He says : "My family being small, having but two children, we boarded this year with John Powell, of precious memory. With but little to interrupt my pastoral labors, I was much with the people, going from house to house. A genuine work

of grace was witnessed this year, which resulted in doubling the number and strength of the society; the increase of numbers was from seventy-five to one hundred and fifty. A deep seriousness in the congregation led me to propose, on a stated evening, to meet at the Masonic Hall all such as were anxiously concerned for their spiritual safety.

“At the hour appointed about fifty persons attended. These, together with a select number of brethren whom I had chosen to aid me, formed an interesting group, nearly encircling the large room, which was well lighted. A solemn silence prevailed, indicative of that deep seriousness and conviction which is the sure precursor of spiritual prosperity. Having called on all to join in singing a penitential hymn, we knelt in prayer, and in this all bowed together; sighs and sobs through the entire room told that God was there. I soon began to speak audibly to each one by course, in a manner best suited to answer the great question lying upon the hearts of most who were present, namely: ‘What shall I do to be saved?’ After singing an appropriate verse, occasionally, I called on one and then another of my assistants to lead in prayer, and that prayer at once became the prayer of all who could respond amen! This example of united prayer has the sanction alike of reason and revelation, and the result was most salutary. Step by step those who thus came weeping and inquiring ‘the way to Zion, with their faces thitherward,’ were conducted into liberty, and were ‘able to give a reason for their hope to those who asked them, with meekness and fear.’ Seven or eight of the number present were ‘filled with joy and peace in believing,’ while others were more fully committed to the purpose of seeking the Lord with all the heart.

“One of the number, Colonel H., received the witness of his adoption on horseback, while riding homeward. Thus the work went on like a deep stream, in silent majesty, and but for the intervention of a spirit of proselytism from a certain quarter, the work would doubtlessly have been far more extensive. This society was *planted* a ‘noble vine’ and ‘wholly a right seed,’ (Jer. ii, 21,) and hence the stability and prosperity which has marked its history to the present day. It is now, if not unequalled, not surpassed by any Church organization within my knowledge, and its fruits are manifest in its liberal

and systematic plans of benevolence and adherence to those plain and unequivocal precepts which constituted the Church at Thessalonica an 'ensample to all them that believe.'

Early this conference year the work of God began on the Sodus Circuit, Rev. Z. J. Buck in charge, who states that "less or more" were brought into the fold every time he went around the circuit.

On the Bloomfield and Genesee Circuit there was a "gracious revival," scores being converted, as stated by Rev. G. Laning.

Robert Burch, the stirring and efficient official incumbent of the Steuben District, writes for the "Christian Advocate and Journal," Nov. 26, 1830: "I have been once around this mountainous district and can say thus much, that the God of peace and consolation is with us. Present appearances give us reason to hope that the great Head of the Church will, before many years, convert the thousands living in these mountains, and make them living stones in his temple. Efficient ministers, as they are called, are scarce in these parts. Is it because the people are poor that they come not to their help? The Lord, however, has his heralds here whose labors are not in vain." Mr. Burch's district embraced such appointments as Elmira—no *city* then—Bath, Prattsburgh, Canisteo, Towanda, Wellsborough, Tioga, Loyalsock, and other similar fields of evangelical labor, "mountainous" enough, to be sure—but what he thought there was reason to hope for has been more or less realized by his successors. So the good seed sown in hope has produced, to an encouraging measure, the desired harvest.

At Seneca Falls, W. D. Jewett and Augustine Anderson the preachers, there was a powerful work of revival, "more than one hundred souls converted to God within a few days, and the work still advancing."

This was I. Chamberlayne's second year on the Ulysses and Ovid Circuit, and he writes, Jan. 13, 1831: "The God of all grace is still gloriously at work on this circuit. The towns of Lodi, Ulysses, and Ovid are particularly favored. The peculiarities of Calvinism, Unitarianism, as well as infidelity, are giving way before the march of truth, and sinners by scores are turning to the Lord."

In Attica, Buffalo District, early in the winter of this conference year there was "a gracious outpouring of the divine Spirit," reported to the "Christian Advocate" by Rev. A. Abell, presiding elder, resulting in the conversion of "as many as seventy or eighty, and perhaps one hundred persons." So that where there had previously been formed a small society of some twelve or fifteen, there were united in Church fellowship upward of eighty.

This was a great year with Hiram May and his colleague, Joseph Atwood, on the Warsaw Circuit. According to statements of the former to the writer, in Warsaw meetings were held in private dwellings, and at length, in order to more room, an old ashery was fitted up, in which meetings were held during several months, resulting in the conversion of perhaps one hundred and seventy-five souls; while on the circuit altogether there were some three hundred conversions, two hundred and sixty-seven being admitted into the Church. Brother May himself baptized one hundred and forty-seven. At one quarterly meeting about seventy were converted. Many of the converts were prominent citizens, and became eminent Christians. Several of them became ministers, among them Rev. R. R. Richards, of Michigan.

Rev. L. B. Castle, in a communication to the "Christian Advocate" dated February 7, 1831, gives the following account of the introduction and progress of Methodism in Buffalo, Erie County, New York, which will be found mainly to agree with other accounts elsewhere given:—

"Methodism in this, as in many other places, was at first warmly opposed; and but for the divine blessing on the patience, zeal, and perseverance of her evangelists and patrons, would have been kept to this day in the background. The spirit of opposition from those from whom we might have expected things which accompany salvation, to the ministers and members, the doctrine and discipline, of our Church, caused no little difficulty in the way of planting Methodism in this place. They were crowded out of the court-house by other appointments, though they used every precaution to avoid interfering with other worshiping assemblies. From this they resorted to the district school-house, hoping, as no denomination had ever fixed on that as a place of worship, they might here enjoy the privilege of worshiping God in

peace. Other meetings, however, were soon appointed here, which interfered with their appointments; and rather than contend, they retired from this place to a private dwelling belonging to a gentleman who made no profession of religion. In this and other private houses they worshiped for about one year, when the agent of the Holland Land Company gave to the Church a village lot, on which a small chapel was erected. This ultimately became too small for the accommodation of those who wished to assemble with them, and in ten years a larger one was purchased, in which divine service is still performed.

“The first society was formed in 1817 by Rev. James Hall, consisting of six members; and though there had never been a general revival in the place, there were at the commencement of the present conference year eighty names on the general list. Thirty of these have since been dismissed, and fifty-two have joined, making our number one hundred and two. God, in the plenitude of his grace, is now visiting us. Many of the old members have been renewed in the spirit of their minds. With scores of penitents we have wept and prayed, and with nearly fifty we have rejoiced in their resurrection from death unto life. We are encouraged to hope that this is but the beginning of good days.” Months later Rev. Mr. Castle expressed the supposition that about three hundred had been brought from darkness to light the previous autumn and winter in that village, and between eighty and ninety admitted on trial.

Later than the date of the above Rev. Abner Chase writes from Penn Yan, N. Y.: “The great Head of the Church is triumphing gloriously in this part of the country. Hundreds have professed conversion within the Ontario District during the present conference year. Such miracles of mercy I never witnessed before.”

Rev. Seth Mattison publishes: “The work of reformation is going on in Geneva, N. Y., and the number of awakened and converted is probably three hundred, forty of whom have joined on trial in our Church.”

The following from Rev. Glezen Fillmore, dated Rochester, N. Y., March 1, 1831, will be appreciated for its historical value:—

“A sense of duty calls me to say a few words about the ref-

ormation in this place. At the commencement of the conference year I found in this station a pious people in a good state of discipline, and united to pray for a reformation. Every succeeding Sabbath presented an increasing seriousness upon the face of the congregation until the last of August, when we joined with several neighboring circuits in a camp-meeting at Henrietta, about nine miles from this place. From this meeting we may date a powerful reformation in Rochester. After sixteen had professed conversion in our congregation the Rev. Mr. Finney commenced his labors in the Presbyterian congregations, and the work became general through the village. As the fruit of this reformation the Methodist Church has received two hundred and fifty-six members, the three Presbyterian Churches together probably about three hundred and fifty, and the Baptist Church probably about one hundred. Accessions are said to have been made to the Protestant Episcopal Churches, but to what amount I do not know. The work in the Methodist congregation has never been as powerful, nor appeared as promising, as at present. Our house, although respectable for size, is by no means sufficient for the congregation, and the society are preparing to erect a second, to be eighty feet by one hundred. The site is as good as any one in the village, and the society is united, and abundant in zeal and liberality. They appear to think that 'the liberal soul deviseth liberal things, and by liberal things he shall stand.' Brethren, pray for us."

There was a very good work this year in the Sweden and Brockport charge, C. V. Adgate and James Hemingway being the preachers. The former remarks concerning this work, and also respecting the revival at Le Roy within about the same period :—

"This gracious work has been going forward for several months, desolating the ranks of error and infidelity, and laying the mighty at the foot of the cross ; men of almost every profession and grade in society have yielded to its hallowing influences, and are now rejoicing in its saving results. More than forty persons have been admitted as probationers for membership in our Church in this village, (Brockport.) Two new societies have been organized in the bounds of this circuit, one of which contains thirty or forty members, and most of the

appointments are now sharing in the work, and all denominations among us are measurably participating in the blessing. Our reverend brother in charge of this district (Genesee) informed us that about one hundred were converted in the village of Le Roy in the space of one week, and that he had scarcely witnessed such a season of general revival in the whole course of his ministry."

Rev. Benajah Williams, writing from West Mendon, declares that "God is doing wonders in this county. Hundreds and thousands have been converted within a few months past." Later he also writes of conversions in the village of Naples, and of brightening prospects in South Bristol, and concludes by saying that "the western country never witnessed such mighty displays of divine grace as at the present time, and it is believed by some that the general camp-meeting at Henrietta was the first cause under God."

Rev. Joseph Pearsall writes of "a good work of religion going on in the western part" of the town of Catharine, N. Y.; and Rev. Philo E. Brown, of East Bloomfield, of "130 or 140" being added to the Church, of "many more" converted to God, and of still flattering prospects.

This year there was a decided improvement in the state of things in the Boston Circuit, under the labors of Rev. John W. Nevins. The first half of the year there was much discouragement on account of the low state of religious feeling and neglect of discipline; but after the expulsion of a considerable number, and the withdrawal of others, the prospects began to brighten; and notwithstanding the inactivity of some, and the opposition of others to the work of reform, the labors of the preachers and faithful members were crowned with glorious results. A large number were converted, and about one hundred joined society.

Rev. M. Seager, under date of April 19, 1831, forwards from Batavia a glowing account of the prevailing revival: "The present is a season of the deepest interest to the Church of the living God in this section that we have ever seen. Thousands are flying to the cross of Christ for refuge, and the tongues of thousands are loosed to sing the songs of praise for redemption in the blood of Jesus. Infidelity trembles or raves, while Universalism is driven to great straits to support itself. It looks as if

the battle of the Lord of hosts had begun, and is rapidly advancing to victory. O that the servants of God may put on the whole armor, quit themselves like men, and be strong, for the destiny of millions may be affected deeply by the issue!"

On the Ridgeway Circuit this year, Revs. Mifflin Harker and J. Brakeman preachers, there were awakenings and conversions at several appointments, resulting from the labors of four-days' meetings; and especially in Yates, where the meeting was protracted to seven days, there was an extensive work, some ninety or more bearing testimony to the joys of the religion of Jesus Christ. Mr. Harker states that in the whole circuit "between four and five hundred" had been received on trial, and the glorious work was still advancing. The building of a "meeting house" was commenced this year in the village of Albion, where, the same year, a society of eighty members was raised up. So mightily the doctrine of a "free-salvation" prevailed.

In the days of the years under consideration in this part of this work Rev. John H. Wallace flourished. He certainly was one of the ablest preachers in the Conference, was a rigid disciplinarian, and a very successful revivalist. This year he was appointed to the Elba Circuit, with a colleague whose name does not appear in the Minutes. On this charge he labored among the membership in the persistent enforcement of the rules of discipline, "against the tide of unmeaning fashions," according to his own account, thus removing "one fatal hinderance to the work of holiness." The close application of the disciplinary rules, in his judgment, was no "barrier to reformation," and the flame of revival swept over the circuit until about three hundred were received on probation. A meeting was held which was begun for four days, but was continued thirteen, of which he gives the following account:—

"This meeting was held where we had no society, but before we left the place we admitted eighty-one on trial, including more than forty heads of families and persons of the first standing in the community. The number converted at this meeting was about one hundred and twenty, many of whom had been strong advocates for Universalism. Among the first who received a fatal blow was a merchant, who publicly renounced his doctrine, and cried for mercy till God delivered his soul. Soon after, his clerk, who had advocated Universalism, com-

menced a struggle for salvation which presented the most impressive scene I ever witnessed, though I have beheld the conversions of some thousands. The following sentences I shall long remember, for they caused many a gush of tears from my eyes, as it seemed each sentence was the result of a flash of the divine presence. After shedding such a profusion of tears (while on his knees) as to literally drench his sleeve from near the elbow to the wrist, in the utmost agony, and with emphasis, he cried out, 'O sin! what hast thou done, what have I done? I have tried to damn others with that damnable doctrine; I have said there was no hell, but there is, I feel it in my breast. But I deserve it; the depth of hell is too good for me. I have been a sinner of the deepest dye, you all know it who have known me; God knows it and I know it—I must be damned, I must be damned.' But yet in a little while after faith laid hold of the atonement, and his countenance changed from lowering despair to a bright, heavenly smile, and the shout of victory rung. From that hour he labored with astonishing success to bring others from the snare of the devil. The Lord be praised for ever and ever!"

This was a year of prosperity with William J. Kent and De Forest Parsons on the Havana and Jersey Circuit, "more than two hundred souls" being converted, a majority of whom joined the Methodist Episcopal Church. A camp-meeting in the circuit, numerous attended, was the occasion of a considerable number of conversions and accessions to the Church.

On the Elmira charge, also, there was prosperity, under the labors of the faithful Jonas Dodge. A church edifice was dedicated at Southport, and one commenced in Elmira. In the latter place conversions, reconversions, and the quickening of believers made the Church glad, upward of sixty joining society, making the net increase near forty.

On the Victor and Mendon Charge, under the labors of the excellent minister, Philo Woodworth, there was a wonderful work. According to the Minutes Daniel Anderson and Thomas Carlton were also appointed to the circuit. About five hundred were converted within the conference year; victory, in the salvation of about one hundred young persons and also gray-haired men and women, crowned the labors of the devoted Woodworth at Victor itself. The general work began

in autumn, at the funeral of "Father Cline," and it received a mighty quickening at the great watch night, held in Victor, conducted by the preacher in charge. In the beginning Dr. Dempster, on a visit to Brother Woodworth, saw with him the early tokens of the coming harvest. "Lay by your studies, brother," said he, "give up your Greek and Hebrew for a season; it is, indeed, a time for work." Bishop Hedding declared his belief that this work on the Victor and Mendon Circuit was the greatest that had ever taken place in the Methodist Church within so small a territory. There was considerable opposition at various points, but the enemy was completely out-generaled, and from victory to conquest, on and on, marched the soldiers for Christ. It was one of the great years of Brother Woodworth's itinerant life. In an account to the "Christian Advocate," he said, in concluding: "We have received three hundred on trial since Conference! Glory to God in the highest! our hearts are made glad in the rock of our salvation!"

The year 1830-31 with the Genessee Conference, it is evident, was one of the most extraordinary for evangelical labors and success. In the report of numbers the aggregate net increase rounded up to 4,884, giving the Conference a total membership of upward of twenty thousand. From the Ulysses Circuit there were returned 1,273 members, and from the Perry and Le Roy Circuit 1,378.

Sometime during the pastoral superintendency of I. Chamberlayne on the old Ulysses and Ovid Circuit it is believed God gave John Dennis, now Dr. Dennis, to Methodism. And it is interesting to consider that Rev. Jarvis Nichols, of the New York Conference, and the sterling ministers, William H. Goodwin and John G. Gulick, were brought to God, and Delos Hutchins also, a worthy Genesseean, under the labors of the same man of strength, in connection with those of his energetic colleagues, in those years of his efficiency and of unprecedented revival power in the Lake Country.

Section III. 1831-32.

The Conference met for its twenty-second annual session at Le Roy, Genessee County, N. Y., commencing on the 28th of July, and closing its business after an interesting and harmo-

nious session of six days. Bishops Soule and Hedding presided, Manly Tooker serving again as secretary.

The presence, presidency, and preaching of Bishop Joshua Soule at this Conference seemed to add special interest to the session. The proceedings, however, were not extraordinary, and but a few items need be noted.

The missionary returns of the closing year, according to the report of the treasurer, G. Laning, amounted to the sum of \$463 67.

On motion, by Israel Chamberlayne and Seth Mattison, (two loving, confidential friends,) it was resolved to observe Saturday, the 30th inst., as a day of fasting and prayer, that it might please the great Head of the Church to pour out his Holy Spirit on the candidates for holy orders especially, and on the preachers and ministers generally, that they might be endued with power from on high, "to drive away all erroneous and strange doctrines, and build up the Redeemer's kingdom [Church] within our bounds in knowledge and in numbers."

Nine delegates were elected to represent the Genesee Conference at the ensuing General Conference, namely, Abner Chase, Glezen Fillmore, Jonathan Huestis, Israel Chamberlayne, Asa Abell, Edmund O'Flyng, John Copeland, Manly Tooker, and Robert Burch. Collections were ordered to be taken in the months of January and February for defraying the expenses of the delegates.

The trustees of the Genesee Wesleyan Seminary reported, and their report was adopted. In compliance with the recommendation of the trustees in their report, a committee of three, which was made to consist of Manly Tooker, Jonathan Huestis, and Joseph Tompkinson, was appointed to draft a memorial to the Legislature of the State for the incorporation of the seminary. And it was resolved that the trustees of the institution be permitted to use the names of the presiding bishop and the secretary, on behalf of the Conference, in presenting to the Legislature the petition for an act of incorporation, which, with their consent, was deemed necessary to render the instrument official. The bishop and secretary accordingly gave their consent.

Bishop Soule, upon the concurrence of the Conference with several resolutions presented by him from the New York Con-

ference relative to the interests of our general Book Concern, proceeded to address the Conference "in an able and affectionate manner on the importance of maintaining the doctrines and discipline of our Church, together with the necessity of continued and increased exertions in the establishment and promotion of Sunday-schools."

Following this address, the Conference resolved it to be "inexpedient that its members should engage in any agencies for other periodical publications or books than our own," and advising "its members to act accordingly;" and that, as a depository of Sunday-school books and tracts had been established within the bounds of the Conference, (Rochester,) by the request of the preachers, and upon the personal responsibility of one of their brethren—as far as this could be supported by them they would countenance it by ordering Sunday-school books and tracts—"allowing the agent the right of charging ten per cent. on the same."

Conference resolved: "That we will interest ourselves to promote the objects of the American Colonization Society, and that we will take up collections on or about the 4th of July in aid of the society." Resolved, also, to aid the temperance cause by forming temperance societies wherever "practicable and expedient."

The autograph "Joshua Soule" stands in a bold hand at the bottom of the last page of the Conference Journal for this session.

Eighteen preachers, a majority of them young, were received as probationers at the Conference of 1831: Calvin S. Coats, Allen Steele, Noble Palmeter, Richard L. Waite, Gershom Benedict, William James, Merritt Ferguson, William D. Buck, Davis Knapp, Salmon Judd, David Nichols, William P. Davis, John Shaw, James Durham, William Hosmer, Chandler Wheeler, Andrew B. Pickard, and Nathan Fellows. Of these, Palmeter, James, Knapp, and Pickard did not continue very long in the traveling ministry. Only two of the number are, at the date of the present writing, in the effective ranks—R. L. Waite, now presiding elder of the Buffalo District, and William D. Buck, present pastor in charge of Gowanda and Indian Mission. S. Judd, John Shaw, James Durham, Chandler Wheeler, and, now, Allen Steele, have joined the itinerant host, who have

have crossed the flood. Gershom Benedict, David Nichols, William Hosmer, and Nathan Fellows, have for some years rested from effective labors. M. Ferguson and W. P. Davis, after years of honorable service, located. But more of all hereafter.

At this session John Marsh, John Stainton, and William Gordon, were discontinued "for want of health."

Orrin Abbott, Zina J. Buck, Samuel W. Wooster, George Wilkinson, Asa Story, Ralph Bennett, Daniel Anderson, Jonathan Benson, and Thomas Carlton, were admitted into full connection and ordained deacons. Joseph Tompkinson and Asahel Hayward were admitted into full connection and ordained elders. Reeder Smith was also ordained elder this year.

Caleb Kendall, William Fowler, and Parker Buell, were made supernumerary, and N. B. Dodson, E. Boardman, R. M. Everts, and D. Shepardson, superannuated.

There were no changes made in the presiding eldership of the Conference this year. Revs. Chase, Grant, Abell, and Burch were, on the whole, doing grandly well on their respective districts.

John Copeland was continued agent of the Genesee Wesleyan Seminary.

The six weeks', four weeks', and two weeks' circuits, and the stations, were manned according to the best judgment of the bishop and his cabinet, and the good confiding preachers and ministers, men of one work, went forth to labor, and suffer, if need be, in the name of the Lord. Of the two thousand and ten preachers in the traveling connection in 1831, the Genesee Conference had nearly one hundred.

Revivals during the ecclesiastical year 1831-32 do not appear to have been as numerous and extensive as in the year preceding, and yet there were seasons of refreshing and reformation in various places; and then the preachers had enough to do in the way of disciplining the many young converts, and preparing them for the responsibilities of full membership and maturer age in the Church of God.

This year Rev. Glezen Fillmore was re-appointed to Rochester, and, respecting the good work in that growing "village," he states, September 12, 1831: "For the last six months the reformation in this place has been confined chiefly to our Church. Though more moderate, a few are converted every

week, and some of late have professed a deeper work of grace. The walls of our second meeting-house are nearly completed."

In March, 1832, the same noble worker in the vineyard of the Lord writes: "We closed a four days' meeting last Sabbath evening, at which seventy-five professed justifying faith, and about the same number the blessing of a clean heart. The work is still progressing. Since its commencement we have received six hundred and ninety-eight members, and others are ready to present themselves."

The Sweden and Brockport Circuit was favored with the appointment and labors of M. Tooker, J. Hemingway, and G. Benedict. M. Tooker, the preacher in charge, remarks in his "Jottings:" "The 'iron wheel' of itinerancy separated me from this most agreeable charge [Penn Yan] at the close of the first year, when I was sent to Brockport. The unexpected change was a source of regret soon after to all parties. The young converts were most of all dissatisfied, and the high esteem in which my presiding elder, Father Chase, was generally held, was for a time in imminent peril. But the Bishop of souls overruled the event, and in this, as in many parallel cases, it was manifest that the wisdom of providence is magnified by atoning for the weakness of human judgment.

"I found at Brockport a lively, united, and prosperous society. The year was much abridged, however, by the time lost in getting settled in a rented house, and by an absence of six weeks at the General Conference at Philadelphia. At the close of the year I found myself happily united to the people, and with the prospect of being most useful a second year, when again the book of disappointment was opened, and my name was announced for Seneca Lake District."

The Dansville Circuit had for preachers this year Thomas Carlton and William D. Buck. Respecting himself, his colleague, and his field of labor, the latter has furnished the writer with the following:—

"August 1, 1859. Fifty years ago, this day, I was born on the bank of the Connecticut River, Old Lebanon, N. H. In 1827 I was converted at Scottsville, N. Y., and soon after joined the Methodist Episcopal Church. Miss Eliza Barnes, afterward wife of Rev. William Case, was the direct instrument of my awakening. Some fifteen or twenty others were

awakened and converted at the same time. Rev. John Copeland was my pastor, a good spiritual father and special friend. He was the first minister to whom I opened my mind on the subject of preaching. He gave me good advice, which I endeavored to follow, and for which I have always been grateful. I owe much to John Harroun, my faithful class leader. Rev. James Hemingway gave me license to exhort in the summer of 1829. He took special pains to encourage and help me in the beginning of my public life. I was an exhorter about nine months, during which I had great conflicts on the subject of preaching, and I promised the Lord that if he would convert three or four persons, and give me evidence that I was the direct instrument of their conversion, I would never doubt my call to the ministry. Within a few weeks of the time of the promise the evidence was given, and I have never doubted my call since.

“May 1, 1830, I received license to preach at a District Conference held at Avon, N. Y., L. Grant president, which license was renewed in the old Methodist Episcopal Church at Moscow, a District Conference being held there May 2, 1831.” This latter occasion was with him and many others a time of great spiritual power, and many were converted. Brother Buck states that the Dansville Circuit then “embraced Dansville, Sparta, Groveland, Springwater, Conesus, and some parts of Naples and Livonia. There were some fifteen preaching places. It was a year of much labor and prosperity. Some *two hundred* souls were converted. Among those converted at Groveland, where there was an extensive revival, was Horatio N. Barnes, for many years a prominent member of one of the Indiana Conferences.”

The preachers Carlton and Buck worked together like brothers and men of God, in the winter careering over the circuit on “jumpers” mounted with crockery crates, happy as kings; in the summer on horseback, often practicing in preaching sermons to each other as they rode on their way.

As a result of the revival at Hunt's Corners, in Groveland, that year, the first Methodist Episcopal Church was built, dedicated, it is believed, by Dr. Samuel Luckey, Wilbur Hoag also preaching on the occasion.

Almost every year since, as these servants of the Church

Carlton and Buck, have met at Conference, have they pleasantly referred to that year as one of the happiest of their itinerant life.

When young Carlton came to the Dansville Circuit he had a boyish look. In Springwater Valley he called on Sister S., informing her that he was one of the preachers sent on to the circuit. She received him rather coolly, intimating that the Conference often sent them "their colts to break." She finally invited him to dinner; and he consented, yet very little could he eat; his heart was too full, and his tears choked him. However, he rallied, and inwardly resolved that he would show the good sister what he would do. Boyish as Thomas was, he took well with the people, and there was a good work in Springwater. The time came when the young converts must be baptized, and some of them at least by immersion. For some reason a good local minister, Brother K., was engaged to administer the ordinance. Leading a candidate into the water, somehow he lost his balance and both went under. Thomas, seeing their predicament, plunged in after them, and brought them safely out. So was he serviceable on that occasion.

Methodism in Groveland, previously to 1831, had been comparatively strong. John White and his brother Henry, Lemuel B. Jennings, John Ogden, Nathan Ogden, Joseph Woolley; Brother Doane, Elijah Holmes, and John Hill, local preachers; Isaac Moor: these and their wives, and others, gave strength to the society in that town. John White, now having seen more than fourscore and six years, and still the patriarch of the society and neighborhood at East Groveland, was first a member of the first society formed in Middlebury, across the creek and a little south from the present village of Wyoming. He settled there about 1808. Jesse Van Norman was the leader, and Cyrus Story, then a local preacher, was a member of that society, at the time a part of the Holland Purchase Mission. In 1808-10, George Lane, James Mitchell, Joseph Gatchell, John Kimberlin, and William Brown, were the missionaries on that ground.

This was John Cosart's second year on the old Rushford Circuit, and Presiding Elder Brown was his colleague. They had "good meetings and some conversions." Rev. John

Cosart states that "she who was familiarly called Aunt Sarah Smith, sister to Heman, John, and Nathan Bangs, of New York, died after a hard struggle . . . in peace." Her house was "the preachers' home." She lived near Portage, on the Genesee River. Brother Brown published a glowing account. Upward of one hundred converted, and the work just commencing in various parts of the circuit.

On the Clarence Circuit, S. Doolittle, J. B. Lanckton, and D. Nichols, preachers, a goodly number of conversions and additions to the Church. Two camp-meetings, referred to by B. Williams, of the Naples Charge, resulted in not less than one hundred conversions.

On the Sweden Circuit James Hemingway and Gershom Benedict were the preachers. M. Tooker had charge only of Brockport. Brother Benedict says they two preached at Ladd's Corners, South Sweden, Parma Corners, Parma Center, the Irish Settlement, Charlotte at the mouth of the Genesee River, on the Ridge three miles east of Parma Corners, at Gates, four miles west of Rochester, and at other places. Their congregations were large, and the societies in a good state.

In the Attica and Alexander Circuit there was a large increase in numbers this year, the talented S. W. D. Chase in charge, and James Durham his colleague. As a result of the revival and increase, according to Rev. S. W. D. Chase's account, "a fine brick church" was raised, and also a parsonage, in the village of Attica.

In the east part of the Conference, at Trumansburgh, a "very commodious and neatly built Methodist Episcopal Chapel" was dedicated June 3, 1832, Revs. A. Chase and Z. Paddock officiating. After the dedication the two distinguished men, aided by others of the ministry, held a meeting of days, resulting in between thirty-five and forty souls made happy in pardoning love, and additions to the Church.

On the Seneca Circuit, W. J. Kent, William Jones, and N. Palmeter the preachers, at Clyde and at Seneca Falls there were powerful revivals; two hundred, more or less, converted, notwithstanding prevalent sectarian prejudices against Methodist methods of soul-saving.

A great work was experienced at Pultneyville, Ontario Cir-

cuit, I. Fairbank and A. Steele the successful preachers. Some hundred and sixty brought to God—the Presbyterians uniting with the Methodists in working “alone for the Lord.” Brother Steele gives a remarkable account. Sister Marietta Thatcher, about fifteen years of age, was one of the subjects of this revival. “She was convinced of sin, and brought into the enjoyment of divine grace, a few days previous to her death. On the 20th of July she observed to her mother that it appeared to her as if she would not live long, and that perhaps it would be better for her to die now, for if she lived she might backslide from God. On the 21st, her cousin, a young lad of about ten years of age, took down a rifle, (which was loaded, though unknown to him,) and laid it upon the table, and, while playing with it, snapped it. It discharged its contents, and Sister Thatcher being at one end of the table, the ball passed directly through her body. The wound was mortal. I reached the house a short time after the accident had occurred, and asked her if she was willing to die. With a composed mind that would have become a veteran of the cross, she deliberately answered, ‘I am. Are you?’ ‘Do you think that you have a treasure in heaven?’ ‘I know that I have.’ We spent a few moments in prayer, and I retired. The next morning, having exhorted all in the room in the most powerful and affecting manner, and having requested the writer of this sketch to attend her funeral, she sweetly slept in Jesus, July 22.”

“Forty or fifty” conversions, and several reaching the high attainment of “perfect love,” in Buffalo, under the labors of the assiduous Hoag, this year, were sure and happy indices of improvement there. Similar improvement was also enjoyed in Batavia by about the same number of conversions to Christ, L. B. Castle being encouraged to labor on.

In Palmyra, under the ministry of the “dignified, stately” Joseph Tompkinson, in connection with the “peculiarly spiritual and practical” preaching of other ministers, there was a work of great power, according to the representations resulting in the entire cleansing of several believers, and the joyful conversion of “over one hundred souls.”

The conference year 1831–32 closed with a net increase upon the large number of the preceding year of upward of

thirteen hundred and fifty. The aggregate by districts stood as follows: Ontario, 5,713; Genesee, 6,298; Buffalo, 5,740; Steuben, 3,720; total, 21,471. The average membership to a charge was 421. The circuits and stations together numbered fifty-one.

Section IV. 1832-33.

At Penn Yan, Yates County, N. Y., the twenty-third session of the Conference was held, commencing on Thursday, July 26, 1832, Bishop E. Hedding in the chair, and M. Tooker once more secretary.

Rev. Dr. S. Luckey having been elected principal of the Genesee Wesleyan Seminary, and transferred from the New York Conference, was introduced to this Conference. So S. Luckey was the first D. D. in the Genesee Conference.

The Journal shows that the course of study recommended to probationary preachers by a committee appointed for that purpose some years previously was called for and read, and that it was resolved that a new committee be appointed "to prescribe a preparatory course of study for future use." That committee was made to consist of Dr. S. Luckey, S. Mattison, I. Chamberlayne, J. Huestis, and M. Tooker, who were duly announced by the Chair. The course reported by the committee was unanimously approved, and a copy of the same was requested to be furnished to each presiding elder. Later in the Journal it is stated that Dr. Birdsall and Rev. H. Wheeler, of Penn Yan, presented the Conference with a package of printed copies of the course of study for the candidates, and a vote of thanks was tendered them for their liberality.

The bishop announced that the Conference was at liberty to draw on the Book Concern for \$800.

In the examination of character there were several cases of complaint against preachers, but none of a serious nature, unless the case of Elijah Boardman should be regarded as an exception.

It appears from the Journal that he had given the Conference considerable trouble for years. It was thought that he had left his charge in a disorderly manner, that he had advocated sentiments contrary to the doctrines of our Church—his course was evidently erratic and strange—and the Conference

required him to appear and answer to the complaints against him, had left him "without a station," had returned him superannuated, had ordered the money apportioned to him by the stewards to be put into the hands of his brother-in-law, William Pratt, "for the use of Brother Boardman and his family," this last, in the feeling of the subject of this dealing, "the unkindest cut of all;" and, finally, his case having been referred to his presiding elder for investigation, and he having "fled from trial" at the Conference held at West Mendon, 1833, he was expelled.

At the Conference at Le Roy, 1831, being asked whether he had any communication to make to the Conference he came forward, and, through the bishop, tendered his credentials to the Conference, stating that he wished to be considered no longer a Methodist preacher; but he was "continued superannuated." It has been thought by some of the friends of Brother Boardman that the Conference did not really understand his case; that he was not wicked, but partially insane, and that his expulsion was an act of undue severity.

The treasurer of the Conference Missionary Society, G. Laning, reported \$483 29. This had been received from sources variously described: From numerous local auxiliary "societies;" from the "mission box" in many cases; from "savings on tobacco," from "one tenth on teaching," from "avails of gold ring," from "traveling preacher's wife and three children," from "lover of souls," from "avails of two rings," "avails of four rings," etc.

A document from the General Conference, recommending an alteration in the ratio of representation, was next to unanimously approved; and also one from the same source containing resolutions on Canada affairs; also one containing extracts from the Minutes of the New York Conference recommending an alteration in the General Rule on the use of ardent spirits, was unanimously approved.

The year 1832 is memorable for the prevalence of that terrible scourge, the Asiatic cholera, respecting which the Conference adopted the following, offered by I. Chamberlayne and G. Fillmore:—

"It having pleased the God of nations to visit us with the appalling pestilence of the Eastern Continent, which has

already added to the many millions of its victims on that continent several thousands from our own, and created universal apprehension of its more general ravages ; therefore,

“Resolved, 1. That this Conference do earnestly request the people of their charge, and the public generally, to unite with them in observing Friday, the 31st of August, as a day of fasting, humiliation, and prayer ; and that we deprecate with feelings of deep penitence our national sins of infidelity, Sabbath-breaking, profaneness, and intemperance, with our other abuses of divine goodness, and as with one heart and voice beseech a just and merciful God, through Jesus Christ, to enable our rulers and the people generally (influenced by their example) to repent and humble themselves before Him, to the end that his judgments may be turned away from us ; or, if they must come, that they may visit us in mercy and not in wrath.

“Resolved, 2. That the preachers take immediate measures to carry the above resolution into effect, and that a copy of these resolutions be immediately sent by the secretary of the Conference to the editor of the ‘Christian Advocate and Journal’ for publication.”

Conference adjourned Thursday, August 2.

The new recruits to our ministerial force this year were John Easter, Wilson Osband, Preston R. Parker, John Robinson, Jacob Scott, Nathaniel Sanborn, Joseph Chapman, John W. Vaughan, Samuel Salisbury, Joab Streeter, Ezra Cole, William D. Gage, and J. B. Hill. All who were received on trial last year were continued on trial this year, excepting Davis Knapp. J. W. Nevins, Augustine Anderson, and Merritt Preston, who were on probation their second year, were also continued.

Philo E. Brown, Abram C. Dubois, Josiah Brakeman, William D. Jewett, Samuel Parker, De Forest Parsons, James H. Whallon, Asahel N. Fillmore, and I. J. B. M’Kinney, were admitted into full connection, and the same were elected and ordained deacons, with the exception of Samuel Parker and William D. Jewett, who, with Gideon Osband, Sheldon Doolittle, John B. Lanckton, Jonas Dodge, and Squire W. D. Chase, were elected and ordained elders.

As to the appointments for this conference year several particulars and changes may be noted.

Abner Chase was continued in charge of the Ontario District; G. Fillmore was appointed presiding elder again, and his charge was to be known as the Rochester District, Robert Burch being removed from the Steuben District to supply his place on the Rochester Station. Asa Abell was continued in the presiding eldership, but removed from the Buffalo to the Genesee District, Micah Seager succeeding him on the Buffalo District. In place of the Steuben we have this year the Seneca Lake District, Manly Tooker, presiding elder.

Loring Grant was appointed "resident agent," and John Copeland and Wilbur Hoag traveling "agents," of the Genesee Wesleyan Seminary.

The work this year was newly arranged to a considerable extent, new charges being formed, of course from old ones; more labor being required on less territory. Yet the day of large circuits, long rides, and bad roads, had not entirely gone by. The country was filling up with inhabitants and improving rapidly, but still such fields of God's tillage as Crooked Lake Circuit, manned this year with I. Fairbank, William Jones, and Allen Steele; Seneca and Clyde, with J. Hall, G. Laning, and N. Palmeter, for preachers; Naples and Wheeler, with two head-quarters and two preachers, A. Orcott and E. Cole; Canisteo and Amity, having Pickard, Salisbury, and Vaughan as "circuit riders;" Angelica and Mount Morris, A. Story and D. Anderson, pastoral incumbents;—these circuits, and such as Pike and Rushford, Lewiston, Albion and Ridgeway, Aurora and Sheldon, Boston, Troupsburgh, and Loyalsock, and others, were fields of evangelical labor to be remembered. As to the arrangement of the districts, the Genesee Conference in 1832 was divided by the Genesee River into two sections; the two districts, Genesee and Buffalo, being wholly west of the river, and embracing the entire territory of the late Genesee Conference, and the three districts wholly east of the river, covering the ground of the late East Genesee Conference.

This year Sylvester Carey was left without an appointment, and, to anticipate a little, in 1833 he was located. He seemed not to perform the work of a traveling preacher with that fidelity and zest which were necessary to acceptability and success. He was called to an account, was exhorted and

admonished by his seniors in the ministry, and he gave some encouragement of improvement, but hopes concerning him were disappointed, and he was finally crowded out of the Conference. About the period of 1839 he was preaching for the Presbyterians at Friendship, Alleghany County.

The official incumbent of the Buffalo District, Rev. Micah Seager, enjoyed district work finely, and was greatly efficient and useful, as he was talented and competent. This is stated in order to introduce some extracts from a letter of his to the writer, dated Lima, June 24, 1870, in answer to a request for a contribution to this work :—

“DEAR BROTHER: Yours of the thirteenth came some days since. I have been from home, and on my return had occasion to write several letters, and it is very difficult for me to write. My right hand, having been palsied, trembles so that I am compelled to steady it with my left, and I get on but slowly at best. It affords me pleasure that such a work as you are engaged in is to be brought out, and if I could furnish any thing that would assist you, or be of any value, I should be happy to do it. But, as I have not journalized any thing for many years, I have no data, and my memory is not as reliable as it once was, so that with all these circumstances I cannot hope to assist you much. . . . Your letter from ‘Otto’ calls to remembrance my first and very pleasant quarterly meeting at that place, holden in 1831 in a barn.” [It appears from the Minutes that he ought to have said in 1832. He remarks:] “During the Saturday services I saw

“ ‘The promise of a shower
Drop already from above,’ ”

and so earnest were the prayers of the good people for a revival that I remained till Friday following. A goodly number were converted in the time I stayed. They expressed fears that a certain shrewd minister, famous for proselyting, would come among them as soon as I left. I promised if he came, and they would inform me at ‘Lodi,’ I would return and look him in the face. On Monday a good brother came to me saying the reverend gentleman was come. I returned, but he decamped before I arrived, without the pleasure of harming any

one. Some of the happiest seasons of my ministry I enjoyed at my quarterly meeting at Otto."

The barn in which the meeting referred to by Father Seager was held is still standing, and was pointed out to the writer when he was on that charge. A small plain church afterward built a mile or more north of that barn, and near Joseph Foster's, stood long enough to become miserably dilapidated, and has recently been replaced by a neat new one.

The reader has seen that Rev. Manly Tooker was this year appointed presiding elder of the Seneca Lake District. In his "Jottings" Brother Tooker says: "Elmira being near the center of my district, I made all diligence to remove thither. I regarded my appointment to this large and laborious charge as the finality of my labors as an itinerant preacher. With a voice of no extraordinary compass, and but a moderate share of health and strength, to say nothing of my sense of inability in other respects, I looked upon the vast hill country, embracing six counties in Pennsylvania, and seven counties in southern New York, as the 'great mountain of Samaria,' which I had not faith to think would be made 'a plain.'

"But so it was, that with my 'reindeer' horse I set off with trembling and tears to remote places, to hold quarterly and camp-meetings among strangers, and to address large assemblies in barns and in the open air, and found the promise fulfilled 'as thy day is, so shall thy strength be.' With a pressure of responsibilities cast upon me hitherto unknown, I soon found that constant exercise in the open air, pure water, plain food and abundant labor combined, served as a sovereign catholicon, to renovate, stimulate, and invigorate my whole nature, mental, moral, and physical."

The following, from the "Jottings," may as well be incorporated here, although it covers more than the period usually given to a single section of this work: "The four years I spent on this district would furnish materials for a volume. I can only say they were years of incredible labor, and of great religious comfort and prosperity. My rides extended from Ovid and Penn Yan, north, to Loyalsock, south, and from Ulysses to Wellsborough and Greenwood, east and west. Many of the tributary streams of the Chemung and Susquehanna were un-

bridged, and it is little less than miraculous, that in fording them by day and night at all seasons I did not find a watery grave.

“For want of a house of worship my first quarterly meeting at Elmira was held at the court-house. Rev. Jonas Dodge, the preceding year, had taken an ax upon his shoulders, and led the way to the woods to hew timber for a commodious chapel, which I found in course of erection, and which I had the honor of dedicating a few months after my arrival. To his indomitable energy and self-sacrificing zeal the Church in this place is largely indebted.

“Among incidents of peril, I may mention one which was emphatically ‘in the wilderness.’ Being at the time trustee of the Genesee Wesleyan Seminary, Dr. Luckey, the principal, wrote me that a special meeting of the board was to be held at Lima on Tuesday of a given date in August, when I must not fail to be present, stating the importance of the occasion would justify my leaving a camp-meeting [which was to be held at Troupsburgh] to take care of itself. I attended the camp-meeting, however, until Sunday toward evening, when, knowing that I had over seventy miles to travel to reach Lima, I gave the charge of the meeting to an elder and covertly set off with A. B. Pickard, who knew the way, to the Canisteo River, where we hoped to arrive in time for a meeting which he said was appointed there in the evening. I soon found the distance greater than I was aware of, and the road led down the mountain nine miles through the woods, without a house on the way. Just before entering the woods, Mr. P. and an old gentleman who rode with him in a low Jersey wagon looked anxiously toward a log-cabin, where it seemed possible to find shelter for the night. We held a brief council, the sun’s altitude was measured, and we decided to ‘go ahead.’ The weather was clear and the air was mild, but the road was cut through windfalls and full of deep ravines made by rills of water, and these often filled with mud. The overhanging foliage made it dark before night-fall, and I soon plunged into a deep rut and was precipitated down the mountain from the seat of my sulky. Mr. P. seeing me fall, sprang from his seat in the rear to aid me, when he, too, for a few minutes, was disabled. Resuming our seats, we ventured on ; but having gone

only about half through the nine-mile woods, we were compelled to hold a second council.

"It was agreed that we would find a dry spot, if possible, between the mud holes, and encamp till morning. We tied the horses to trees, took out the loose seat from the wagon, and with my saddle-bags for a pillow, and an old buffalo robe for a covering, we made a bunk, or couch, of the wagon box. After family prayers, without supper, we attempted to adjust ourselves to a close conformity in this narrow resting-place.

"Finding the place too strait for us, Brother P. removed his quarters to the seat he had placed in the bushes, when the venerable stranger and myself had the whole bed to ourselves. Before going to sleep he asked me if I kept a journal. I replied in the negative, and he evidently deplored my remissness. Having slept some, we were at day-dawn on our way again to the river. We called for a late breakfast at Stephens's Hotel, on the river bank, where the people informed us that a panther had been recently caught near where we had spent the night, and that wolves were often seen there. Parting here with my traveling companions, I pressed forward and reached Lima early next morning. At this meeting of the board it became necessary for the trustees to become responsible for a large sum at the bank, after parting with all that could be spared from our private purses. For several years these journeyings to meet the board were indispensable, and to keep the institution from sinking sacrifices of time and money were continually called for."

This year Reeder Smith, S. W. Wooster, and W. D. Buck were appointed to the Pike and Rushford Circuit. Mr. Buck states that Smith confined his labors to "Pike Hollow," while the other preachers traveled and preached all around. The circuit embraced the towns of Haight, (since named New Hudson,) Rushford, Centerville, Belfast, Canadea, Hume, Pike, Eagle, Gainesville, and Castile. At "Delhi-street," and in other places, there were good revivals, some hundred and fifty being converted; the Minutes at the end of the year showing a membership of six hundred and seventy-four.

To the Friendship Circuit, Genesee District, John Cosart and E. B. Hill were appointed. The now venerable Cosart says: "I had purchased a place in Castile, and located my

family there, which made long rides for me. I was obliged to be away from the 'circuit' the most of the time, and received a very scanty support."

Living off the circuit has in many instances proved a losing business, and yet often the preacher has merited more pity than censure. The question of removing or not removing to a charge sometimes wears, to an itinerant, the seriousness of a question of health or sickness, and so of life or death, and especially to an itinerant's family. And yet the itinerant system has from the beginning worked admirably well. Never may it be "done away!"

In 1832 the Bloomfield Circuit was favored with the appointment of John Wiley and Richard L. Waite. The latter has kindly furnished a few particulars. The circuit embraced the towns of East Bloomfield, Richmond, Bristol, and Canadice. Within these towns they had plenty of preaching to do on Sundays and week-days, and were somewhat prospered in their work. At East Bloomfield they held a four-days' meeting in the Universalist Church, there being no Methodist house of worship in the place. The Universalist minister, Rev. Mr. R., attended the meeting much of the time, and was very gentlemanly and courteous in his bearing, quietly and attentively observing what was going on. At one point in the services, however, he became considerably aroused. Merritt Ferguson, then of the Victor and West Mendon Circuit, was at the meeting and was called upon to preach. His text was, "My Spirit shall not always strive with man." In the course of his sermon he remarked, in substance, that one way in which persons sometimes resist the striving of the Holy Spirit is to leave the congregation and get away from the sound of the Gospel. Immediately after this remark Mr. R. and his wife arose and left the house, but in a short time Mr. R. returned. In his absence, however, the sermon had closed, and a season of voluntary speaking had commenced, Ferguson being seated behind the desk. While the speaking was proceeding, there being an opportunity, Mr. R. arose and stated that he did not leave the church from the motive referred to by the preacher in the remark made before his leaving; that his wife was tired, and it was proper that he should accompany her home. "But," said he, "in my judgment there is an entire absence of

the influences of the Spirit of God from this meeting." Upon this Ferguson, who was a tall man, arose, and bending over the pulpit exclaimed, not knowing at the time who Mr. R. was, "The trouble with you, sir, is, that you are under conviction."

"Yes," said Mr. R. sternly, "I am under conviction; but my conviction is that you are a fool!"

This "passage at arms" somewhat cooled the spirit of the meeting at the moment; nevertheless, as a whole, it was productive of good, several being converted, and the cause of Methodism strengthened. For his year's services on the Bloomfield Circuit Mr. Waite received sixty-five dollars.

On Perry and Covington Circuit, this year, I. Chamberlayne, P. Woodworth, and G. Benedict were the preachers. Besides Perry, the preaching places were Burke Hill, "Brick Schoolhouse Church, (the old Pavilion Church, years afterward moved down to the village,) Covington, (in the Kendall neighborhood,) Greigsville, Moscow, York Center, and Fowlerville occasionally. There was a revival at the Pavilion Church in the winter, about thirty being converted, among them M. D. Lord, Chauncey Whitney, (from Universalism,) a Mr. Coe, since of Lima, Warren Tompkins, and others. D. D. Bartholomew, long a steward at Pavilion and still in that official relation, and worthy, became a member about that time. Milton D. Lord informed the writer that he was awakened under the preaching of Mr. (afterward Dr.) Chamberlayne. He had been prejudiced against Dr. C., probably by the representations of some who were but poor judges of the latter's peculiar and original style of preaching, and he went to hear him preach as a matter of curiosity. But, whether the preacher understood it or not, the curiosity of the hearer gave way to sober thought and deep conviction, and the final result was a happy conversion and a most valuable accession to the Methodist Episcopal Church. Mr. Lord was long a member of our Church at Pavilion, and afterward removed to Le Roy, where he recently died in great peace. He was a model man and Christian, evidently maintaining the true "saving faith."

Warren Tompkins still lives to tell the story of his conversion in the very church in which the change transpired, though the house occupies a different site. Few men have a stronger hold in the confidence and affections of their brethren

and of the people generally than he. Frugal, liberal, modest, pious, without being remarkably demonstrative in his manner of profession, he continues to "evidence his desire of salvation, first, by doing no harm, by avoiding evil of every kind;" and "secondly, by doing good;" and he is "too wise to be flattered." He has done much service as a class leader, and is one of the most considerate and efficient of stewards. A preacher's wife enthusiastically remarked, "He is always the right man in the right place, worth his weight in gold;" and that is considerable. He has an excellent family.

About this period Monsieur D. Judson and his wife also became members of the Methodist Episcopal Church at Pavilion. Mr. Judson has long been a very useful class leader, and still honors that official relation. A new Methodist Episcopal church, forty-four by sixty feet, with a basement story, was dedicated this year in Perry; sermon by Dr. S. Luckey.

On Ulysses Circuit, J. Huestis and C. S. Coates preachers, the first quarterly meeting, holding about seven days, resulted in the conversion of about fifty souls. On the same circuit an "elegant meeting-house" was dedicated, Dr. Z. Paddock impressively and appropriately preaching on the occasion.

At Mount Morris, where Methodism had been slowly rising into proportions of strength and influence against "much opposition," there was much encouragement this year, as represented by the good-spirited Daniel Anderson. Asa Story was his colleague in charge. The brethren had succeeded in getting a sufficient amount subscribed to build a chapel, and the same was completed and dedicated early in January, Dr. S. Luckey and Rev. Philo Woodworth preaching on the occasion. In the evening of the day of dedication several came forward to "the altar just sanctified, for prayers," and "some found peace." Brother Anderson says:—

"Our quarterly meeting commenced on Saturday; the work went on, for holiness was the theme. The love-feast was a good one. On Monday the work became general. A prayer-meeting commenced on Tuesday at sunrise, and the meeting was continued every day until Monday following. Our presiding elder [G. Fillmore] preached two sermons each day until Thursday, when other duties called him to leave us. On Sabbath it appeared that about one hundred had been converted."

From the account it appears that the meeting was continued still longer. Brother A. adds: "All hearts seemed so cemented by the Spirit that it was truly interesting to see Presbyterians and Episcopalians uniting with us, and all exhorting, praying, or rejoicing with mingled halleluias at the same altar and over the same returning prodigal. About one hundred and thirty have been converted during the meeting, and eighty-four have been admitted as probationers in the Methodist Episcopal Church. God has done the work; to him be all the glory, through Jesus Christ! Amen."

Glorious times were experienced this conference year on the Crooked Lake Circuit, of which Allen Steele, the third preacher on the circuit, gives a thrilling account in the style of martial description. At Benton Center in thirteen days "more than one hundred and thirty had professed to experience pardon."

"Having been so successful, under God, in routing the right wing of the enemy's camp," they "felt encouraged to try the left, which was intrenched in a pleasant village in the town of Starkey, called Plainville; and as this was a strong, well-fortified place, it was concluded to approach it in the night season." There the battle was tremendous. "Hundreds fell by the sword of the Spirit—the shouts of the victors and the groans of the wounded being scarcely distinguishable;" and at the expiration of ten days some "two hundred and sixty-five" had been slain and made alive, while "many more were wounded." Both wings of the army of the enemy having been routed, attention was directed to its center at Dresden, where the Christian warriors rallied with many new recruits from Benton and Plainville, and the result of a nine days' battle was that about "one hundred and fifty" were conquered to Jesus.

"Thus," says the valiant standard-bearer of Jehovah's militant host, "has God in a short time, by weak instruments, in the use of simple means, accomplished a wonderful work. In less than eight weeks in this small circuit more than six hundred have, as we trust, been converted to God, and rising of three hundred have already been received as probationers for membership in our Church. The work is still going on, and my soul says, Let it go—in the name of the Lord let it go unshackled and free, pursue every remaining enemy of the cross over every mountain and through every valley, enter every

dwelling and every heart, until the whole region shall 'bud and blossom as the rose.'"

Brother Steele concludes his lengthy but glowing account by saying: "Had I time to spare and strength to write, I could fill many sheets in describing the happy scenes witnessed during this late conflict; but I have neither, having just risen from a bed of sickness with but just strength to hold my pen. But O how rejoicing the sight to behold those who moved in the first circles of life bowed with the humble peasant, and mingling their tears around the altar of prayer; to see the parents rejoicing over their children, wives over their husbands who had once opposed religion, and sisters in that their brothers were converted to God. But these, with a thousand other things, I leave for your readers to paint in their own imagination, praying earnestly that the battle may not cease until universal victory shall turn on Immanuel's side."

At Bellona, June, 1833, there was a good work, upward of seventy being converted, as noticed by I. Fairbank, preacher in charge.

In the "Advocate and Journal" of April 5, 1833, may be found the following valuable historical summing up, from the pen of the sterling Geneseean, J. Copeland: "This Conference was formed in the year 1810. At that time, however, upon the territory now embraced in the Conference there were but eleven traveling preachers stationed, and of the membership within their respective charges the entire number was but about two thousand two hundred. There are now one hundred and nine preachers employed on circuits and stations, and the membership in the Conference exceeds twenty-one thousand. Thus we perceive that, within the short lapse of twenty-three years, eleven have swollen to one hundred and nine, and two thousand two hundred have become a mighty army. Sixteen years since there were but eight churches (and these were indifferent) consecrated to divine service within our boundaries; now there are one hundred and six, eleven of which have been dedicated since last autumn, and a number more are in a rapid state of progression.

"The spiritual interests of the Zion of God among us were never more interesting than at this hour. Converts are multiplying like the dew, and the older saints are going on to

greater attainments. Thousands have been born of God, and hundreds have been sanctified within the last ten weeks. Surely such a time I had never expected to see. Glory to God for what he has done and is doing among us !”

A. Williams, a supply, it is believed, on the circuit embracing Medina, writes of seventy conversions, and of a subscription of \$2,400 toward a house of worship. Abner Chase, presiding elder, exultingly declares : “ The Lord is doing great things for us on Ontario District . . . for which we are glad. I have been favored within the last thirty years to see many great and glorious revivals of religion in different places, but never have I seen any thing to equal the work which God has been carrying on in some parts of this district the present winter, particularly on Canandaigua and Crooked Lake Circuits and Penn Yan Station. More than fifteen hundred in these three charges have professed to find pardon within the last four months, and most of them within the last sixty days. As to the work in this village, [Penn Yan,] it has, as we hope, but just commenced ; about eighty have been converted within the last ten days.”

Zina J. Buck, preacher in charge, adds to this account : “ We commenced our labors here August 12, and soon after appointed a meeting in our Church at Number 9, three miles south of Canandaigua village, to continue as long as circumstances should justify. . . . Our altar was crowded with mourners day and night ; who, with streaming eyes and broken hearts, cried aloud for mercy. The meeting continued with increasing interest for eight days, the last evening being the most powerful of any. More than thirty were brought into the liberty of the Gospel in less than five hours. During the meeting one hundred and twenty professed to be saved from their sins, and most of them have since been received on probation for membership in our Church. In October our new church in Hopewell was dedicated to the service of almighty God, which was also the time of our first quarterly meeting for the present year. The meeting was continued for nine days. The Lord was present in much mercy, and about forty were brought into the enjoyment of divine grace. But the greatest and most powerful work is yet to be described. In January, 1833, our quarterly meeting commenced in Rushville, which was continued for

eighteen days. Here the great deep was broken up. Torrents of convictions and floods of converting grace were poured forth upon the congregation from day to day. From twenty to thirty, and sometimes forty, were converted in a day. At the close of the meeting it was ascertained that four hundred had found by experience that Christ has power on earth to forgive sins, and two hundred had joined as probationers for membership in our Church. The flame of reformation has spread in every direction, and is still going on with power, sweeping all before it; bearing down in its advance infidelity in all its multifarious forms, Antinomianism, with its newly varnished covering, and whatever else that is not according to the Gospel as taught by Christ and his apostles.

“Upward of five hundred have been converted. Surely this is the day of God’s power. And here one scarcely need say to his neighbor, ‘Know the Lord.’ ‘Halleluia, the Lord God omnipotent reigneth.’ Amen, and let all the people say amen. We have had more than seven hundred happy conversions since Conference, and have received more than four hundred on probation.”

This was a good year for Methodism at Lockport, J. W. Nevins, stationed preacher. In a revival notice under date of April 9, 1833, he says among other things:—

“Heaven in mercy has given us so complete a triumph over the demon intemperance, that our society is not disgraced by the membership of an individual who indulges in the use of ardent spirit. Our number of members has increased from one hundred and thirty to two hundred and twenty since Conference, making a net increase of ninety members. . . . Ride on, almighty Jesus, until

“‘People and realms of every tongue
Dwell on thy love with sweetest song.’”

The fathers of the Conference, and the friends of education generally, were made to rejoice, this year, in the rising strength and prosperity of their cherished literary institution, the Genesee Wesleyan Seminary. Rev. A. Abell, one of the first Board of Visitors to the institution, and long, officially and unofficially, a laborious supporter and friend of the seminary, reported in the “Advocate and Journal:” “It has now been in operation

one year, and is already performing a considerable part in the important business of diffusing the light of science over the youthful mind, and of training the rising generation to virtue and usefulness ; and, in our humble opinion, is destined to occupy an honorable rank among the literary establishments of our country. "The whole number of students during the year was three hundred and forty-one ; and the number attending at one time about one hundred and seventy or one hundred and eighty.

"During the last half of the second term there was a very cheering work of divine grace, mostly in the seminary. A four days' meeting was held in our Church, not far distant from the seminary, which, together with some subsequent ordinary meetings, resulted in the conversion, as is believed, of about fifty persons, forty of whom were students, twenty-three young gentlemen and seventeen young ladies. Twenty-five of the number have been received into the Church on probation.

"We rejoice that a benign Providence put it into the hearts of his servants, the members of the Genesee Annual Conference, to resolve on using their endeavors to establish a seminary of learning ; that thus far their endeavors have been greatly blessed ; and that now there is an academical school in Western New York, combining such advantages and safeguards as our people deem indispensable in an institution where their sons and daughters are to be placed for acquiring an education. The circumstance that the school is under the supervision and fostering care of the Conference, affords a pledge that the morals and the eternal welfare of the students will not be unheeded."

The new church at Rochester, this year, attracted much attention. Rev. Robert Burch, in a letter to Rev. Cyrus Prindle, published in the "Advocate and Journal," gave an elaborate description of the church, which he represented as having been erected with much faith and prayer on the part of the members of the Church, and by the hands of men "in general professing godliness, and strictly temperance men." The letter closes with the following: "Since we commenced occupying the church our prospects have been highly encouraging. The congregations are generally large, beyond previous anticipation, and marked with dignity and deep attention. Many of our new hearers are already born of God and united with us,

and the hundreds that remain with us at prayer-meetings on Sunday evenings are sure and encouraging signs of a great work of God.

“In the course of my observations, which have not been very limited, I have not seen such a house built for the Lord Jesus Christ as this ; and, taking it all in all, I may be permitted to say it resembles in some respects the ‘house eternal in the heavens’ (!) more than any earthly building I have seen. Here we have mansions above mansions, and every one of them intended for the express purpose of having immense numbers prepared in them for the ‘mansions on high.’ I am confident if a deputation from our wealthy societies in the District of Columbia, Baltimore, Philadelphia, and New York were to examine the building, they would return and advise their people to pull down their old houses and build new ones for real Methodistical purposes.”

Micah Seager published a comprehensive account of the state of his (the Buffalo) district. Hundreds had been made the happy recipients of pardoning mercy. The Albion and Lockport stations, the village of Medina, and the city of Buffalo, had been signally favored. In Buffalo many and sore had been the conflicts through which our people had struggled, but they were cheered with the dawning of a brighter day. Nearly fifteen years had this earnest son of Methodism been in the itinerancy, during which he had seen much of the work of God, but “never,” said he, “have I seen so many who have proved that the blood of Jesus Christ can and does cleanse from all sin. Several of the ministers in the circuits enjoy it and are preaching it, and others are groaning earnestly after it.”

B. Williams, of Scottsville Circuit, reported numerous conversions, a goodly number made perfect in love, and many accessions to the Church, in his own field and adjoining portions, and withal considerable in the line of church building. Churchville was especially favored with the outpouring of the Spirit. A fine church had been dedicated in Leroy ; in Chili, an “elegant and commodious brick edifice” nearly completed ; at Caledonia, a stone house inclosed, etc. ; in Churchville, a subscription for a church in circulation.

Pembroke Circuit, S. Judd, D. Nichols. The latter, a clear,

strong preacher, reported in "The Advocate" a glorious work, Akron the point in the charge especially favored. A Brother Andrus was useful in the work, which rapidly spread into different parts of the town. Persons of every age shared in the abounding blessings, parents and children weeping and rejoicing together.

The net increase of the membership this year was seventeen hundred and forty-four. The Conference year was a long one—but a little short of fifteen months.

Section V. 1833-34.

Bishop Hedding presided at the twenty-fourth session of the Conference, which was held at West Mendon, N. Y., commencing October 16, 1833. This was the tenth conference session that the bishop had conducted within the year, his episcopal tours and labors having occupied him some ten months, yet "God had greatly blessed and sustained him" in his arduous toils.

At this session Jonathan Huestis was elected secretary.

The secretary and John Copeland were appointed a committee to prepare and publish the Conference Minutes in pamphlet form.

The bishop announced the names of M. Tooker, I. Fairbank, W. Snow, and J. Dodge as a committee to attend to the "affairs of the seminary," and the Conference voted to accept the invitation given them on some convenient day to dine at the Genesee Wesleyan Seminary.

Schuyler Seager, Benjamin Luckey, John Baldwin, Hazzard Mory, Henry Bowers, William Bedford, John Stainton, and Samuel Grunendike, local preachers, were severally elected to deacons' orders. Harvey Wheeler and Asher Canfield, local deacons, were elected to elders' orders.

The generous brethren gave the needy Caleb Kendall \$43 19 in collection; also \$44 40 to Joseph M'Creery, who lost his horse after he came to conference.

A pastoral address to our people was provided for. The committee on the affairs of the seminary having reported, considerable time was occupied in discussion relative to several points of law, and questions bearing upon the subject of

the bill of incorporation, and A. A. Bennett and Gideon Hard, Esqs., were invited to speak. A letter from John Lowber, Esq., of Batavia, referring to the bill of incorporation, was read, with the written opinions of some legal gentlemen on points involved. The report was laid on the table. L. Grant, G. Fillmore, I. Chamberlayne, J. Copeland, and W. Hoag were by ballot elected to draft a memorial to the Legislature, and also a bill of incorporation, to be reported at this session of the Conference, and the same persons were constituted a standing committee to do and cause to be done all things necessary to procure the passage of such an act as was desired by the Conference at the next session of the Legislature. It was resolved that the trustees named in the act of incorporation of the Genesee Wesleyan Seminary, passed the preceding winter, be instructed not to organize under said act in any event, unless instructed to do so by a majority of two thirds of the members of Conference present at some future meeting of the members, such meeting to be provided for by the Conference then in session.

The committee to draft a memorial to the Legislature, etc., was instructed to call the special "future meeting" for the purpose above indicated if they should judge it necessary for the security of the seminary, Rochester being designated as the place for the meeting, the committee to fix upon the time, and to give every member of the Conference at least fifteen days' notice.

The committee appointed to procure a charter for the incorporation of the seminary reported a bill to be forwarded to the Legislature, which, on motion, was adopted. The blank for trustees was filled with the names of G. Fillmore, A. Chase, L. Grant, R. Wright, M. Seager, Francis Smith, A. A. Bennett, Esq., Ruel Blake, Asahel Warner, John Lowber, J. Copeland, L. A. Birdsall, and I. Chamberlayne.

A. Abell, J. Huestis, I. Chamberlayne, M. Tooker, S. Mattison, J. Lowber, N. Draper, C. Bannister, and O. C. Comstock, Jun., were, on nomination, elected as a Board of Visitors.

Remark. If the reader would more perfectly understand all the proceedings relating to the "affairs of the seminary" at this stage of its history, he is at liberty to examine the reports

and other papers, which, it is presumed, were placed on file, if he can find them.

The Conference was deeply "in for it" as a patron of high literary institutions; the Wesleyan University and the Alleghany College, on the right and the left, were looking wishfully toward the same for contributions of money and students. A letter relating to the former, and an agent for the latter, present, led to the appointment of a special committee, whose report was adopted, "whereupon Dr. Samuel Luckey was appointed a committee of correspondence with the above-named institutions."

The painfully interesting case of Rev. E. K. Avery, of the New England Conference, who was charged with the murder of Miss Sarah M. Cornell, near Fall River, R. I., Dec. 20, 1832, may be referred to. The case was thoroughly tried in the Supreme Court of Rhode Island, and the defendant was acquitted. At the session of the New England Conference following the decision of the court the case was referred to an able committee, consisting of W. Fisk, J. Lindsey, D. Kilburn, I. Bonney, J. A. Merrill, O. Scott, and A. Kent. The committee presented an elaborate report, and the verdict of "not guilty" was confirmed by the ecclesiastical tribunal. The case was, in many of its aspects, a very strange one, and caused great excitement throughout the country. The expenses of the trial amounted to more than six thousand dollars, and it was proposed that several Annual Conferences assist in making up the sum for the relief of the suffering defendant. Accordingly the matter was brought up at this session of the Genesee Conference, prompted by a letter from Rev. J. A. Merrill, a committee was appointed, a subscription raised, the preachers contributing two hundred and seventy-two dollars, and a subscription was sent among wealthy members of the Church. This shows how the case stood in the minds of the Genesee Conference.

Twenty-four were admitted on trial this year, namely: Schuyler Seager, Gideon D. Perry, Fuller Atchinson, Lewis Coburn, Thomas J. Champion, Philo E. Brown, located last year, readmitted this; Israel H. Kellogg, Alvan F. Waller, Samuel R. Cook, Orrin F. Comfort, Asahel Aldrich, Marshall St. John, Gustavus Hines, Elliott M'K. Crippen, Lewis Prindle,

Benjamin Smith, Ebenezer C. Sanborn, Thomas J. Ruger, Carlos Gould, John Conklin, Claudius Brainard, Henry Wisner, Loomis Benjamin, and Aaron Palmer.

There were admitted into full connection C. S. Coats, A. Steele, N. Palmeter, R. L. Waite, G. Benedict, William James, N. Ferguson, D. Nichols, A. Anderson, J. W. Nevins, J. Shaw, J. Durham, William Hosmer, C. Wheeler, A. B. Pickard, S. Judd, William D. Buck, N. Fellows, and M. Preston. William P. Davis was continued on trial. All admitted into full connection were also ordained deacons, excepting Nevins and Pickard, who, being deacons, were, with O. Abbott, Z. J. Buck, S. W. Wooster, A. Story, R. Bennett, D. Anderson, J. Benson, and T. Carlton, elected and ordained elders this year. William Fowler and I. J. B. M'Kinney were made supernumerary, and M. Doud, N. B. Dodson, R. M. Evarts, C. Kendall, O. Abbott, and P. Buel, superannuated.

The question, "Who have died this year?" was answered with the names of Dennison Smith and Chester V. Adgate.

The first named was born in Schoharie County, was early in life brought to Christ, and ever after obedient to the truth. Entering the traveling ministry at the call of God and the Church, he filled his appointments with importance and usefulness. In his last sickness he manifested unshaken confidence in God, and a humble resignation to his will. He died at his own home, in Bethel, N. Y., August 22, 1852, in the thirty-fourth year of his age, leaving a widow and four children.

Mr. Adgate, a native of Greene County, was also early converted. As a preacher his talents were respectable, his sermons were well digested, and usually delivered in a chaste style, often being attended with a most salutary influence. His deportment evinced a kind and social disposition and purity of intention. He died in peace, at Penn Yan, February 4, 1833, in his thirty-eighth year, likewise leaving to the care of the Church a widow and four children.

The Sunday-School Report, as published in the "Advocate and Journal" by the committee, R. Parker and P. Woodworth, presented a fine showing for the time. There were in the whole Conference 189 schools, 1,345 superintendents and teachers, 7,928 scholars, 7,411 volumes in libraries, and \$1,485 57 had been paid for books. It was felt that the progress in the

Sunday-school work was encouraging, and all were earnestly exhorted to renewed zeal in the important enterprise. It was joyfully noted that in some instances and places teachers and scholars had been happily converted to God.

As to the appointments, it may be noted that Robert Burch was appointed to the Ontario District in place of Abner Chase, who took the Rochester District instead of Glezen Fillmore, who was again put in charge of Rochester Station; "one to be supplied."

A new district was formed, called the Dansville, arranged to embrace the Dansville, Mount Morris, Angelica, Amity, Troupsburgh, Bath, Canisteo, Liberty, Groveland, Naples and Wheeler, and Rushville Circuits, and James Hemingway was appointed the presiding elder. James Hemingway was an able sermonizer, and a good presiding elder. In his preaching he was sometimes deliberate and dry enough, but in his quarterly meetings generally, at camp-meetings, and on other great occasions, he would lay the foundation of his sermon broad and deep, build up the superstructure with solid material, and then put on the finishings with a master hand. It was said that a sermon of his, delivered at a camp-meeting, or perhaps at Conference, on Acts xvii, 30, 31, an effort of remarkable strength and power, set his fellow-ministers to thinking that he would make an admirable presiding elder, and led to his appointment to the Dansville District. That sermon was heard occasionally on his districts afterward.

This year Ebenezer Latimer was transferred, as a probationer of the first year, from the New York to this Conference, and stationed at Seneca Falls. Joseph M'Creery, formerly of this Conference, was transferred from the Troy, and stationed at Geneseo. Gideon Laning was permitted to travel for the recovery of his health, and went to Georgia. Samuel Luckey was appointed Principal and Professor of Moral Science in the Genesee Wesleyan Seminary; Thomas J. Ruger, Professor of Mathematics and Natural Science; and John Copeland and John Wiley traveling agents of the same institution.

The Perry and Covington Circuit this year was furnished with a strong quaternion against error and unrighteousness—I. Chamberlayne, J. B. Alverson, Asa Story, and Gershom Benedict. The first and last were reappointed. There was a

good revival at Burke Hill, within the bounds of the circuit. Norman Blakeslee and Alfred Abell, now of Perry, were then converted, and George Bradley, who afterward became a Methodist preacher. September 4, 1834, Rev. G. Benedict was happily united in marriage with Miss Eliza Kendall, of Covington, by Dr. Chamberlayne, and they live and are happy still.

Friendship Circuit, Genesee District, was this year favored with the appointment of William D. Buck and Alvan F. Waller. The former declares of the latter that he "was possessed of great elements of power, remarkable for his deep and uniform piety, and fidelity toward God and man. He was a very plain, close, practical, earnest preacher. Sin in all its forms and phases withered under the fire of his preaching. He proclaimed the law in all its terrors to the wicked, and holiness in all its beauties to the righteous." It was a glorious year on the Friendship Circuit. At Black Creek, Tibbitt's Hill, White Creek, Friendship Village, Bolivar, Smith's Settlement, (now called Ceres,) Portville, Millgrove, Olean, Five Mile, (Burton,) Hinsdale, and West Hinsdale, (Ischua,) and Cuba, Buck and Waller, as true fellow-soldiers, fought and triumphed, and some three hundred were awakened and converted. Toward the close of the year, it is said, Brother Buck stated to some of the brethren that when himself and colleague came on the circuit they agreed together to pray for the conversion of three hundred souls, that nearly three hundred had been converted, and that there were enough under conviction to complete the number. Certain it is that these men were very much on their knees in secret—and not always so very secret either—and that they gave themselves with all their heart and soul to preaching, exhortation, and prayer, and visiting from house to house, and God honored them with glorious success. They rose early, they fasted, they studied, they pursued souls with an undying persistency and ardor; in the exercise of a heroic faith in Him who had called them to the work, and in the intensity of their love for the souls of men, they said, "we must have the victory," and the victory came. As a matter of course they were much of their time in their saddles, and seemed almost omnipresent in the circuit. At this time Rev. Eleazer Dewey, an ordained local preacher, and Rev. Samuel Pitt, also a local preacher, and a genuine son

of Mother England, were active and useful in revival work especially, as the writer remembers, on Black Creek, Tibbett's Hill, and White Creek. Elder Dewy was good at digging out hard cases, and getting such men upon their knees almost before they were aware of it.

On Tibbett's Hill, early in the month of January, 1834, some sixty persons, of different ages and relations in life, professed conversion—F. W. Conable, happily, among the number. He was teaching at the time in the school-house where the meetings were held, at first only in the evening. On being requested to omit school for a day or two, in order that meetings might be held for three or four days, including the Sabbath, without interruption, he consented, with the understanding, as the brethren proposed, that he should be allowed for his time just as if he taught. But instead of staying and attending to the concerns of his soul, as they hoped, he went home to his father's, eight or ten miles distant. He returned to find the work of God advancing with great power throughout the school district, and to learn that quite a number of his scholars had embraced religion, and it was difficult for him to resist the good influence that was brought to bear upon him. He was very shy of the brethren, knowing that they were anxious for his soul's salvation, and were hard after him; but, on the other hand, he honestly respected them for their zeal in the worthy cause, and for their endeavors to persuade him to flee the wrath to come. He yielded at length; but another, and the best entitled, shall be permitted to tell his part of the story.

“THE LITTLE SCHOOL-MASTER.”

“Among the interesting events of my early ministry was the conversion of a young school-master on Friendship Circuit, in the month of January, 1834.

“While a powerful revival was sweeping through the town, the flame kindled on ‘Tibbett's Hill,’ where he was teaching.

“A series of evening meetings were commenced in the school-house where he was employed, and continued until most of the people in the neighborhood, and many of the scholars, were converted to God. During our revival meetings our attention and solitudes were directed toward the in-

structor of the school, whose influence over the youth we sought to save might greatly retard or facilitate the work of their salvation. He was small in stature, very youthful, sedate, and respectful in his personal appearance and deportment. He watched with evident interest and silent awe the mighty work of God, and seemed to be profoundly impressed with the truth he heard and the scenes he witnessed, but took no steps toward the kingdom.

“While nearly all others were bowing at the cross and crying for mercy, he stood erect, mute, and unyielding. The last night of the meeting came, and the case of the little stubborn school-master lay heavily upon the mind of the writer, who was to preach that night. He chose for his text Jer. viii, 20, ‘The harvest is past, the summer is ended, and we are not saved.’ He drew his bow at a venture, and the arrow flew; but whether it hit its mark, or spent its force upon the empty air, we never knew. But one thing we did know, the school-master came down that night, and we were satisfied with the game. Things had come to a crisis—an unconditional surrender to Jesus was demanded. Down on his knees at last, and ‘Behold, he prayeth!’ He was in earnest. ‘I yield, I yield, I can hold out no more!’ he practically exclaimed; and quick as thought Jesus accepted and saved him. There was no boisterous demonstration; quiet as the morning light enters our room, entered heaven’s peace into his soul. The trembling sinner was transformed into a happy saint, he knew not how, and his mute tongue broke its silence in the new sweet song of ‘praise unto God.’ Then rose there a tide of joy on earth that swelled up to heaven, and kindled fresh rapture among the angels of God.

“Soon the school closed, and our boy teacher went away to gladden the hearts of his godly parents and create a new interest in the circle of his friends at home. But he could not *stay* away. Again and again he walked from home, ten miles, to visit the bright spot of his spiritual nativity, and spend the Sabbath with the precious friends of other days. His marked firmness and fidelity, his ready utterance of divine things, and the rapid development of his gifts and graces, gave unmistakable signs of future usefulness. But we did not then know that this same little school-master was destined to stand”—

ah, well, dear elder Brother Buck, thank you for your generous estimate of the subsequent standing of the "little schoolmaster" in the Genesee Conference. And he ever delights in making mention of you as the leading immediate instrument of his conversion to God, and his being safely folded in the arms of his loving mother, the Methodist Episcopal Church.

Precious are the recollections of those times and experiences now, after the lapse of nearly forty years. The writer remembers that at about sunrise, Friday, January 10, 1834, while conversing with Sister Hannah Howell, (who afterward became the wife of Brother Hiram Sumner,) he first began to recognize the evidence of his spiritual birth and adoption, and believe himself an heir of heaven. From the moment of his taking the first step toward the cross, on the memorable Tuesday night (January 7) referred to by Brother Buck, he was thoroughly in earnest, having fully determined to make religion a life-business at every cost. He needed no urging to pray or speak. He had never in his life questioned the reality of experimental religion, and he believed that Christ died for him in common with all mankind, and, therefore, that he, as well as others, might be saved. He was deeply penitent, and having so firmly set his face toward Zion, and with all his heart and soul embraced the cross of Christ, he had but to exercise the great simple heart-trust in the present, loving Jesus, to feel the peace and power of the salvation he above all things desired. "Why," said Sister H., looking him full in the eye, herself a happy young convert, "there is a change; don't doubt!" He reflected a moment, and the response came: "My burden is gone, and surely I love the brethren. Can it be? O yes! 'We know that we have passed from death unto life because we love the brethren.'"

The conference year passed sweetly away. The quarterly meetings, the sermons of the presiding elder, (Rev. A. Abell,) the precious love-feasts, the sweetly solemn sacramental services, the holy Sabbath privileges, the class and prayer meetings, the many happy social Christian communings, and the blessed camp-meeting in the summer in the vicinity of Black Creek, all were occasions and means of spiritual blessing and comfort to the old members and more numerous young converts in all the region round about, many of whose names will

live in the memory and heart to the latest period. The singing, then! And what a treasure was the standard Methodist Hymn Book to F. W. C. Those hymns—so deep, so rich, so sweet, so inspiring, so good for the soul! And he purchased his first pocket Testament of his first pastor, making it his daily manual of faith and duty; and, what has been of great advantage to him through life thus far, he early began the perusal and study of the Methodist Discipline and the grand old classical Wesleyan biographies, unequaled as helps to the attainment of purity, solidity, and symmetry of Christian character.

This year James Durham was sent to the Middleport Circuit. The circuit then embraced "Kempville," since called Olcott, on the shore of old Ontario, at the mouth of the Eighteen-Mile Creek, twelve miles north of Lockport. Immediately after Conference a new "chapel" was dedicated at Kempville, sermon by the presiding elder, Rev. M. Seager. From the dedication service the meeting continued nine or ten days, during which between thirty and forty souls were converted, the most of whom joined the Methodist Episcopal Church. From this the work spread to other appointments, until from eighty to one hundred were brought to God. Rev. Schuyler Seager, then stationed at Lockport, and the local preachers of the circuit, rendered important aid in the meetings resulting so gloriously.

Jonas Dodge was re-appointed this year to Buffalo, January 22, 1834. He wrote of an encouraging number of accessions to the Church, and more having found peace, and still others earnestly seeking the kingdom of God; and he adds: "Our fine stone church, fifty-two by seventy-five feet, with a basement all above ground, is in a state of forwardness, and will be ready to occupy in the spring. We are looking for better days."

In the "Advocate and Journal" for March 14, 1834, Rev. M. Seager informed its readers that several of the circuits and stations in the north part of his district (Buffalo) were enjoying refreshing revival showers, and that among the subjects of the visitation of mercy was "the Rev. Mr. Gross, for many years a preacher and able advocate of the doctrine of universal salvation." He professed to be reclaimed at one of the quarterly

meetings, "and in the hearing of a large audience declared his conviction that Universalism was not true, and that it induced backsliding in those who, having experienced a change of heart, embraced that doctrine."

A very good revival occurred in the town of Alden, in the Pembroke Circuit, Rev. W. D. Jewett in charge. Dr. Ransom, a local preacher, labored very appreciably in the same. The pastor related that a certain woman who had been far from God was arrested by the power of truth. "When she had tasted the 'cup of salvation' she had a great anxiety for others, particularly her husband, who failed not to *threaten* her if she continued to pray, etc.; but she resolved not to give over, but pray on. It appears that by some means she ascertained that on a certain evening he intended to attend the meeting. He proceeded so to do, and set off, swearing profanely, as was his custom, more especially about these days, apparently to hide from others his real feelings. The woman concluded to stay at home and pray to the Most High for her husband. This she did effectually. After bowing before the Lord for some time in solemn prayer, she rose up apparently rejected, or at least without any witness that she was heard and answered. But she resumed the work, and continued it until she was satisfied that her husband would come home a converted man. She then awaited his return in much assurance until a late hour, and lo! it was unto her according to her faith; for he evidenced to her, as he has since to all, that heaven had been propitious, and that his sins were separated from him."

Schuyler Seager was this year stationed at Lockport. He came to the place on a canal boat. He had been a student at Cazenovia, and while there felt drawn out after souls. He has often related that himself and one or more of his fellow-students went out to Manlius Square, a few miles from Cazenovia, and commenced holding meetings. His first text was, "Ye will not come to me," etc. The first night eight were converted. In the course of eighteen days some three hundred were converted, and in the end near a thousand, in that region. So, fresh from the work of soul-saving he came to Lockport. Respecting the work there he wrote to "The Christian Advocate April 9, 1841: "The work of revival commenced in

December last, while yet we occupied the old chapel that for years has been the birth-place of many souls. Our spacious brick church, located, as it should be, in the central part of the village, was dedicated January 4th to divine service. A crowded audience listened to the two discourses in the afternoon, and in the evening the altar just erected was surrounded with penitents, eight of whom found deliverance. We were favored on this occasion, and at the meeting which followed, with the labors of our brethren from abroad, to whom we are greatly indebted. During ten successive days the Lord made known his saving power in the conversion of about eighty souls. The work did not cease at the close of the meeting, but rather increased for several days. Some were born of God almost every day or evening until our second quarterly meeting, which was a powerful season, resulting in the salvation of about thirty persons. The spirit of reformation is still among us. I think more than two hundred in all, up to this date, have found the pearl of great price in our own borders. Nearly one hundred have joined on trial. Others design to join soon. I never witnessed a more consistent, uniform, and genuine revival than this. Scenes have transpired here which my pen cannot describe. Scores of young men from eighteen to twenty-five years of age have filled our ranks, and promise great usefulness to the Church. The old members are rising in spirituality. While I write my heart overflows with gratitude to God for his unspeakable gift. Truly 'the Lord of hosts is with us ; the God of Jacob is our refuge.' "

About the same date of the above, S. W. D. Chase, talented, laborious, and successful, wrote of a glorious work in the Brockport station. About one hundred and fifty converted, and about one hundred added to the Church.

On the old Murray Circuit there was an extensive and powerful revival, William James and E. C. Sanborn, preachers. Many of the members sought the higher attainments in holiness, that they might be more useful in the Church.

For several years about this period Attica and Alexander were united in one charge. This year Revs. L. B. Castle and Reeder Smith were pastors. The latter wrote of the blessing of God being upon the people in the full sense usually understood in those times by Methodist preachers. Sinners con-

verted from the error of their ways, and the Church built up in numbers and spirituality.

The labors of Salmon Judd and David Nichols on the Lodi charge, on the Cattaraugus, were greatly blessed, the former publishing glorious things concerning the wonderful reformation of the people of the village in matters of morality and religion. While such things were progressing in the southwest, at Clyde in the extreme north-east, the pastorate of P. E. Brown, the same essential work was going on, R. Burch, presiding elder, T. Carlton, and a Brother North, efficiently aiding in the good cause.

The following from "The Advocate and Journal," June, 1834, over a name long standing high on the roll of clerical leaders in the Genessee Conference and the Methodist Episcopal Church, will be regarded as possessing historical value :—

"SPECIAL PROVIDENCE."

"DEAR BRETHREN: With unfeigned gratitude to the great Head of the Church, I would inform you, and through the medium of your widely extended paper the friends of Zion generally, of the gracious work of God with which we have recently been favored in this station, [Lyons.] Though for several weeks of the present Conference year our prospects were somewhat dark and gloomy, yet we continued to trust in the Lord. For some years past our Church labored under a serious embarrassment for the want of a convenient house of worship. The old chapel had become too strait for the congregation, and in the month of March, 1833, the society resolved to erect a brick church, forty-four by sixty-four feet, with a basement story. The whole expense when finished amounted to about \$6,500. A subscription was taken at the commencement of \$3,000, one half to be paid when the building was completed, and the other in one year therefrom. The trustees not knowing how or where the rest of the money was to be obtained, a few of the society agreed to go on and build, and in case there should be a failure in raising funds to pay for the house when completed each was to bear his part, and on the second of May, 1833, the first stroke was struck. At the commencement they made an exertion to procure a loan for one year, but were not successful. The last resort was to the bank. They ob-

tained the money and advanced the building as fast as possible ; and a short time before the bank note became due they made another exertion, but a loan could not be obtained in this region : they had involved themselves, and what to do they did not know ; but unexpectedly an old gentleman from New England by the name of Cirtus, a member of the Methodist Episcopal Church, and a perfect stranger in the place, in some way heard that they were building a church and were in want of funds, left the boat while it was passing through the locks, called Brother Johnson, one of the trustees, from his midnight slumbers, inquired his name and left with him \$1,000, with a promise of as much more as they should need. By this means the house was completed, and on the 11th of December last was dedicated to the worship of Almighty God, at which time the God of all grace manifested himself in mighty power. The meeting was protracted several days, during which time the altar was crowded with mourners, and scores were converted to God. The work did not cease at the close of the meeting. The spirit of reformation continued with us. We cannot say how many experienced religion during the revival ; eighty-eight have united themselves to the Methodist Episcopal Church in this station. Within a few weeks past our brethren have been making an exertion to free the church from debt and have met with good success. They think that they shall be able to discharge all the demands against the house in a short time without any difficulty. It would seem that Providence had smiled upon every effort made in the erection of this church ; and we pray that the Church in this and every other place may be prosperous, until the whole earth shall be filled with the glory of the Lord, and all the people become that happy people whose God is the Lord.

Respectfully, yours,

“THOMAS CARLTON.”

There was prosperity this year on the Sweden Circuit, triplemanned with Cosart, Wilkinson, and Palmer.

At East Otto and Springville, on the old Boston Circuit, under the labors of Hayward and Coburn, there was salvation and glory ; on the whole circuit “about one hundred and seventy” made anew in Christ Jesus. Accompanying the work was a marked manifestation of the spirit of Christian

good will between the Methodists, Baptists, and Presbyterians, both ministers and people.

For the Troupsburgh Circuit good things were in store in the appointment of Augustine Anderson, I. J. B. M'Kinney, and one to be supplied. Probably David Fellows, brother of Nathan, was the supply, as he published an interesting account of accessions to the Church, and of a meeting of eleven days in Independence, resulting in the conversion of half a hundred or more. It seems that Troupsburgh and Amity Circuits, as was very fitting, united in holding a camp-meeting, the brothers, Nathan and David, joining in fellowship in the work of the conversion of sinners and the sanctification of the brethren. The occasion was one of spiritual power, all "dwelling safely in the wilderness, and sleeping in the woods."

Ebenezer Latimer's first year in the Genesee Conference was one of success at Seneca Falls. Eighty accessions by letter and probation.

E. O'Flyng built a chapel at Bath, and it was dedicated to the worship of God "not fifty dollars in debt."

Glezen Fillmore was the apostle of Methodism in Rochester about this period. During his first two years there, 1830 and 1831, some nine hundred professed conversion. On the district of the name he was abundant and successful in his labors, and now, 1833, the people clamored for his return as pastor. The enterprise of church building was carried forward this year.

Elder Fillmore was a man of great faith. Sometime in the year 1833, while on the Rochester District, he held a quarterly meeting at Geneseo. "At the close of a sermon he stepped down from the pulpit and said, 'If there is any person in this audience who will come forward, and honestly and sincerely seek the salvation of his soul, I will pledge the salvation of my soul that he will be converted within thirty minutes.' A man who had been regarded as a skeptic arose and said, 'Elder, I will take you up on that pledge.' He came forward and knelt down. Mr. Fillmore commenced to pray, and continued to pray during the entire period. At the end of twenty-nine minutes the man broke forth in shouts of praise, and remained a consistent Christian during his life."

"Died at Lyons, Wayne County, N. Y., May 22d, (1834.) Mrs. Eleanor Dorsey, consort of the late Judge Dorsey, a

native of Maryland, and an emigrant to this country in 1801. She survived her husband eleven years, and died in peace, being seventy-three years of age. Mrs. Dorsey was a worthy member of the Methodist Episcopal Church forty-nine years. As a Christian she was zealously affected in the cause of her Redeemer, and made the advancement of his kingdom the prime object of her desire, the ultimate aim of her action. Her Christian life had been such that her hope grew brighter under great trials and afflictions. Death was familiar to her contemplation. The shroud, the coffin, and the grave, so terrible to most persons, were regarded by her without the smallest apparent misgiving of the heart. She possessed a strong mind, well stored with useful knowledge, and a faculty to communicate her ideas to others. She had made herself acquainted with the peculiarities of Methodism, and a person would suppose by conversing with her that she had a perfect history of the Church to which she belonged. While she lived in Maryland she formed an acquaintance with several of the first Methodist ministers. Among others was Bishop Asbury, who was a warm friend to the family, and made their house his home for some time. Their house was a home for the preachers from the time they became members of the Church, and when a preacher called on them he was hailed with a smile, and favored with a warm reception. The Genesee Annual Conference has held its sessions no less than three times at their house, and they have been known to entertain thirty preachers during its session. The first Conference held in Western New York was at their house in the year 1810.

“Mrs. Dorsey left a numerous and worthy family of children to mourn the loss of one who had been a mother indeed. . . . She taught her children, while they were in early life, the principles of our holy religion, and had the pleasure of seeing them happily converted to God.

“When informed by her physician that she could survive but a short time, such was her uncommon strength of mind and confidence in the God of all grace, that without the least embarrassment or excitement she arranged all her temporal affairs, made choice of the minister to preach her funeral sermon, and selected for a text Rev. xiv, 13. She wished the burial service to be read, requested the members of the Church

and the choir to accompany the mourners to the grave and sing—

‘Hark! from the tombs a doleful sound,’ etc.

She then addressed herself to all that were present in a plain, but friendly and affectionate manner, and closed her remarks by saying, ‘This is the brightest, the happiest day I ever saw. I thank the Lord now I know that the religion I have professed for so many years is no fiction. No, bless the Lord! it makes me happy in this trying hour. Glory to God! Jesus died for me!’ She then resigned her spirit into the hands of that God who gave it, and left the world without the least struggle.”

Her obituary, of which the foregoing formed the greater part, was written and published by Thomas Carlton.

Among the preachers admitted on trial in 1833 were Lewis Prindle and John Conklin. The former was appointed second preacher on the Phelps Charge, and the latter was junior colleague of Rev. J. H. Whallon on the Aurora and Sheldon Circuit. Both had traveled for a time under the direction of their presiding elders, both were deeply pious and entirely devoted to their loved work, and both died of consumption within the first year of their conference probation in raptures, the former at Hopewell, N. Y., and the latter at Orangeville. Rev. John Easter prepared the obituary of young Prindle for the “Advocate,” and Rev. M. Seager that for Brother Conklin. The former appropriately quoted:—

“How our hearts burnt within us at the scene!
His God sustained him in his final hour:
His final hour brings glory to his God!
We gaze; we weep mixed tears of grief and joy;
Amazement strikes; devotion bursts into a flame!
Christians adore, and infidels believe!”

Section VI. 1834-35.

Last of all the Conference sessions of the connection for the year, twenty-two in number, was that of the Genesee, October 15, 1834, at Brockport, Monroe County, N. Y., the noble Bishop Hedding again presiding. This, with him, was the eighth Conference of the season.

Jonathan Huestis was elected secretary.

It was resolved that as far as practicable all the members of Conference be present at prayers at the opening of the Conference each morning. A needful hint for later times.

The question of the Conference sitting with opened or closed doors was raised, and referred to a committee, but the committee reported that they could not agree. So it is supposed that the old custom of closed doors was continued.

At this session Rev. Elijah Hebard, transferred from the New York Conference, Rev. William R. Babcock, transferred from the Pittsburgh, and Rev. Benjamin Shipman, transferred from the Oneida, were introduced by the bishop. These were valuable accessions to our number.

The educational interests of the Conference were duly considered. The committee appointed the previous year to obtain an incorporation of the Genesee Wesleyan Seminary made their report, and read the act of incorporation obtained. The report was accepted.

The bishop was respectfully requested to "amend" the course of study so as to provide for earlier attention to English Grammar, Logic, and Rhetoric, especially the former, and it was resolved to divide the course as equally as might be between the two years of the probation of the candidates for admission to full conference membership. The bishop having given the time of the next annual session as October 14th, Conference voted that the candidates for admission be at the seat of the Conference on the evening of the 12th of October, at six o'clock, to commence the examination, and this being neglected, that they "be deprived of the privilege of examination without a special order of the Conference."

The members of Conference were instructed to preach expressly on education in all the large Societies, and to exert their influence to increase the number of students in the Seminary. Vacancies in the board of trustees were duly filled, and also thirteen prominent members of Conference were appointed a board of visitors to the Seminary, whose duty it should be "to visit the institution as often as they should judge proper, and especially to attend and take part in all the regular examinations, and report to the Conference the state of the institution and the progress of the students.

Appropriate action was taken with reference to the Publishing Fund and the interests of the Book Concern. Reported for Missions \$1,648 85, and for the Publishing Fund \$177 50. Numbers reported, 23,100, showing the slight decrease for the year of 115. This was the first instance of a decrease in our Conference since its organization. Conference adjourned on Thursday night, October 23.

The first question of the General Minutes, "Who are admitted on trial?" was answered with the names Stephen P. Keyes, John C. Brainard, Delos Hutchins, David Fellows, Joseph T. Arnold, Jeremiah Sanborn, Eventus Doud, John E. Cole, Horatio N. Seaver, and Octavus Mason. H. N. Seaver has been employed on the Groveland Circuit, from which he was recommended to Conference. James Brownson, recommended from the Canisteo Circuit, was re-admitted upon the condition that when, in the judgment of the Conference, his services were no longer needed, he should retire from the Conference without any claim.

Of the class received on trial last year nineteen were continued. Schuyler Seager was discontinued at his own request, that he might complete his education at the Wesleyan University; but while there he did not neglect preaching. He supplied the Durham and Middlefield charge of the New York Conference.

William P. Davis, John Easter, John Robinson, Joseph Chapman, John W. Vaughan, Samuel Salisbury, and William D. Gage, were admitted into full connection, and all were ordained deacons, excepting John Easter and John Robinson, who, being deacons, were, with Abram C. De Bois, Josiah Brakeman, De Forest Parsons, James H. Whallon, Asahel N. Fillmore, and I. J. B. M'Kinny, ordained elders.

Died this year, Menzer Doud and Caleb Kendall. Of the former it is stated that he "embraced religion in his youth; and, though his early opportunities were limited, he became one of the most commanding and useful preachers of his age. At the Conference of 1832 he was appointed to the Dansville station, which he was soon forced to abandon on account of the declining state of his health. He retired with his afflicted wife to his father's house in Pittsford, where he finished his earthly career on the 27th of April, 1834. He was a man of

amiable temper, conciliating manners, and deep and ardent piety. With the utmost composure he talked of his approaching dissolution, and when the hour of his departure came, he met it with expressions of holy triumph." The latter was about six years older than the first named, as he was born in 1797. He experienced religion when about twelve years of age. Commencing his itinerant life in 1820, his health early began to decline, and he suffered long in a superannuated relation. Patient and resigned, he died in peace in Centerville, Alleghany County, N. Y., November 15, 1833. "He was a man of decided piety, and a plain, practical preacher."

Of the appointments, it may be noted that S. Luckey had leave of absence from the Genesee Wesleyan Seminary for one year for the improvement of his health, and in order thereto was appointed to the charge of the Rochester District, Abner Chase, his predecessor on the district, being placed in charge of the Milo and Starkey Circuit, with S. P. Keyes for his colleague. For their first work in the Genesee Conference, Elijah Hebard was appointed to the Rochester Station, William R. Babcock to the Lodi Charge, Buffalo District, and Benjamin Shipman to the Principalship of the Wellsborough Academy.

Glezen Fillmore was sent back to his old battle-ground, Buffalo, his home with his goodly wife, "Aunt Vina," being now permanently fixed in Clarence. The wolves, by which they were often serenaded in the earlier years of their residence there, must have become scarcer now.

Loring Grant was appointed to the "Java Mission," that mission being a favorite idea of his own. John Wiley and Thomas Carlton were assigned to the circuit of the Conference as Agents of the Genesee Wesleyan Seminary. Penn Yan, Robert Parker. G. Fillmore, recently to the writer, thus laconically expressed his high estimate of Robert Parker's character and standing: "A pure, kind-spirited, excellent preacher; too retiring; few equals."

Benton, Ira Fairbank, O. F. Comfort. The former (I. Fairbank) baptized the writer, when a child of about six years, in the old "Boston school-house," Litchfield Circuit, 1820.

Jonas Dodge was stationed at Lyons, while John W. Nevins and Zina J. Buck were to perform the work of the Phelps and

Lyons Circuit. Batavia, Alexander, and Attica, G. Laning, R. L. Waite, and S. W. D. Chase. Attica, however, was served by Chase alone.

Pike and Gainesville, De Forest Parsons, Samuel Parker, one to be supplied. The labor of the charge was so divided that Rev. Parsons preached every Sabbath morning at Pike village, himself and family occupying the parsonage in that place. He also had an evening appointment on "East-street," and at a few other places, while the other preachers confined their labors to the northern parts of the circuit.

It was the privilege of F. W. C., as a private member, to enjoy the ministrations of Rev. Parsons at Pike for several months, and he fancied him to be a very superior preacher, as well as deeply pious; and it is believed that he was very useful and popular with the people generally.

Covington, Richard Wright, A. Story, H. N. Seaver. It is said that there was a revival this year at "Burke Hill," in the Covington Circuit, and the time came when the young converts should be baptized. Accordingly Brother Wright proceeded with the company of the candidates for the holy ordinance, and the attending brethren and friends, to a convenient "Jordan," and, behold! the Baptist minister of Perry, with a number of candidates, had also reached the place for the same purpose. It was agreed that the Baptist should first proceed to administer the sacred rite, and accordingly, taking his convert by the arm, he stepped deliberately down into the yielding element, saying as he went, "And they both went down into the water;" and having performed the indispensable plunging, he came with his dripping charge to the shore, repeating with a loud, strong voice as before, "And they both came up out of the water," thus demonstrating, in his view, that baptism was originally by immersion exclusively. But now came Brother Wright's opportunity; so, carefully leading one a little way into the water, as if it were a part of the regular baptismal formula, in deep, solemn, and impressive intonations he said, "And they both went down into the water;" and having baptized the person "with water" by sprinkling or effusion, the candidate kneeling, he returned saying, as if in duty bound, "And they both came up out of the water," thus showing that, while it might be proper to go down into the

water for the sake of the more convenient application of the same, it by no means proved immersion necessary, or exclusively valid, and leaving all to judge whether if both going down into the water proved immersion, it did not necessarily prove that *both* were immersed as well.

Rushford and Friendship, Fuller Atchinson, A. F. Waller. The former was a large man, with full features and a fresh countenance. His elocution was faulty, but he was an instructive and impressive preacher to attentive and thoughtful hearers. He was studious and faithful.

Toward the close of this conference year, in the "Rawson Settlement," Rushford and Friendship Circuit, the two sisters and two brothers of the writer, Sabra Ann, Curtis G., Samuel A., and Mary Ann, aged respectively nineteen, sixteen, fourteen, and eleven years, were powerfully converted, and soon became members of the Methodist Episcopal Church. How happy then the whole family; the parents and five children all saved, and constituting a little home Church of themselves. On that family altar the fires of devotion burned brightly, and never went out. We often had preaching in our humble log-dwelling, and class and prayer meetings too. Years since the elder sister and brother went home to God; the latter, at the time of his death, was a probationer in the Wisconsin Conference, and in charge of the Omro Mission. He died with glory in his soul, and the work of revival advancing around him. Philip Hicks, an old Methodist from Chenango or one of the adjoining counties, was a zealous class leader in the Rawson Settlement in 1834, and for years afterward. Rushford was a stronghold of Methodism at that period, as it has been ever since. Father Metcalf, once a traveling preacher; Daniel Woods, also a local preacher; the Gordons, many and strong; Father Goff, a genuine old Methodist; Ira Thomson, quiet and modest, and one of the noblest of men: these and others were pillars in the Methodist Episcopal Church in Rushford.

Olean, William D. Buck. This with him was a year of labor and some success, but particularly of looking after the numerous young converts and building up believers. Olean Circuit embraced then much of the extensive territory of the Friendship Circuit of the preceding year. There was a good

revival this year at the place now called Alleghany, below Olean, on the Alleghany River. Under the labors of William D. Buck, literally, thousands have been converted.

Le Roy, L. B. Castle, H. May, G. Benedict. The circuit then embraced Asbury, Wesley, East Bethany, Stafford, and the Law Settlement. Brother G. Benedict mentions the fact of some conversions at Wesley.

It has been seen that Elijah Hebard was stationed at Rochester, now a city. January 5, 1835, he wrote to Rev. B. Waugh, Book Agent at New York, as follows:—

“DEAR BROTHER—How uncertain is every thing in this world. Our spacious church, which but yesterday and last evening was filled with two thousand willing and attentive hearers, and our altar surrounded with weeping mourners, is now in ruins. Yes, brother, it is so of that permanent building, which cost nearly twenty thousand dollars, in which you preached a few weeks ago; nothing is to be seen but the standing walls. Judge our feelings when, about four o'clock this morning, we were alarmed by the cry of fire, and arose and saw our church in flames. The fire is supposed to have been communicated from the furnace in the basement story, which was employed to warm the church. By this mysterious providence hundreds of our dear brethren and sisters, as well as Sabbath-school children, are left without a house of worship. We had just arranged our accounts, and by a subscription of several thousand dollars so liquidated the debt on the church that we supposed it under our control, when our building was consumed with the flames, and, as it happened, without one cent of insurance on it. Still, though cast down we are not destroyed. We are much united, and have an unshaken confidence that the Lord will provide, and that ‘we have a building of God, a house not made with hands, eternal in the heavens.’ I remain yours, etc., E. HEBARD.”

The appointees to the Ontario Circuit this year were A. N. Fillmore and J. T. Arnold. The former appeared in the “Advocate and Journal” in a series of eight articles entitled, “The Crisis,” on the subject of the plans and aggressive workings of Romanism against the Protestantism and liberties of our

country. The articles were well written, and if the positions of the writer were not always tenable, they nevertheless conveyed considerable information, and were calculated to stir up thought and quicken appropriate action.

Loring Grant having been appointed to the Java Mission, what more reasonable than that he should be heard from in due season? Accordingly we have the following in the "Christian Advocate:"—

"Some of your readers will undoubtedly expect to hear something from this mission. It was represented to the Genesee Conference at its last session that the towns of Java, China, Holland, and Colden, in Western New York, were not receiving their due proportion of ministerial labor. The Conference thereupon resolved to send a missionary to the above towns.

"I found on my arrival at this mission quite a dense population, and in most places more than a willingness to hear the word, so that after preaching in some eighteen or twenty places, most of which have become regular appointments, there is still the Macedonian cry, 'Come over and help us!' Our congregations are generally large and attentive. Some awakenings and conversions have taken place, and the few scattered sheep of Christ's fold are rallying to the great Shepherd, so that on the whole we feel much encouraged to labor with this interesting people, heretofore much neglected. While Christ's ministers have in a great degree overlooked this portion of their great field an enemy has sown tares. The Mormon delusion, with others not less ingenious, if less ridiculous, has made some inroads upon us; but divine truth is, in some degree, expelling these mists of error. There are about ninety families of Roman Catholics in this town, to whom I can have but little access; yet we have in general an enlightened people, for whose welfare we feel an ardent solicitude.

"I am, dear brethren, yours in the best of bonds,

JAVA, N. Y., Jan. 24.

"LORING GRANT."

For the support of the missionary on the Java Mission, Bishop Hedding drew on the treasury for the sum of \$464.

There were conversions and reclamations at Brockport this conference year, and the pastor, P. E. Brown, was wide awake, as usual, and greatly hopeful, respecting the good work.

The following from the official incumbent of the Rochester District, giving as it does so clear and comprehensive a view of the state of the work in that part of the Conference at this period, will be regarded as having special historical value. Dr. Luckey ranked high among the ablest and best men of the Church.

“LIMA, N. Y., *March 2.*

“Through great mercy I am yet in the field to witness the goodness of God among men. The arduous and accumulating duties of the seminary were gradually undermining my health, which, however, is improving. The Rochester District is small and the labor light, compared with what I have been accustomed to perform. But in this limited sphere I have witnessed great manifestations of the power of God in the salvation of sinners. In this I am exceedingly comforted, as it is the main object of all my purposes and labors. During the last Conference year our Zion in this section appeared in a languishing state. It was so, I believe, throughout a principal part of the Conference. Enemies were clamorous and insolent, and friends timid and discouraged. Such, at least, appeared to be the general tone of feeling in all the country, so far as my observation extended. But God has remembered us in mercy. In many churches in this section, and I learn in different parts of the Conference, the past winter has been a season of great spiritual prosperity. Extra exertions, by what are here called ‘protracted meetings,’ were entered into in different parts of the district soon after the preachers got to their appointments.”

Following these general representations, the doctor gave interesting particulars of the good work at different points in his district, adding: “I have not the means to know the precise number of conversions within the district during the winter, but it must exceed five hundred. . . . The preachers are harmonious and ardent in their labors, and the Lord very graciously blesses them.”

In order to relieve the case of distress of the Methodist Society in Rochester created by the loss of their church, John Copeland was employed to solicit pecuniary aid, and for this purpose he visited the New York Conference. For his en-

couragement the Conference passed the following: "*Resolved*, That in the opinion of this Conference the case of the Methodist Episcopal Church in Rochester is of a peculiarly pressing nature, and forcibly addressed itself to our common cause." The "*Advocate*" of May 22 says: "Mr. Copeland, accompanied with Mr. William C. Bloss, of Rochester, is now in this city, and will receive donations forwarded to Dr. N. Bangs, or G. P. Disosway, Esq., or to Richard Cornwall, Esq., Surrogate of Brooklyn."

Respecting the work at Lima, referred to by Dr. Luckey, the pastor, J. Copeland, reported: "Between forty and fifty have been added to the society within the last six weeks. A goodly number of these are students of our interesting Seminary. So the patrons of the institution have the best proof that their labor in the Lord is not in vain. The junior editor of the "*Advocate*" (T. Merritt) has a nephew, and five of our traveling preachers have sons, who are hopeful subjects of the work. Surely these men of prayer will say, 'The Lord is gracious and merciful, abundant in goodness and in truth.'"

For the encouragement of all concerned, Robert Burch published for his: the Ontario District: "The cause of God in this district is substantially on the advance. The preachers are earnestly engaged sowing the seed of the kingdom, and the congregations are numerously attended. Several new meeting-houses will soon be opened for worship, and in the village of Waterloo upward of \$1,400 are subscribed to build one where hitherto we have had none."

A work of more than ordinary power on the Mount Morris Circuit was wrought under the labors of J. H. Wallace and Loomis Benjamin, assisted by local preachers and exhorters. Both these were men of power, although there was a vast difference between them as to native intellectual caliber, literary attainments, and preaching talent. The former was a man of great strength in the above particulars; while the latter, with moderate preaching ability, but powerful in hortatory appeals, was endowed with more agreeable social qualities, and in some respects a more happy manner of address. If Loomis Benjamin was possessed of but limited knowledge, having been favored with but indifferent early opportunities, he had a fine natural tact for using what he did know, and his hearers

were often quite overwhelmed and carried away by the power of his preaching and exhortations. Few men could, in those days, bring more hardened sinners forward for prayers at a time, all broken down before God, than he. His voice was one of great compass and melody, while his soul was all on fire for the salvation of perishing men.

The revival referred to was at Beyersville, in West Sparta, then included in the Mount Morris Circuit, where, as stated by Rev. Wallace, were "more than eighty souls powerfully converted, and more than fifty of them in the ranks of our Zion, strongly walking in the 'way of holiness.'"

Concerning the work of God on the Covington Circuit this year, Asa Story, the second preacher on the charge, gave a somewhat particular account, with some reflections, in his characteristic style. And it may be said that his blade was two-edged and keen, and that he wielded it with a will, and sometimes he wounded his friends unwarrantably; yet, after all, loved the Church as "the pillar and ground of the truth." According to his account the first revival of the season was at Moscow, the second at Greigsville, the third at the Second Church in Covington, called the Kendall Society, and the fourth he does not say where, but perhaps it was at Burke Hill, before referred to. In these revivals sinners were converted, and believers sought and experienced full redemption.

A camp-meeting of marked interest and success, held this year on the Ridgeway and Medina Circuit, James Durham and Thomas Castleton, preachers, was another instance of proof that God had not forsaken the Church, and served to rebuke and silence the clamor and insolence of its enemies.

Within this Conference year, March 5, 1835, the great and good M'Kendree, the senior bishop of the Methodist Episcopal Church, entered into rest, aged seventy-seven years and about eight months. The event awakened the deepest and tenderest interest throughout the Church, and in the Genesee Conference as elsewhere. The bishop was well remembered by our older preachers and many of our members, as he attended the first seven annual sessions of our Conference, and once ten years afterward. This star of the Church first rose resplendent in the West, and soon reaching zenith altitude, for a considerable period shed its radiance over all the land, and then, it went not

down, but "melted away into the light of heaven." A favorite phrase of the bishop's was, "All is well." The last word he uttered was "Yes," in answer to the question, "Is all well?" This sentence, "All is well," was variously wrought into song; and for years, in many a Methodist meeting and social gathering, and often with much emotion and touching melody, the song was sung, commencing as follows:—

"What's this that steals upon my frame?
 Is it death, is it death?
 That soon will quench this vital flame?
 Is it death, is it death?
 If this be death, I soon shall be
 From every sin and sorrow free!
 I shall the King of glory see:
 All is well, all is well."

The labors of another year closed; the preachers hastened again to the seat of Conference, to greet each other with joy and perform the business of the Convocation.

Section VII. 1835-36.

For its twenty-sixth session the Conference opened at Lockport, N. Y., Wednesday morning, October 14, 1835, at nine o'clock.

Bishop John Emory, according to the plan of episcopal visitations, was assigned the Genesee Conference, "but owing to sickness in his family he was compelled to return home," and Bishop Hedding was present in his stead.

Jonathan Huestis was appointed secretary, John Copeland serving as assistant and recording the proceedings.

Conference being informed that Rev. Joseph Tompkinson, one of its members, had died within the year, Seth Mattison, on resolution, was appointed to preach his funeral sermon at some time during the session. The memoir shows that "he was born in Staffordshire, England, July 11, 1784, and was made a partaker of the grace of life at the early age of twelve years. He joined the Methodists, and such were his attainments in piety and gifts, that at the age of sixteen he was appointed a class leader, and at eighteen was licensed as a local preacher. Soon after he emigrated to this country, and in 1829 was received as a probationer in the Genesee Conference, and con-

tinued his labors in the itinerant field with zeal and success until 1834, when want of health obliged him to desist. He gradually declined in health until September 15, 1835, when he peacefully took his departure to a better world. His deportment always corresponded with his profession, and gave weight to his public addresses."

It had been a time of pruning in the Church, and the decrease for the year was eight hundred and thirty-three.

Asa Abell, Asahel Warner, John Raines, Samuel Luckey, and Joel Dorman, were elected to fill vacancies in the Seminary Board of Trustees.

S. Luckey, A. Abell, L. Grant, M. Tooker, G. Fillmore, W. Hoag, M. Seager, and J. Hemingway, were elected delegates to the General Conference of 1836. Reserves, John Parker and John Wiley.

Considerable time was occupied in consideration of the subject of churches and parsonages, and provision was made for the publication in pamphlet form, for the use of all concerned, of all important documents bearing on the subject of church property generally.

Conference by resolution expressed its sense "that the principle of total abstinence from all intoxicating drinks is the only safe preventive against the spread of intemperance." Seventy gave their written names to the resolution, as voters. A good total abstinence society.

The subject of a "college at Auburn" came under consideration. A communication from the Oneida Conference on the subject was read by Dr. Luckey, and it was resolved that the Conference comply with the request of the Oneida Conference and proceed to appoint seven commissioners to co-operate with the commissioners appointed by the Oneida Conference on the contemplated college; whereupon S. Luckey, A. Chase, J. B. Alverson, A. A. Bennett, Jonathan Metcalf, Dr. O. C. Comstock, Jun., and Dr. Samuel Moore, were appointed said commissioners.

Dr. Martin Ruter, of the Alleghany College, honored this session with his presence, and addressed the Conference in behalf of that institution, for which he received a vote of thanks, if nothing more.

Conference adjourned Thursday evening, October 22, having

fixed upon Canandaigua as the place for the next annual session, and having, by a unanimous rising vote, adopted a somewhat lengthy and highly complimentary preamble respecting Bishop Hedding, and a resolution most respectfully and ardently soliciting him to select a suitable place for a permanent residence, and move his family within the bounds of our Conference, and pledging the faith of the Conference that every reasonable effort should be employed to render him and his family comfortable and happy while it should please the Lord to continue them among us. The paper was presented by S. Luckey and Robert Burch.

The harvest being plenteous and more laborers demanded, in answer to the prayers of the ministry and the Church, the Lord of the harvest every year sent forth more laborers into his harvest. Admitted on trial in 1835: Ambrose Abbott, Edward O. Hall, E. J. Selleck, D. J. B. Hoyt, Hiram Sanford, John T. Keith, R. Harrington, Chauncey S. Baker, Samuel C. Church, Jared M. Gorton, Francis Strang, Clark A. Smith, John G. Gulick, William H. Goodwin, John F. Rose, John Dennis, Wesley Cochrane.

Seventeen were admitted into full connection: Gideon D. Perry, Fuller Atchinson, Lewis Coburn, Thomas J. Champion, Philo E. Brown, Alvan F. Waller, Samuel R. Cook, Orrin F. Comfort, Wilson Osband, Marshall St. John, Gustavus Hines, Ebenezer C. Sanborn, Claudius Brainard, Henry Wisner, Aaron Palmer, Ebenezer Latimer, Loomis Benjamin. These were ordained deacons, excepting the first three in the list of elders. Twenty were promoted to elders' orders, a larger number than ever before or since, except in 1822, when the same number were ordained. The list for this year stands thus: P. E. Brown, W. Osband, E. Latimer, G. Wilkinson, C. S. Coates, A. Steele, N. Palmeter, R. L. Waite, G. Benedict, William D. Buck, M. Ferguson, S. Judd, D. Nichols, J. Durham, Nathan Fellows, A. Anderson, W. Hosmer, J. Shaw, C. Wheeler, M. Preston.

John Cosart, W. D. Gage, and James Brunson located. The first named removed to Michigan, where he recently died. Brunson retired to his home at Loon Lake, Steuben County, where the writer knew him in 1844. He was a man of some strength and weight of character.

N. Palmeter, S. Salisbury, and Wm. Fowler were left to do a little, being made supernumerary ; and the two Doolittles, with William Snow, were left to do nothing, being superannuated.

As to local preachers, Ezra Cole, William Connell, Josiah L. Parrish, Judah S. Mitchell, Sylvester M. Andrus, Davis Knapp, Joshua Hall, Neh. Hodges, and John Canon, recommended from various district and quarterly conferences, were elevated to the deacon's office. John Hill, local deacon, was ordained elder. The writer knew J. L. Parrish in 1835, as he resided with him in Pike village. He was a fine appearing Christian man, and a good preacher. It is well known that with his lady he accompanied the missionary expedition to Oregon in 1839, and that he afterward became one of the leading men in the Oregon Conference, and also one of the more prominent and influential citizens of the State.

The distribution of the hundred and thirty laborers to the different parts of the Conference vineyard was such as, in the judgment of the presiding elders and the bishop, was the wisest and best on the whole. In the nature of things, it was not to be expected that every man could be perfectly suited with his appointment, nor that the people in every place should have for their pastors the very ones above all others preferred, nor, indeed, that the appointing authority could make such a disposition of every case as would be precisely to his liking ; but still, the great itinerant plan having been by all parties agreed to, and the love of the general cause and the spirit of loyalty to the government of the Church prevailing, there was, as a rule, but little trouble, and admirably did the work prosper. These statements may be considered as holding good, *in the main*, from the beginning until now ; yet, more especially in later years, in some localities, the work has been embarrassed by ambitious and disloyal interference with the legitimate workings of the well-established and grand itinerant system.

The presiding elders were continued this year as the preceding, with the exceptions that Micah Seager was relieved of the responsibilities of the Buffalo District, and Glezen Fillmore was taken from the Buffalo Station and appointed in his stead. Jonas Dodge was removed from Lyons to take charge of Buffalo Station, and M. Seager was placed in charge of

Lima and West Mendon Circuit, with L. B. Castle and S. Parker for his colleagues. The other exception was that Dr. Luckey, having improved his health in connection with his labors on the Rochester District, was returned to the principalship of the seminary, and Abner Chase took the district thus vacated.

J. Copeland and A. Steele succeeded E. Hebard at Rochester, he being sent to Geneva. T. J. Ruger was appointed principal of "Bridgewater Academy," and J. Wiley and T. Carlton, irresistible beggars, were continued agents of the G. W. Seminary. Loring Grant was continued on the Java Mission, with a colleague in the person of E. J. Selleck. B. Shipman was appointed principal of the Wellsborough Academy, and Clark A. Smith and Hiram Sanford were the preachers on the Wellsborough and Lawrenceville Circuit. C. A. Smith labored with a self-consuming zeal; while his colleague, slender in person, was less impassioned and more deliberate, but earnest and faithful, in his preaching.

Pike and Gainesville, P. Woodworth, A. F. Waller, H. N. Seaver. Pike was then considered an important point, and the work was divided as during the year preceding, P. Woodworth preaching only at Pike and in adjacent neighborhoods. He was then in his prime, and greatly did he honor the ministerial profession. At home and in social circles plain and remarkably childlike in his spirit and personal bearing; in his strictly pastoral visits careful, prayerful, spiritual; in his study diligently looking into the deep things of revelation in the spirit of a heart-felt communion with God; and in the pulpit dignified, solemn, and clothed with power. He had but one eye, but the defect was concealed by colored glasses, and was seldom noticed. His brow was lofty and serene, and his somewhat rapid utterances came with deep, strong, and impressive intonations. He made thorough preparation for the pulpit, and preached no poor sermons. He was well read in divinity, was an admirer of Baxter's works, and specially valued Watson's Theological Institutes. In his expository preaching he was clear as the light of day, and in exhortation and prayer mighty. But the reader will see more of him hereafter.

For preachers this year the Rushford and Friendship Cir-

cuit received Augustin Anderson and Francis Strang. From the hands of the former, in the month of December, 1835, the writer of this received his first license to exhort. Under a strong impression that he was called of God to go out and warn sinners, he took the license, and feeling also his need of being better qualified for the work, he transferred himself and his membership to Pike village, where during the winter he attended a select school, and from which place he went out to the school-houses and held meetings and exhorted the people. His first public effort was at evening in a school-house in the Cooley settlement, in the north part of the town of Hume, Alleghany County. He chose the question of the Philippian jailer, "What must I do to be saved?" and with much trembling addressed the congregation for half an hour—a feeble effort, doubtless, but well intended.

Warsaw and Wyoming, R. Smith, W. D. Buck. So it stands in the Minutes; but as in some cases nearly every year changes are made in the appointments by the presiding elder, so in this instance, without any fault of his, W. D. Buck, sometime after adjournment of Conference, was changed to the Batavia and Alexander Circuit as junior preacher.

Clarence, G. Benedict, J. F. Rose. In 1835, soon after Conference, at Clarence, the Methodist Episcopal Church, recently destroyed by fire, was dedicated to the worship of God. It stood, the religious home of the Clarence Society, thirty-seven years. At that time Clarence Circuit embraced Williamsville and Lancaster, no regular house of worship in either place. Nine miles between appointments, and much work to do, Brother Benedict's health failed, though he lived in a doctor's office.

S. W. D. Chase was transferred to the Illinois Conference, and M. Harker to the Ohio Conference. The former was some years presiding elder in the Illinois Conference, and the latter located in 1839.

This year the sad event occurred of the death of Bishop Emory. He was thrown from his carriage about two miles from his own house, near Reisterstown, Md., December 16, at seven o'clock A. M., and died at half-past seven in the evening of the same day. It is supposed that his horse ran away, and it appeared that the bishop was thrown with great force,

the back of his head coming in contact with a large stone, which broke the skull, and the brain protruded. Thus died one of the great men of the Methodist Episcopal Church, belonging to all the Conferences, aged only forty-seven years. He "was a man of great talent and large cultivation." See M'Clintock and Strong's "Cyclopedia," p. 181, vol. iii. See also Stevens's "History of the Methodist Episcopal Church," vol. iv.

Another event, affecting every Conference and the whole Church, was the destruction of the Methodist Book Room at New York, February 18, 1836, by fire. Within a few brief hours the "stately edifice" was reduced to a mass of ruins, "and so rapidly did the flames progress, that it was found impossible to rescue from destruction but a few trifling articles of inconsiderable value."

"In addition to the buildings, which had been chiefly erected since the last General Conference, and at an expense of nearly forty thousand dollars, the extensive stock, consisting of stereotype plates, presses, paper, and other printing and binding materials, together with an immense amount of Bibles, tracts, Sunday-school books, and the various theological and religious publications of the Church, nearly all perished in the flames." "By the best calculation" the loss was "three hundred thousand dollars, besides the unavoidable interruption of the business," and the great damage resulting in various ways.

Soon after the event a great meeting of the leading men and all the friends of the Concern in New York was called, and it was nobly agreed upon at once to rebuild, the subscriptions and donations amounting at that meeting to some fourteen thousand dollars. At that meeting also a stirring circular, with appropriate resolutions appended, was adopted, addressed to the membership and friends of the Methodist Episcopal Church throughout the United States, setting forth the facts of the calamity, and appealing for liberal material aid. Other necessary measures were also instituted, and the way prepared for the re-establishment of the Book Concern, and, of course, on a grander scale than before. It should be stated that the ministry and membership of the Church within the bounds of the Genesee Conference were greatly moved at the great loss, and evinced an honorable emulation with others in the supply of

means to enable the Book Agents with the least possible delay to resume the business of the Concern, and indeed for a long time supplies in money were called for, and instances of liberal responses were frequent.

At the meeting above referred to "a beautiful and touching incident was related" by Rev. Dr. Bangs :—

"Among the burning fragments of books and printed sheets which were whirled aloft upon the wings of the flame, and borne onward upon those of the wind, was a page of the Bible containing the sixty-fourth chapter of Isaiah. It was picked up on the morning of the conflagration, about twelve miles distant, on Long Island, and before the catastrophe was known which had carried it thither. It was indeed a winged messenger of truth in a double sense, for the fact is no less striking than authentic that every word of the page was so marred as to be illegible save the eleventh verse, which reads in the words following: 'Our holy and beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste.'"

A "friend who was present" at the meeting says: "We know not how the relation of this incident impressed others, but to us it appeared of striking interest and beauty. True, there seems no special reason why such a message should have been providentially sent to the man who found it, but the message was sent, and all but the message was obliterated by the melancholy occurrence of which it gave such signal intelligence. The leaf was brought over to this city by the finder, and has been placed in one of our book-stores."

The writer of this work remembers that the incident above related did similarly affect many minds in this section of country, and it was by many regarded as a token of providential favor.

The business of the Book Concern was very soon resumed, and the regular series of numbers of the "Christian Advocate and Journal" was furnished to the subscribers with little delay.

COLLEGE AT AUBURN.

The commissioners appointed by the Genesee Conference to co-operate with the commissioners of the Oneida Conference in making application to the regents, and in adopting meas-

ures for the founding and endowment of a college at Auburn, met at Auburn on the 23d day of December, 1835, and proceeded to the business in hand. The meeting was organized by appointing Hon. Nathaniel Garrow, chairman, and William H. Seward, secretary. Prayer was offered by Rev. Mr. Chase. The board of commissioners resolved to make application to the regents of the University for the incorporation of a college to be established at Auburn, "the incorporation thereof to be known by the name of The Auburn College," and Messrs. William H. Seward, Nathaniel Garrow, and George B. Throop were constituted a committee to conduct the business of such application. The same gentlemen were also appointed to prepare memorials to the Legislature for an appropriation in aid of the endowment of the institution, and they were likewise authorized and instructed to take such measures as they should deem expedient for obtaining subscriptions to the endowment fund. A blank petition to the honorable, the regents, was presented, discussed, amended, completed, and adopted; twenty-four persons were proposed as the first trustees; and the system of education, the course of study, the leading professorships, the manner of the expenditure of the funds, the general support of the college, and other important particulars, were definitely and indefinitely indicated.

Names of men of distinction and honor in Church and State, a fair proportion of them within the bounds of the Genesee Conference, were those proposed for the first trustees, and the movement was certainly seriously inaugurated.

There were good revivals within the bounds of the Conference this year, doubtless more than were reported in the papers. It was quite generally felt that the Church had lost ground as to converting power and holy living, that backsliders were multiplying, and that there was great need of renewed revival efforts, and accordingly some, at least, rallied their energies and forces, and made telling front and flank movements against the enemies of truth and righteousness.

There was a work of power on the new Murray Circuit, thus represented by the preachers D. Anderson and A. Story:—

"As 'decrease' and 'declension' are sounding with soul-withering note Christianity's dirge and infidelity's march throughout our land, it may serve to encourage the genera-

tion of God's children to know that some at the West are 'sorrowing after a godly sort,' and that our sorrow is working repentance, zeal, vehement desire, and a prayerful endeavor after clearing ourselves of this awful reproach.

"We still believe the day is not at all gone by for Methodism in the far-famed Genesee country to continue its usual march from 'conquering to conquest.'

"As an earnest of what we hope to see, there is on the Murray Circuit a rising in nearly all the appointments, and more than thirty have been converted or reclaimed during three months past. We hope for hundreds. Halleluia! Amen."

Jonas Dodge met with encouraging success in his labors at Buffalo. "Many" gave good evidence of being soundly converted, many of being reclaimed, and "some" of being made perfect in love. The Sunday-school work improved, and a considerable number of new subscribers to the "Christian Advocate" were obtained.

"Our prospects on Gainesville Circuit," said that flaming spirit, Alvan F. Waller, "are flattering. About twenty have recently been converted and reclaimed in Castile. Many of the conversions were as clear as any I ever witnessed. We trust they were not only changed in purpose, but in heart, evidently manifesting their love to God by endeavoring to keep his commandments. We are praying that the reformation spirit may spread through the circuit, district, and Conference."

The Methodists of Rochester this year manifested the noblest spirit, led on by their excellent pastors J. Copeland and Allen Steele. They courageously struggled on under the great burden created by the destruction and rebuilding of their church, and though much in want of funds for their own purposes, nobly resolved to bear their full share of the loss of the Book Concern.

In a communication to the "Christian Advocate" under date of February 29, 1836, after stating the action of a society meeting relating to the Book Room matter, Rev. John Copeland says:—

"Before I close, permit me in behalf of the trustees of this society to tender their unfeigned thanks to the kind friends abroad who have afforded them aid in rebuilding their house of prayer. Although the society is still much in want of funds

to accomplish it, yet, considering their circumstances, they have done a great work. The walls are up, the roof on, and the basement story has been fitted and used as a sanctuary since the first of January.

“Since that time God has graciously revived his work among us, and a goodly number have been converted within the walls which a few months since were a heap of ruins. We have now two congregations in the town, and both of our altars have been crowded every night for several evenings past with trembling penitents. Forty have been added to our number in the last two weeks.”

Rochester was incorporated as a village by the name of Rochesterville in 1817, and taking the elegant name it now bears, was incorporated a city in 1834.

John W. Vaughan, still (1873) with life and energy toiling on, had a good revival on the Sugar Creek Circuit early in 1836. About the same time, under the labors of this sturdy old worker for Jesus, Samuel B. Rooney, whose name will appear hereafter, was converted.

There was a delightful work of salvation at East Otto, in the Boston Circuit, of which Samuel R. Cook, second preacher on the circuit, gave an interesting account, which concludes as follows: “To see brothers and sisters in mutual embrace, exhorting each other to steadfastness; children beseeching their parents not to let them backslide; Sabbath-school teachers and superintendents rejoicing over their pupils who had obtained the pearl of great price; excited feelings in the breast of the unworthy pastor not to be easily described. Our meeting closed on the tenth day, with, as near as we can determine, about sixty conversions. Since the meeting forty-two have been added to our Church. Last evening closed our quarterly meeting in West Otto, at which the spirit of the Lord was gloriously present; the people of the Most High were refreshed, and rejoiced with exceeding great joy. O that the work might go forward until Boston Circuit shall be filled with the glory of God!”

An excellent work progressed for a considerable time in Lockport, as reported by J. E. Cole. The congregation were large, intelligent, respectable, and very attentive. About sixty had experienced religion.

Ridgeway and Medina, B. Sabin, J. Durham, A. N. Fillmore, W. Fowler, supernumerary. It is likely that J. Durham labored especially, not to say exclusively, at Medina, where, according to a published statement of his, about one hundred and forty were converted, and one hundred and twelve received on trial. It was thought that a detailed account from him was "burned with the Book Room, as were some other communications."

In the Ontario District, at Canandaigua, H. Hoag stationed preacher, many were converted to God; and at Vienna, (Phelps,) the abundant labors of Z. J. Buck and his yoke-fellows were blessed in numerous conversions and accessions to the Church. Some of those saved, it was thought, bid unusually fair for usefulness.

In the Middleport Circuit, embracing Royalton, S. Judd, W. D. Jewett, and C. S. Baker, clerical incumbents, earnest evangelical labors resulted in the rescue and salvation of "one hundred," some "thirty-five or forty" of them brought to God during powerful displays of divine grace at Royalton Center, as reported by W. D. Jewett.

Knoxville and Troupsburgh, N. Fellows, N. B. Dodson, and A. Abbott. In Brookfield, embraced in that circuit, there was a glorious work, represented by the preacher in charge as commencing in December and continuing into April. Within the time more than two hundred were converted, one hundred and thirty being added to the Church. During the continuance of this work infidelity and Universalism, which had for years been breathing mildew and pestilence over the land, were driven into the shade, and their advocates happily converted to God.

In a second letter to the "Christian Advocate and Journal," Alvan F. Waller gave a further account of matters on the Pike and Gainesville Circuit:—

"Our brethren in Castile have recently completed their new church. On the 10th of August it was dedicated to the worship of almighty God by the Rev. J. Copeland; dedicatory discourse from Zech. xiv, 6-9. . . . Subscriptions are now in circulation for the building of two other houses of worship within the bounds of this circuit—one at Gainesville Creek, the other at Mixville [now Wiscoy], situated in the north-east corner of the town of Hume, about one mile west of the Genesee River, and three fourths of a mile below the junction of the East and

West Koy creeks, on what is called the Wis Koy Creek. Here is the greatest water privilege that I know of in Western New York." After this last remark Brother Waller gives quite a full description of the series of falls which still form one of the finest water privileges in the whole country, sufficient to operate "a thousand sets of machinery the whole year," and he adds: "Mechanics would do well to visit here. A large woolen factory might be profitable in a few years. If the owners of the land do not hold it too high, I see nothing to prevent Mixville from being a very flourishing village. About seven or eight miles below this are the great Genesee Falls. Here, at Portageville, we are making efforts to raise a church."

GENESEE WESLEYAN SEMINARY.

By the General Conference of 1836 Dr. Luckey was elected editor of the "Christian Advocate and Journal," and thus was he removed from the principalship of the seminary to his new position, this being the occasion also of his transfer from the Genesee to the New York Conference.

In an editorial in the "Christian Advocate" of August 19th, to which was appended a quarterly report of the seminary by the Visiting Committee, the doctor makes some interesting statements respecting the institution at that period. As the inner and outer life of this institution has made up a considerable part of the "Life and Times" of the Genesee Conference from the beginning, it is deemed proper to incorporate so much in this work concerning it. After a description of the charming location of the seminary, and some other matters of interest, the editorial states:—

"The government of the school is mild, but strict. The mode of instruction is popular and liberal, teaching the students as well to reason as to recite; and the principles of morality are inculcated with those of science. For the satisfaction of its friends and patrons the Conference have appointed visitors, and made it their duty regularly to visit the institution once a quarter for the purpose of examining into its internal regulations, the mode of instruction, the discipline, the general conduct of the teachers, and the progress of the students, and to report the result of their investigations.

. . . The labors of the teachers are intense, and we speak advisedly when we say they discharge them with fidelity. Students are heard in recitation, some to the amount of three or four hours a day, for the inconsiderable sum of from three to five dollars a quarter.

“Having been in a situation to know the qualifications and claims of the teachers, we may speak of them with freedom and confidence; and it is due to them, to the institution, and to the public, that, under the circumstances, we should do so.

“Professor Hoyt, on whom the charge of the institution now devolves, is a graduate of Union College, a creditable general scholar, and has particularly qualified himself for teaching the languages by long practice and intense application to study. He is highly esteemed by the students, and well fitted to conduct the internal discipline and operations of the school.

“Professor Barker, a graduate of Geneva College, has been but a short time in the institution. But he possesses undoubted qualifications for his place, and is very diligent and successful in the discharge of his duties.

“Professor Seager is just elected. He has completed his studies at the Wesleyan University, and will enter upon the duties of his office at the commencement of the next term. He is so well known throughout the Conference that I need add nothing more respecting him.

“Miss Rogers has been in the institution from the commencement, and has established a reputation as a well-qualified teacher and governess, which renders commendation from me unnecessary.

“The instruction in music and drawing, by Miss Hunter, has been universally satisfactory. We regret to learn that she will not probably continue. We presume, however, that care will be taken to have her place supplied.

“The under teachers are all selected with much care, so that the best and most ample means of instruction will be furnished to all who are disposed to attend. The existence of such an institution in Western New York must be deemed a matter of great interest to the friends of education and religion generally. Though it is purely literary, it is calculated to exert a strong moral influence upon the students and com-

munity generally. We take our leave of it with feelings of affectionate regard for its friends and patrons, and an ardent desire for its future prosperity."

From the statements of the Visiting Committee it appears, as might be expected, that the loss of Dr. Luckey, as principal of the institution, was severely felt. Nevertheless, the school was destined to flourish. The number of students was large, and its means of advancement increasing.

It was once considered a matter of doubtful expediency for a young minister to get married, but the prejudice gradually gave way, until it came to be acknowledged that having a good wife was an important qualification for the itinerancy. At all events, of late years there have been but few unmarried traveling preachers. Along in these years appeared in the "Christian Advocate" frequent and numerous notices of a hymeneal character, in proof that the prejudice referred to was departing. One fact, having of course an important bearing in such matters, was, that the preachers came to be better supported, and this enabled them more comfortably to provide for their families.

Two excellent members of our Church were suddenly taken away by death this year. A brother Henry Strait, of Riga, Monroe County, and Joel Dorman, Esq., of Jerusalem, Yates County. The former, of whom an account was published by Rev. O. F. Comfort, came to his death by the accidental discharge of a gun which he was cleaning, the ball entering his left nostril and lodging just under the skin near the crown, so that there was no external wound. The latter, whose obituary was published by Rev. Abner Chase, died almost instantly in his door yard, probably in an apoplectic fit. The former modestly professed to have obtained "the witness that his heart was purified by faith," and the latter was represented as being a "particular friend to the poor," by whom "especially his memory was embalmed."

The aggregate of the labor and results of the conference year, could the same be adequately footed up, would present a showing worthy of the noble men engaged. And certainly the great general fact was, that there was a great amount of work and travel performed from the constant promptings of the spirit of self-sacrifice for the good of souls, with a pecun-

itary support barely sufficing to keep the poor itinerants in the field, without the prospect of their ever being able to lay up any thing in preparation for superannuation, and the feebleness and decline of old age. It is admitted there were exceptions, but such was the rule.

Look we forward now to another gathering and roll-call of the royal "Genesee Guards"—the Conference session of 1836.

Section VIII. 1836-37.

Bishop Beverly Waugh occupied the chair during this session. He had several times visited and addressed the Conference as General Book Agent, but had been made bishop at the preceding General Conference, Thomas A. Morris being consecrated to the same office at the same time.

The old secretary, Jonathan Huestis, was again called to serve in that capacity, Conference commencing Thursday morning, October 13, 1836, at Canandaigua.

The usual items of business were attended to after the usual forms. It would seem that the business of the examination of character consumed more than the ordinary amount of time, complaints being presented against quite a number of the maladministration of discipline; but it is safe to infer that no very grievous wrongs had been committed, and that by conference action nobody was badly hurt. Cases of maladministration generally involve only a difference of judgment as to what the discipline requires, though there have been instances of willful disregard of disciplinary regulations and requisitions scarcely less than criminal, and deserving of the severest censure.

Edmund O'Flyng was expelled for "immorality." Thus, to the grief and pain of all, a minister of a high order of talent fell. During the investigation of the complaints, and more serious charges, the session was with closed doors.

Conference reached final adjournment Friday night, October 21st, at half-past ten o'clock, after having disposed of unnumbered, not to say innumerable, items of business, among the last of which was the formal recognition and indorsement of the "Western Banner," published at Auburn, under the competent editorship of Rev. Zachariah Paddock, as entitled

to the patronage of the Conferences as far as might be without interference with the circulation of the "Christian Advocate" and "Journal."

A goodly class of twenty-one, some of them very especially promising, were admitted to probation in the traveling connection at this session, namely: H. M. Booth, Schuyler Seager, Darius Williams, Jun., Friend Draper, J. E. Wager, Alpha Wright, Nelson Hoag, Elbridge G. Townsend, Hugh Ely, Albert G. Terry, Silas Bolles, Robert T. Hancock, Daniel M. Murphy, Reuben C. Foot, Daniel P. Kidder, Chancellor L. Shepard, Thomas Castleton, Samuel Pitt, Richard Garlock, Carlos Gould, and Osee M. Goodale.

Sixteen of the seventeen received at the preceding session were continued on trial this year. The exception was John T. Keith, who was discontinued for want of health.

Of the class eligible to admission into full connection, S. P. Keyes, David Fellows, Jun., J. T. Arnold, Eventus Doud, John E. Cole, H. N. Seaver, and Octavus Mason, were received, and the same were elected and ordained deacons, with the exception of J. E. Cole and O. Mason, who, with W. P. Davis, J. Chapman, J. W. Vaughan, and S. Salisbury, were ordained elders.

Thomas J. Ruger, having had an appointment as an educator outside of the Conference, was not present, and was discontinued at his own request, the secretary being ordered to inform him of his being so discontinued with the "unabated confidence and affection of his brethren."

Claudius Brainard, Joseph Atwood, Joseph M'Creery, Andrew B. Pickard, Benjamin Sabin, Josiah Brakeman, and Orrin Abbott, located. Claudius Brainard was a good man, and remained in the ranks of the local ministry of our Church for a long time, residing on his farm in Chili. The excellent Josiah Brakeman became a prominent member of the Michigan Conference. Orrin Abbott became a Spiritualist, and died in 1849.

Ira Fairbanks, Cyrus Story, Loring Grant, and Samuel Salisbury were added to the number of the superannuated.

Benjamin F. Sheldon, Robert Grisewood, Darius Williams, Thomas Castleton, Jehiel H. Hard, John Downing, Simmons

C. Hover, and Noah Niles, local preachers, were ordained deacons, and William Danforth, local deacon, was duly promoted to the elder's dignity.

The report of numbers for the session of 1836 shows a still further decrease of thirteen hundred and thirty-one. But the Genessee Conference was not alone in suffering a decrease. While a very few Conferences had a small increase, in quite a number, and some of them the largest, the reduction in numbers was large, so that from a "careful inspection of the date," as shown in the "Life and Times of Bishop Hedding," it appears there was a total decrease in the connection of four thousand one hundred and fifty. The author of the work referred to, the late Bishop Clark, remarks on the subject of this decrease as follows: "This result, so unusual in the history of Methodism, was sought to be accounted for on various hypotheses. A survey of the results in the several Conferences would indicate that, whatever the cause might be, it was general rather than local. A careful analysis of the returns for the few years immediately preceding brings to light the fact that those Conferences now presenting the most alarming diminution of numbers had within those few years reported at different times an extraordinary increase. In those times of religious excitement multitudes undoubtedly had been gathered into the Church who were but poorly instructed in the doctrines and duties of religion, and but poorly prepared to stand the trial of faith and of patience to which they would inevitably be subjected in their religious experience. Accordingly, in 'time of temptation they fell away;' or in the time of 'sifting' they were blown away like chaff from the Church. It may be seriously doubted whether the Church was not in a more healthful condition, and one equally compatible with sound and permanent prosperity, than when she was numbering her converts by tens of thousands." Though other causes were assigned by others, and in the journals of the day, such, in the judgment of the distinguished author and divine named, was the "true cause of this decline in numbers."

This year the Conference field was divided into eight districts, with an average of about eleven charges to a district. Ontario District, R. Burch, presiding elder; Rochester, M. Tooker; Genessee, M. Seager; Buffalo, G. Fillmore; Cattaraugus,

A. Abell; Dansville, J. Hemingway; Crooked Lake, A. Chase; Seneca Lake, B. Shipman.

There was a slight change made in the Conference boundary by the General Conference of 1836. The Pittsburgh Conference was divided, and the portion lying next to the Genesee received the name of Erie, and the line was so run as to leave Smethport Circuit in the Genesee Conference. The circuit then embraced the Sinnemahoning, the "Canoe Place," since called Port Alleghany, Millgrove, Tunungwant, Lafayette, "Bunker Hill," and many other intermediate points. The writer is not certain whether Coudersport was then included.

This year Augustine Anderson and William Hosmer were sent to the Smethport Circuit. The latter was in a supernumerary relation. Riding on horseback, climbing the mountains, and fording the numerous and rapid streams, and preaching from fifteen to thirty times a month, might, perhaps, be regarded as favorable to fitting a supernumerary for effective labor. However, he was expected to perform only so much work as he would find himself able to endure.

John Wiley, sup., Agent of the Genesee Wesleyan Seminary; Schuyler Seager, Professor of Moral Science, and Assistant Professor of Languages in the Genesee Wesleyan Seminary. S. Luckey, as we have seen, transferred to the New York Conference; Israel Chamberlayne, transferred to the Oneida Conference, "and appointed to the charge of Auburn;" L. B. Castle without an appointment; James H. Whallon, "supposed to have been transferred to the Erie Conference." So say the Minutes. The supposition respecting the last named minister was well founded. He was transferred to the Erie Conference, but during his first two years there sustained a superannuated relation. Dr. Whallon, as we have been accustomed to call him, has occasionally visited his old Conference Alma Mater, and his presence has given us pleasure. In social intercourse, genial and agreeable; in preaching, warm-hearted and earnest; he has sustained himself with ability and efficiency in prominent positions in his Conference.

This year W. Fowler and G. Benedict were stationed on the Batavia and Alexander Circuit. The latter states that at Ba-

tavia the old stone Church, standing three quarters of a mile out of the village, had been sold, and the Society, very much reduced, had no place of worship except an old academy building. At Alexander there was a good church, jointly owned by the Presbyterians and Methodists. The circuit felt too poor to allow the two preachers together more than five hundred dollars, Brother Benedict's share of that allowance being only one hundred and fifty dollars, he living in his own house in Pavilion.

A. Hayward and Albert G. Terry were appointed to the Franklinville Circuit, Cattaraugus District. The latter was not naturally an easy speaker, but at times, when enjoying unusual liberty, would preach with power. It was a matter of doubt in the minds of some whether he would ever succeed as an itinerant preacher, but he felt that he was truly called to the work, and firmly determined, by much prayer, frequent fasting, and laborious study, in connection with constant practice in preaching and exhortation, and visiting from house to house, to demonstrate the genuineness of his call, to improve his gifts, and command the confidence of the Conference and of the truly spiritual members of the Church in him as a true minister of the cross. He loved "knee work," and was profoundly conscientious in every thing. He was perfectly cleanly in his personal habits—of course the use of tobacco was as remote from him as the poles from each other—and he was scrupulously plain in the style of his apparel. He was of excellent Methodist parentage, one of the Terry family, formerly of Middleport, later of Wyoming.

Respecting the territory of the Franklinville Circuit, the country round about, and the work, the preacher in charge says :—

"This section of the work is indeed missionary ground, and is actually sustained as such by the Presbyterian denomination. Country new, religion low, societies small, and people poor. We have difficulties to encounter on every hand, 'fightings without, and fears within.' . . . But with all of the above difficulties in the way we shrink not from the task. We have a race of hardy young men on the district, whose hearts are pained within them till they shall see the travail of the Saviour's soul coming home to God. . . . We are resolved not to

give up the ground, but to push on the victories of the cross even to the gate of the enemy."

J. Pearsall and H. Wisner, capital evangelical workers, had a glorious year on the Jersey Circuit, Crooked Lake District. C. S. Coates had a good work at Waterloo. N. T. was reclaimed from Universalism to orthodoxy and spiritual religion with many tears. A very interesting case. On the Elba Circuit, D. Anderson and E. J. Selleck, preachers; in the Hornellsville Circuit, J. Shaw in charge; at Elmira, the pastorate of E. Latimer; and at Rushville, Gideon Laning and J. Easter, clerical laborers, there were gracious revivals this year.

Alpha Wright had charge of the Angelica Circuit, Alleghany County. He was small of stature, but a loud and rapid speaker. Words played upon his tongue and rolled from his small mouth "like every thing!" He was a stirring, "efficient little fellow," and his pathetic preaching melted many a heart. If his hearers did not cry under his preaching he thought he was accomplishing but little. He enjoyed social intercourse exceedingly. His parents felt a deep solicitude for his success in the ministry, and he often with strong emotions expressed his sense of indebtedness to the faith of his "praying mother." Success crowned his efforts in the somewhat extensive charge above named, as represented by him in the "Advocate and Journal." In White's Settlement, well remembered by many of the preachers, and at Angelica, there was a good work. Mr. Wright made honorable mention of Brother Benjamin Luckey, a local deacon, who regularly officiated on the Sabbath as a circuit preacher. Benjamin Luckey was a brother of Dr. Samuel Luckey, and was connected with the Episcopal Methodist Society on "Short Tract," in Granger, N. Y., for many years. Toward the close of his life he joined the "Wesleyans," and became a traveling preacher among them.

Sardinia and Java, D. Williams, Jun., Thomas Castleton. The latter was requested by a reclaimed man to go into his neighborhood and form a little class, preaching to the people. The request was complied with, a two days' meeting was held, and the glorious result was "about eighty souls professed to find peace with God, among whom were some who promised

fair for usefulness." Rev. Mr. Castleton expressed himself in lively style:—

"This ground, which last year was called Java Mission, has been visited in other places this year with a few drops; we hail them as the harbingers of a plenteous shower. . . . Already does the word run and is glorified, and our neighbors catch the spreading glory. Ichabod is not written upon our temples yet, though our enemies try to make us fear that it shall be so. . . . They say, 'the glory is departed from Israel.' They ought to know, for they speak from their own experience, so that

"What they have felt and seen, with confidence they tell;
And publish to the sons of men what they have known so well."

Of the Warsaw and Wyoming Circuit R. Wright and E. O. Hill were the preachers. In Warsaw the Presbyterians and Methodists changed works, as it might be said. The Presbyterians first held a protracted meeting, inviting all Christians to unite with them, one hundred and twenty obtaining pardon. Then the Methodists commenced one, and reciprocated the kindness; and the Presbyterians accepted the invitation, about fifty being the immediate fruits of the meeting, the power of awakening and saving grace continuing thereafter in the congregations. The religious condition of the denominations was greatly improved.

George Wilkinson realized very encouraging success in the Liberty and Naples charge, principally in the town of Cohocton.

Benjamin Shipman, presiding elder of the Seneca Lake Districts, wrote cheeringly of the state of the work in the field of his official supervision. He mentioned the "most glorious revival" at Elmira, before alluded to, and also represented the Catharine, Catlin, and Painted Post Circuits, as sharing the blessed influences of the revival spirit. On the three circuits last named moved forward with strength and grace D. Fellows, W. H. Goodwin, J. W. Vaughan, Noble Palmetter, and Ira Brownson; genuine ministers of the Lord Jesus, variously endowed for their glorious calling.

On the fine old Sodus Circuit, bounded on the north by Lake Ontario, and on the east by the Black River Conference,

was enjoyed a gracious outpouring of the Holy Spirit ; seventy or eighty saved, of which Joseph Chapman, the minister in charge, gave an account. Sias Bolles was his colleague. Philo E. Brown was in his element this year in the Canandaigua station, "about eighty hopefully converted, sixty-four of whom" had united with the Church at the date of his writing.

Springville, J. T. Arnold. Sublimely he describes the work of God in his charge: "The Lord has revived his work gloriously on this station. At a meeting of twelve days a hundred and thirty or forty, it is supposed, have been converted. The names of all could not be taken, nor the number precisely ascertained. The fire that was kindled blazed afar, and many from abroad came to see, and return feeling its influence. Despisers looked on with wonder, and infidels and Universalists felt the sword of the Spirit. We feel greatly indebted to our beloved brother, T. Castleton, by whose unyielding faith and untiring zeal difficulties were firmly encountered and triumphantly overcome. To God be all the glory!"

A note of triumph came from Buffalo, over the signature of J. E. Cole, June 7, 1837: "Buffalo literally groans under the severe pressure in the money market. The whole city not only trembles in the breeze, but actually quails before the gathering storm ; and unless some permanent relief can speedily be realized, a widespread ruin will come upon this proud Nineveh of the west, like the tread of a tremendous earthquake. But though the earth be removed, we shall still pray for the peace of Jerusalem. We have had about seventy souls converted the past winter, we still have peace in all our borders, and 'the best of all is, God is with us.'"

Aaron Palmer gives us, under date of May, 1837, in a communication from Akron, N. Y., a little touch of Genesee Conference history in connection with a revival notice: "The Lord has visited us with a gracious revival on Pembroke Circuit. This ranks among the oldest circuits in the Genesee Conference. Here the pioneers of the Gospel early planted the standard of the cross, and it has waved in triumph amid the conflicts of contending foes. Here are the ruins of the old log-house in which the first Society west of the Genesee River was formed. Here, once a quarter, officiates as presiding elder the first man"—Glezen Fillmore—"west of Genesee

River who received license to preach. Many a faithful minister has here gone forth bearing precious seed, who will doubtless return bringing his sheaves with him ; he has here sown in tears, but will reap in joy. Many of the early members have finished their course and gone to their final reward. But their ranks are filling up with valiant soldiers, who are resolved on death or victory. Between sixty and seventy have recently deserted the enemy, fifty of whom have enlisted in our regiment. We are not yet disposed to quit the field, but will push the battle to the gate, and never rest until a rebellious world bows to the scepter of the conquering Son of God."

The old log-house referred to by Mr. Palmer stood about four miles east from Clarence Hollow, and that "first society west of the Genesee River" was formed in that house by Rev. Peter Vannest, of the Philadelphia Conference, in the year 1807. This was in the Holland Purchase mission, P. Vannest, A. Jenks, preachers, missionaries rather, and which mission formed a part of the Genesee District of the Philadelphia Conference, Joseph Jewell, presiding elder. A little patch of a district that! embracing Westmoreland, Otsego, Chenango, Pompey, Scipio, Cayuga, Seneca, Lyons, and Ontario Circuits, and the Holland Purchase. Only about twenty thousand square miles! That first Society consisted of twelve persons, namely: Charles Knight, Lydia Knight, Lemuel Osborn, Lydia Osborn, David Hamlin, Sen., Rebecca Hamlin, David Hamlin, Jun., Anna Hamlin, Rebecca Hamlin, 2d, Jediah Felton, Persis Fulton, and Persis Haines. Lydia Osborn is still living, (1873,) "and is the oldest resident member of the Methodist Episcopal Church within the bounds of Genesee Conference. All the others died in the faith, and now belong to the glorious company of heaven. Charles Knight was the first leader. David Hamlin's house was one of the best homes for the preachers in the Holland Purchase. He sometimes met more than one eighth of the claim on the whole circuit. He died at an advanced age. When near his end Dr. Smith, who attended him, said to him: 'We have long seen how you have lived, now we wish to see how you will die. How do you feel now? What are your prospects?' The dying saint lifted his eyes toward heaven and exclaimed, 'Oceans of glory!' and breathed his last."

The most of the facts just stated, found in "Early Methodism," were recently given by Dr. Glezen Fillmore in the hearing of the writer on the occasion of the laying of the cornerstone of the new Methodist Episcopal Church in Clarence.

E. C. Sanborn, stationed on the old Niagara Circuit, was prospered in his work. He loved to preach, and his preaching was of a style and spirit to soften the hearts of his hearers and prompt them to seek mercy in Jesus. "Something like one hundred" were converted, and "good times" continued.

A. N. Fillmore, familiarly called Norton Fillmore, had a plenty of work to do on the Medina Charge, and succeeded admirably. He found Medina containing five commodious churches, all finished but our own. He says: "In ours the people worshiped in the basement, while the residue of the building was going to decay, and had been for several years, for want of completion. There was also a debt of a thousand dollars already accrued upon it which should be paid immediately, and the people were unwilling to liquidate it while the chapel remained in its dilapidated state. We resolved on the bold experiment of finishing the house and paying the debt at once notwithstanding the money pressure." With the incessant labors of several months the determined man raised about twenty-three hundred dollars, which it was thought would accomplish both objects. The brethren came up to the work nobly, the mechanics were set to work on the building, the ark of God moved forward, and the final triumph, with a shout, was anticipated.

From Pike, N. Y., comes a jubilant note, short and sweet, from Philo Woodworth: "God has graciously revived his work on this station. A number of souls have been converted, and thirty have united with us on trial. 'Let the inhabitants of the rock sing; let them shout from the tops of the mountains.'"

July 22, 1837, Rev. Thomas Carlton was bereaved of his loving and faithful companion at Seneca Falls. But she was "prepared to go," and in raptures departed.

In January, 1837, the publication of the "Auburn Banner" was commenced.

Respecting the history of our "weekly periodical at Auburn," Rev. M. Tooker gives us the following in his "Jot-

tings," written, it should be remembered, before or about the year 1860: "The 'Western Banner' was commenced by Mr. B. Badger, who had been the pioneer editor of 'Zion's Herald,' N. E., and the first editor of the 'Christian Advocate' at New York, in 1826. Owing to the failure of his health, the paper at Auburn was likely to be discontinued, when three brethren in that place purchased the press and fixtures, and Rev. Z. Paddock, the pastor of the Methodist Episcopal Church, was prevailed with to serve as editor for eight or ten months, which office he fulfilled, in connection with his pastoral duties, with great acceptance. At the next session of the Black River Conference the proposition to purchase the concern was submitted to the Oneida and Genesee, and by their concurrence it became the joint property of these three patronizing Conferences. It was placed under the supervision of a publishing committee of nine members, three from each Conference, to be chosen annually: Rev. L. Grant, J. Huestis, I. Chamberlayne, G. Peck, Z. Paddock, J. Richardson, C. Giles, L. Lee, and A. Peck. . . . Rev. I. Chamberlayne was appointed editor, and Rev. L. Grant general agent. The 'Banner' was thus set up 'in the name of the Crucified' by the confluent action of pastors and teachers, who were desirous of adding to the efficiency of their pulpit ministrations the powerful auxiliary of the press in 'spreading scriptural holiness over the land.' . . . The editors *pro tem.* and official have been Rev. Messrs. Paddock, Robie, Chamberlayne, Rounds, Hosmer, Hibbard, and Bingham. Before the time of adopting the 'Banner' into the family of 'Advocates,' the question of founding a college at Auburn was widely talked of, and, in view of carrying the noble design into effect, a provisional charter was obtained, which, however, was soon after changed, and the college established at Lima. The paper has encountered insuperable difficulties, and, having undergone the blighting effects of bankruptcy, still lives, under the title of 'Northern Christian Advocate,' in its native city. As a member of the publishing committee while on the Rochester District, I was obliged to make frequent journeys to Auburn, which, together with extra meetings of the board of the seminary at Lima, aside from the ordinary cares of the district, scarcely allowed me time to visit my family at Pittsford for weeks together. The causes lead-

ing to the suspension and insolvency of the 'Auburn Banner' were, doubtless, threefold, the most fatal of which was the 'vexed question' of slavery. . . .

"The controversy relating to a matter of policy rather than of principle assumed irrelevant issues, and became an element of uncharitable dissension, and the 'one idea' seemed to shut out from some minds every other object from the horizon of vision. The paper, reflecting as it did the image of those who made it, was in the eyes of some wanting in orthodoxy. Others, viewing it from the same stand-point, whispered 'heresy.' And one agent after another declined to act for it, till it was likely to die for want of support. 'A house divided against itself cometh to desolation.' In hope, believing against hope, the friends of the paper struggled for a time to stem the tide of pecuniary embarrassment that was setting in upon them. Remonstrances were of little avail to turn the current of contumely, or abate an intolerant spirit which partakes of the 'great evil' complained of, as though all who differ from us had 'no rights which a white man is bound to respect.' We had here a domestic institution, (the bondage of debt,) and justice demanded that we should set free them that were bound in our midst. The committee exhorted and entreated in their quarterly reports, and sounded the cry of 'Breakers on a lee shore!' Bishop Hedding, apprised of our state, was in sympathy with the enterprise, and offered to loan us a thousand dollars. To obtain this sum I mortgaged to him my homestead at Pittsford. Rev. Jonas Dodge was deputed by the committee to negotiate another loan of the Book Agents at New York, from a fund which we had all contributed to make. The money was obtained, but the terms were deemed unsatisfactory, not on account of any exaction of usury, but because the Agents of the Book Concern required that these patronizing Conferences 'should not give their official sanction to the publication, or encourage the circulation, by the agency of the members of said Conferences, of any other paper besides the "Christian Advocate,"' etc., our subscription list having been given in part payment for the money loaned.

"It will be remembered that under this embargo the doctrine of literary monopoly was discussed with Dr. Bond in the columns of the paper at New York, we having no longer a

tongue of our own at Auburn, until Rev. J. E. Robie set up a paper on his own responsibility, in the columns of which there was freedom of speech. No one was disposed to repudiate the obligation which our agent had entered into, but it was a question involving a great moral principle. Although the Conferences might not encourage or patronize other papers in their official capacity, it was held that the rights of private individuals could not be bartered away by any commissioner or corporate body without the consent of the individuals concerned, separately considered. The commissioner, it was urged, could not consistently sell the 'birthright' of his brethren, whatever he might do with his own; yet even that should not be extorted for a 'mess of pottage,' a pittance which could well be spared from the general fund of the home treasury in such an extremity, especially when it was clear that these Conferences had been among the most profitable agencies in making that fund what it was; and the 'joint heirs' of a patrimony ought not, it was urged, to be compelled to take the attitude of paupers, and at the same time to give sanction to a monopoly in literature, every way subversive of civil and religious freedom.

"The impending crisis came in 1840, and the sum of our liabilities amounted to \$5,119 79. After our assets were duly credited and the concern was to be closed up, the *pro rata* dividend for each preacher to pay was \$17 50. It is due to all concerned to say that this sum was paid, even by the poorest, with promptness; though some, who never believed that all things were "foreordained, felt that they were paying a debt which a misguided zeal had needlessly entailed upon them. In 1837 the question had been presented to the Conferences by the committee, whether we should wind up the concern in disgrace, or put forth a new and increased effort to sustain it. When the question came before us at the Conference held in Perry I felt called upon to speak of our joint interest in the light of safety, justice, and mercy, of honor, and a common brotherhood. A brief sketch of my remarks has been preserved."—" *Fottings*," etc.

Had Rev. M. Tooker written a decade later, he might have added to the above a much more favorable account of our "weekly periodical," and, still later, he could have recorded the event of the removal of the "Northern Christian Advocate"

to Syracuse. Under the management of Rev. D. D. Lore, D.D., the paper has greatly improved and greatly prospered. The "vexed question" of slavery having been providentially settled both for the nation and the Church—that foul stain on the politics of man, the system of slavery itself, having been washed out with the baptism of blood—the paper has been freed from painful controversy, and lives, and is likely to live, a daughter of beauty and strength in the family of Advocates.

The first number of the "Auburn Banner" contained an "affectionate" valedictory of the editor of the "Western Banner," and, immediately following, what might be styled the salutatory of the new editor, Dr. Chamberlayne. The latter, as was expected, gave an exposition of the course he felt it his duty to pursue in the conduct of the paper in a style and spirit worthy of his position and of his high order of talent.

"Of controversy," he remarked, "we hope there will be none, except on questions vital to our common Christianity. Though a Methodist, and, as such, rather high-church than otherwise, we must be pardoned for believing that the true interests of our communion are not best promoted by a tilt, like his of La Mancha, at every thing that offers in the shape of opposition. It is late enough in time for the understanding to have become universal, in the Church at least, that Christianity does not consist in forms and dogmas, but in that spirit which actuated its divine Founder; and that he who will not take knowledge of that spirit, wherever it manifests itself, shows with a fearful clearness that himself is destitute of it. While, therefore, we shall be ready to drive away all those erroneous and strange doctrines which interfere with the fundamental intentions of the Bible, we shall strive, as much as lieth in us, to set forward quietness and peace among all Christian people. Pledges to this effect, we are aware, are not uncommon from those under our circumstances, and we regret that their violation is scarcely less so. With the exception of a few belligerent spirits, the public realize but little interest and still less edification, in the newspaper controversies of the day on the subject of religion. We hope to provoke none. In case of its occurrence, we shall repel aggression only when satisfied that the vital interests of religion would be periled by our passivity. Nothing is more natural than for the controvertist,

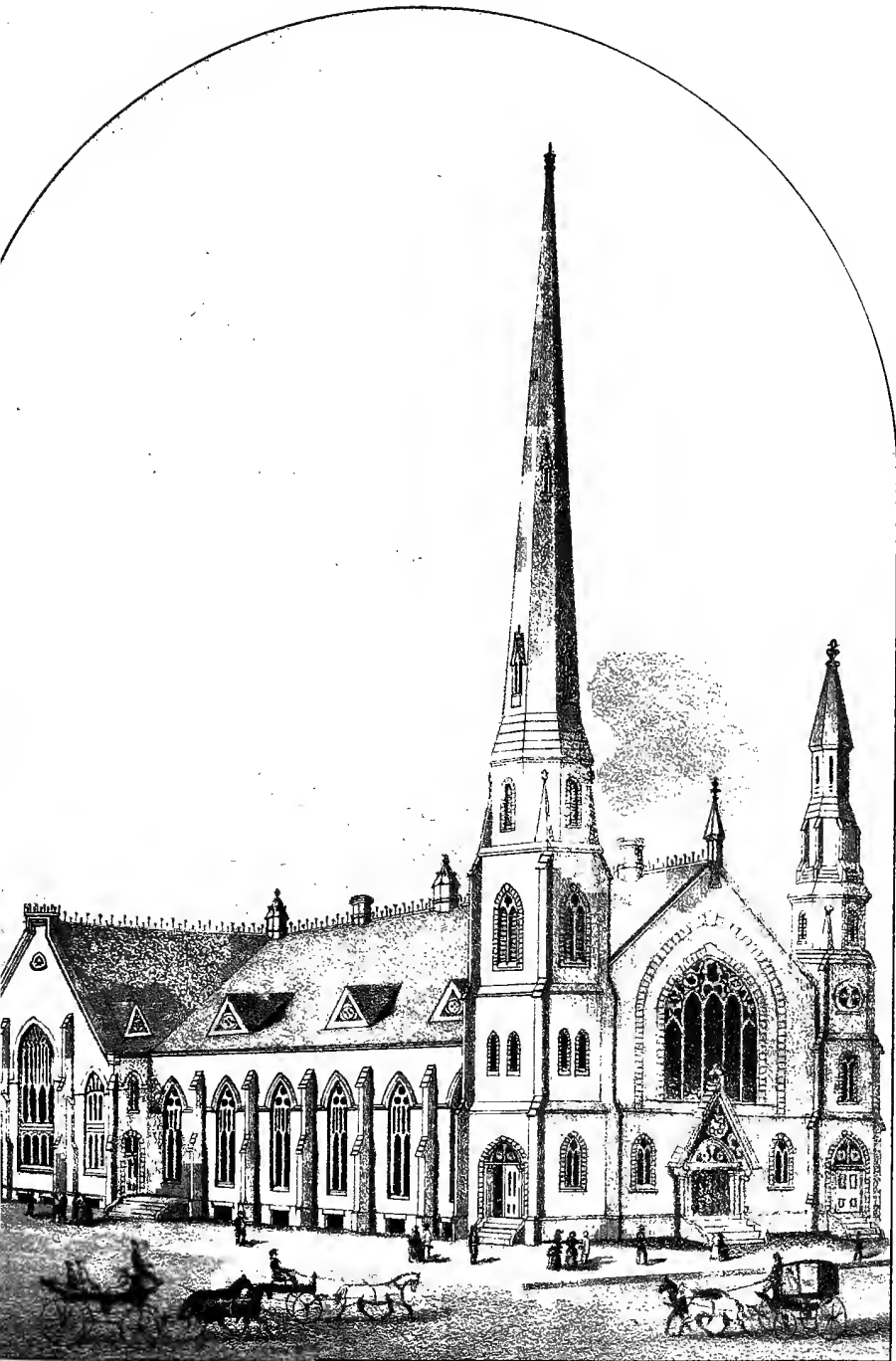
who is always blood-warm, if not in warm blood, to suppose that the occasion which moves him must agitate the whole community; whereas the department which that occasion occupies in a newspaper is the one, above all others, that nineteen-twentieths of its readers care just nothing at all about, only as its usurps the place of more interesting and useful matter. This is more likely to be the case, if, instead of promising a speedy issue, it purport to be the mere settlement of preliminaries to a long-drawn war."

The preachers planned for themselves much work for the summer months of 1837. District Sunday-school conventions, district preachers' associations, and camp-meetings at several points, were on the programme, in addition to the regular evangelical labors and official duties, and the time glided by well occupied, and the results of the liberal outlay of toil were of a happy, appreciable character. The tide of religious interest and revival spirituality had taken a favorable turn, and there was reported at the next session a net increase in the membership of three hundred and forty-one.

Since the above was written, Aaron Palmer, who was in charge of Pembroke Circuit in 1836-37, has furnished the following respecting a church enterprise in Akron, the same being a copy of a paper placed in the corner-stone of the church referred to:—

"This house was begun 1837. Built by and for the Methodist Episcopal Church. *Presiding Elder*.—Glezen Fillmore. *Pembroke Circuit*.—Aaron Palmer, preacher in charge; Asa Warren, assistant preacher, employed. *Trustees*.—Jonathan Russell, Daniel Russell, James Montgomery. *Stewards*.—Milo Tuttle, Ira Lyon, Isaac Barden, James Montgomery, James Bailey, Daniel Russell, Marcus M'Neal. *Local Preachers*.—Orrin Abbott, Sherman Sterling. *Exhorter*.—James Bailey. *Class Leaders*.—At Akron, Daniel Trowbridge, B. F. Coleman, Henry Montgomery. At Pembroke, Ira Lyon, George Lyon. Richville, Orville Goss; Newstead, John T. Sandborn, Ahas E. Draper, Marcus M'Neal."

A few particulars are omitted. A prayer for the prosperity of this Church was written on the same paper, signed by fifty-three persons; the first name Aaron Palmer, the last Amos Hard.



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BUFFALO, N. Y. 1876.

Section IX. 1837-38.

Agreeably to adjournment, the preachers assembled and answered to their names for their twenty-eighth annual session, at Perry, N. Y., September 20, 1837. The fatherly Bishop Hedding, for the eighth time, was the president of the Conference. J. Huestis and W. Hoag were appointed secretaries, the latter recording the proceedings, assisted by Jas. Durham.

The writer was present more or less at this session of the Conference, esteeming it one of the greatest privileges of his life, unknown and unobserved, to look down from the gallery of the church upon the august body and witness its proceedings, and especially to see the bishop. This was the first instance of his attending at an Annual Conference, and his first opportunity to behold a bishop, and, with respect to Bishop Hedding, he was not disappointed. He filled his idea of what a Methodist bishop might be to admiration.

Dr. Nathan Bangs attended this session as Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church; and, to promote the antislavery agitation, and set the Conference right on the subject, Rev. Orange Scott, of the New England Conference, and George Storrs, were in town, and, outside of conference hours and of the conference room, addressed large assemblies of preachers and people. O. Scott gave the "Bible argument" on slavery, and himself and Storrs variously otherwise held forth, with their characteristic ability and power.

In Conference the subject of the prevailing agitation unavoidably and appropriately came up, and the following action was had:—

Whereas, Great excitement prevails in this Conference, both among the preachers and people, on the much-agitated subject of American slavery; and,

Whereas, It is ascertained that petitions and memorials on that subject will be presented to the Conference; therefore,

Resolved, That a committee of five be appointed, to whom all petitions and memorials on that subject shall be referred, and that said committee be instructed to report a proper course to be pursued in the premises at as early a period of the Conference as possible."

The Journal states that "Before the above resolution was passed Bishop Hedding addressed the Conference at some length on the subject, and consented to put the motion as a matter of courtesy, with the understanding that he would not consider himself under obligation, nor even at liberty, to put the motion for adopting the report of such committee if it should contain any thing contrary to the Discipline or the advice of the General Conference on this subject."

This address of the bishop was the same as that delivered by him first before the New Hampshire Conference, and afterward repeated, as occasion called for it, before several other Conferences, and was finally published at the request of both the Oneida and Genessee Conferences, the latter at this session, by an almost unanimous rising vote, uniting with the former in the respectful request, and appointing Revs. L. Grant, I. Chamberlayne, and J. Huestis, a committee to unite with a committee of the Oneida Conference in publishing said address. It was understood, particularly, "that Bishop Hedding, in consenting to give a copy of his address to the Conference for publication, reserved to himself the privilege of altering phrases and modifying sentences."

It was voted that when the address should be published a copy should be sent to each Conference in the Union.

This able address of Bishop Hedding contained his "celebrated Golden-Rule argument," upon which a sad and unreasonable construction was put by some radical antislavery brethren, as if the bishop had said in absolute terms that the system of slavery itself was founded upon the rule, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." And "so industriously was the libel circulated, and so boldly was it emblazoned before the world, that multitudes, even of our own members and ministers, were deluded into the belief that Bishop Hedding had actually attempted to justify the system of slavery upon this ground. In fact, it was some years before the public mind was disabused upon the subject," and made to understand that the argument referred to was designed rather as a defense of the really antislavery administration of the Church. (See the whole matter set in a clear light in the "Life and Times of Hedding," chap. xvi.)

The committee required by the resolution the offering of which was the occasion of the bishop's speech, was appointed on nomination, and consisted of the very competent members, L. Grant, G. Fillmore, J. Huestis, A. Abell, and I. Chamberlayne, who, in due time, prepared and presented their report. The bishop saw his way clear to put the same to vote, and it was adopted almost unanimously, and ordered published in the "Auburn Banner," and in pamphlet form, in connection with the bishop's address, in those copies designed for the use of the Genesee Conference. It is proper here to state, that at a convenient time in the Conference session the bishop had taken occasion to address the brethren in some instructive and impressive "thoughts on evil speaking," and a copy of this address also was requested for publication in pamphlet form, to be stitched with the bishop's address on slavery.

The report of the Committee on Slavery was published, and was in the language following:—

"REPORT ON SLAVERY.

"The committee to whom were referred petitions and memorials on the subject of slavery ask permission to offer the following report:—

"The memorialists, seven hundred and fifteen in number, are many of them well known to your committee as worthy members of our Church. For various reasons, stated by themselves, a few of which your committee think to be erroneous, they ask this Conference to do two things, namely: first, to furnish to the Church and to the world an official expression of their sentiments on the subject of slavery; and, secondly, to memorialize the General Conference on that subject with a view to procure such a revision of our ecclesiastical code as will relieve the Church of what she already acknowledges as a great evil.

"As regards this latter object, without pledging ourselves or the Conference as to the course which will be taken when the proper time shall come, it is sufficient to say, that in the judgment of your committee that time has not yet arrived, as, previous to the ensuing General Conference, this body will hold two several yearly sessions. Its present action in the premises, therefore, would be plainly premature. But while

we say this, we can aver with equal safety, that when this matter shall properly come before the Conference they will give it the attention which its importance demands.

“As regards an expression by this Conference of its sentiments on the subject of slavery, your committee are unanimous in saying that, in their opinion, there is no valid reason against it, either in the existing circumstances of the case or in the great principles of Methodist Christianity.

“The following resolutions, therefore, are recommended to the Conference for their adoption:—

“1. That, in the judgment of this Conference, our Discipline, in declaring that slavery is a ‘great evil,’ is to be understood as pronouncing, not upon its civil and political, so much as upon its moral, character.

“2. That ‘the buying and selling of men, women, and children with an intention to enslave them’ are terms that, in their obvious import, relate as well to the internal as to the foreign traffic in human beings, so that the buying and selling of men, women, and children with an intention either to originate or perpetuate their enslavement is a violation of the disciplinary interdict.

“Having now responded to the prayer of the memorialists, it would best become your committee, perhaps, to close their report. In view, however, of all the circumstances of the times, your committee hope for indulgence in the following voluntary presentation:—

“The question of slavery is now agitating this great nation. Its elements are in commotion. The Churches are agitated by it. Our own beloved Zion has entered the fiery ordeal; and though, as finite beings, we cannot tell how she will come out of it, no doubt but, under God, it is very much with ourselves to decide that question. If we rush into it impelled rather by sympathy than guided by reason; if the inexperience of youth rather than the wisdom of age shall preside over the event, we need only consult the past to satisfy ourselves that that event will correspond in its character to the causes which will have produced it.

“Your committee would, therefore, ask the Conference to adopt and record the following articles as so many expressions of their solemn judgment in the premises:—

“1. Although we admit the right to investigate this subject in a temperate manner and on suitable occasions, and though it is possible so to converse on it in private, or discourse on it in public, as to dwell exclusively on its moral bearings, yet, considering its acknowledged connection with the politics of this country and the difficulty of dwelling upon it for any length of time without involving more or less of that connection, as experience and observation demonstrate, we judge that the employment of Sabbath time for that purpose is inadvisable and improper.

“2. Our system of operations, together with the peace and integrity of the Church, forbid us as itinerant Methodist preachers to neglect any part of our regular work for the purpose of calling the public attention to this or any other object which, however important, we must hold as subordinate and not paramount to the high and awful ends of that ministry to which we are voluntarily and solemnly devoted.

“3. While we claim for ourselves and concede to others the right of discussing this subject in a temperate manner and under suitable circumstances, we do think that such discussion of it as is irrespective of private and public character, and labors to turn the popular odium upon our brethren and on those who are over us in the Lord, is a violation of Christian principles and of most injurious tendency. It is the most emphatic and solemn judgment of this Conference that resorting to the press with the names of our brethren, or with well-understood allusions to them without their consent; hazarding statements of what they have said or done in private or in public; retailing matters of a personal character through that medium—matters acquired on doubtful or anonymous authority, and which can only be made use of to gratify the appetite of a groveling malevolence—is a gross breach of ministerial honor, and a total departure from the spirit of Methodism and the New Testament. Such a practice tends, by a necessary consequence, to the destruction of mutual confidence, and virtually says to any and every member of the Church who is under temptation to gratify a private pique against a fellow-member, ‘Go, and do thou likewise.’ Such a practice, and especially among ministers, cannot but open the sluices of such indiscriminate detraction in the Church as will not so certainly purify it from the acknowledged evil of slavery, as it will pro-

voke a holy God to take his Spirit from us and leave us to be the 'hold of every foul spirit, and a cage of every unclean and hateful bird.'

"Respectfully submitted, with the recommendation that, if adopted by the Conference, it be ordered for publication.

"(Signed,) L. GRANT, *Chairman.*

I. CHAMBERLAYNE, *Secretary.*"

During the session at Perry it is presumed, largely through the influence of Messrs. Scott and Storrs, "The Methodist Preachers' Antislavery Society within the bounds of the Genesee Annual Conference" was organized, and the constitution of the said society, which was essentially in harmony with the above report, was subscribed by upward of one hundred of the preachers present. Rev. J. Huestis and Rev. W. Hoag, Conference secretaries, were chosen, the former the president, and the latter the secretary of the society.

It seems that Dr. Chamberlayne had returned from the Oneida to this, his own Conference. In a brief editorial in the "Banner," October 5, 1837, he said:—

"This number, like the preceding, goes to press in the absence of the editor. This article is penned in haste during the last evening of the Conference. It is likely to rise to-morrow, Saturday, about noon, which will be the eleventh day of its session. Its length is unequalled in our history as a Conference. . . . After having passed through a vast accumulation of business, some of which has been unusually trying and difficult, we are on the eve of a very satisfactory adjournment.

"When the editor entered the Genesee Conference, in 1813, it comprised what is now the Oneida and Black River Conferences, together with part of what now constitutes the Canada Conference (in the upper and lower provinces) on the north, Baltimore Conference on the south, and Erie and Michigan on the west. The presumption is, that by the time of another General Conference another subdivision will be found advisable, and that we shall have to look for the Genesee Conference on the west side of the river, and that between that river and the Cayuga Lake we shall hail the Ontario Conference.

"The history of the Genesee Conference involves much of lively interest. We hope some competent hand will undertake

it." Aye! "competent," doctor; this humble writer will think of that.

At this session Rev. D. P. Kidder, since D.D., in anticipation of his mission to Rio de Janeiro, was admitted to both deacons and elders' orders. His ordination as an elder was on the occasion of the anniversary of the Conference Missionary Society, which occasion was one of rare interest. After the solemn ceremony of ordination, Brother Kidder, in a deliberate but earnest and affecting manner, addressed the crowded audience on the subject of his mission, and his views and feelings in relation to his appointment, and the feeling evidently prevailed that he was just the man for a missionary. He was ready, with the noblest Christian bravery, to undertake his coveted mission. Whatever toils or deprivations he might be called to endure, or should he "die by the poniard of a murderer," as he said, he was ready and anxious to go. During his manly address Professor Schuyler Seager, who cherished a high regard for him, and who had been his classmate at the Wesleyan University, was deeply affected, and the whole scene was of a touching and inspiring character.

It may be added that Mr. Kidder sailed from Boston, November 13, for Rio, accompanied by Mrs. Kidder, Miss Russell, a sister of the latter, and Mr. M'Murdy, and just before stepping on board ship he wrote to "Brother Chamberlayne" an interesting letter, which concluded as follows:—

"The barque, Avon, Captain Tinkham, which is destined to be 'our home upon the deep,' sails at ten o'clock this morning. We have a fine breeze, and anticipation lights up every countenance. Our vessel is a snug craft, built for swift sailing, of three hundred tons burden, and having excellent accommodations for a merchantman.

"Eight passengers go out, including the four of our company. One goes for health and pleasure, others go for business. Should we hesitate to go for Christ? No, you answer. No! let a thousand hearts respond. Farewell."

At this Conference P. E. Brown, S. A. Baker, W. H. Goodwin, A. Hard, and Alvan F. Waller, gave their names to be placed upon the list, to be employed as foreign missionaries when wanted.

The amount "necessary" for the superannuated preachers

and other Conference claimants, and to make up deficiencies, was \$8,318 50, but only about fourteen per cent. of the amount was received from all sources for disbursement among the dependent ones.

A Conference Sunday-School Union, auxiliary to the Sunday-School Union of the Methodist Episcopal Church, was formed at this session, a constitution adopted, and an appropriate number of officers and managers appointed.

When the question, "Who are admitted on trial?" came up, inquired first, "Who are re-admitted?" And in answer to this the record is, "Freeborn G. Hibbard, recommended from the Troy quarterly meeting conference for re-admission. He was re-admitted." Evidently Conference received him with great confidence and satisfaction. He was admitted on trial in the New York Conference in 1830, and afterward, the Troy Conference having been formed, he became a member of that body, from which he located in 1836. It has been said that when his presiding elder represented him in the New York Conference for admission, he stated pleasantly in the presence of his father, Rev. Billy Hibbard, that he—Freeborn—"possessed all the excellences, without the eccentricities, of his father." This, certainly, was saying much, the New York Conference doubtless being glad to have among its members at least *one* Billy Hibbard, with all his eccentricities, if not for the sake of them.

During this session the reverend new comer, since worthily honored with the title D. D., was invited to preach, and his sermon was admired for its excellence. The closing sentence is well remembered: "God help us to exercise a consistent confidence in his faithful word!"

Conference also re-admitted Palmer Roberts and Orrin Abbott, the former from the Seneca, and the latter from the Pembroke Circuit.

Seventeen preachers were admitted as probationary recruits to our itinerant company this year, namely:—

Amos Hard, George Taylor, Asa Warren, Josiah F. Mason, David Nutten, Jacob W. Stryker, Philander Powers, Seymour A. Baker, Loren Bennett, John W. Green, Earl B. Fuller, Daniel D. Buck, Amos Worster, Ira Smith, Jun., John M. Bell, Matthew Hanna, and Theodore M'Elheney. Many of

these had previously been employed by presiding elders, and were recommended from charges they had served as practical and tractable itinerants.

Admitted to full membership, A. Abbott, E. O. Hall, E. J. Selleck, D. J. B. Hoyt, H. Sanford, R. Harrington, W. Cochran, C. S. Baker, S. C. Church, C. A. Smith, J. G. Gulick, W. H. Goodwin, J. Dennis, D. Hutchins. These were also promoted to the order of deacons, excepting the last named, who was eligible to elders' orders. J. M. Gorton and J. F. Rose of the second year, and C. Shepard and J. E. Wager of the first year, were discontinued for want of health, at their own request.

A large number of local preachers were elected deacons: Asahel Aldrich and Hermonus Hogoboom of the Sodus Charge; Ruel Taylor, of Newark; William M'Kinstry, of the Franklinville Circuit, an elder brother of Rev. P. M'Kinstry; Justus Rice, tall and stately, of the Smethport Circuit, an elder brother of the noble Luman Rice, of Portville, N. Y.; Hiram Parrish, of Java; Zebulun Hebard, of Rochester; Jacob Scaffer, also of Rochester city; John D. Hossekus, of Elba, excellent son of an old itinerant; David Brock, of Buffalo; Josiah C. Warren, of the Lewiston Circuit; George Ruck, of West Carlton, a fine preacher, cultivated and influential; Smith Ferguson, of Yates, zealous for God and old-fashioned Methodism; Sheldon C. Townsend, of Dickersonville, then in the Lewiston Circuit, an able and admirable preacher, and a man of much more than ordinary intellectual strength, and gravity and weight of character; David Ferris, of Lockport; Jeremy S. Martin, of Amity; Daniel Woods, of Rushford, a large, fine appearing, good man; and Abel R. Palmer, of the Avoca Circuit.

Samuel Grunendike, of the Churchville, and Thomas Peck, of the Liberty and Naples Charge, for four years local deacons, were promoted to the order of elders.

J. T. Arnold, R. L. White, and W. Fowler, located; two were returned supernumerary, and seventeen, a larger number than ever before, superannuated.

Expelled, none. One was discontinued for marrying persons, in two instances, "contrary to the advice of his presiding elder," and contrary to the order of the Methodist Episco-

pal Church. The examination of character was "strictly attended to," much time being consumed in the business on account of a few cases of an embarrassing character.

The number of districts in the Conference this year was reduced by one, the Crooked Lake District being disintegrated, and its component charges divided between the Ontario and Dansville Districts.

Elijah Hebard, having served his pastoral term of two years at Geneva, was appointed presiding elder of the Ontario District in place of Robert Burch, who took a superannuated relation.

James Hemingway, having been four years on the Dansville District, was appointed to the charge of the Cattaraugus; and Asa Abell was removed from the latter district to the former, the two genuine old itinerants thus preceding and succeeding each other.

On the Seneca Lake District Jonas Dodge took the place of B. Shipman, to whom was assigned the charge of Lima Station.

Schuyler Seager was, by request of Conference, appointed "Principal of the Genesee Wesleyan Seminary and Professor of Moral and Mental Science," and Thomas Carlton was again assigned the agency of the institution.

S. P. Keyes was transferred to the Illinois Conference, where, in 1838, he was appointed to the Green Bay Mission.

Eleven places were left "to be supplied," Sinnemahoning being one of them, and Samuel Pitt was the supply for that extensive field. He had been received on trial in the Conference, but was discontinued agreeably to his own wishes, as he did not care to be connected with the Annual Conference to the *regime* of which, with his peculiar cast of mind, he could not conform with any special zest. Nevertheless he was willing to be employed on a circuit for the time being, and desired to do good. He was considered somewhat eccentric. His thoughts flashed and flew like lightning. The Sinnemahoning Mission was, in some respects, suited to the romance of his nature.

At one time as, in a meditative mood, he was riding on horseback down one of the mountain "dug-ways," in his wonted route, he came to a place where a large quantity of earth had

slidden down and filled the path ; and just as his horse was attempting to pass the dangerous point on the brink of the declivity, he made a movement as if he would stumble headlong off the track and down the steep, a distance of many feet. At the instant Mr. Pitt, expecting a fatal fall, dropped the reins, clapped his hands, and shouted, "Halleluia, Charlotte, I shall see you in a minute!" having in mind his deceased child, and thinking of her as being in heaven ; and at the next breath, the horse having, by a powerful struggle, regained the path below the point of danger from the mere force of the quick movement, he plunged at a full gallop down the remaining part of the steep descent, his rider changing the shout of the previous moment for a hearty, explosive ha ! ha ! with the ludicrous exclamation, " Well, this is a real old Put's ride !"

Samuel Pitt possessed a vigorous mind, a lively imagination, and a memory well stored with general information. He was well acquainted with the Bible and English Methodism. In his preaching he was always interesting, his illustrations were apt, and at times in his discourses there were passages of peculiar grandeur and power. On the other hand occasionally his preaching might have been pronounced queer enough. He had a musical voice, and was a charming singer. It is believed he is still a local preacher and living in Michigan.

This year Augustine Anderson was reappointed to the Smethport Circuit, and Josiah F. Mason was his colleague. The latter possessed a good mind, enjoyed a deep religious experience, and was a much better preacher than he gave himself the credit of being. After he had labored very acceptably and usefully for about six months he became discouraged, left the circuit, and went home. In the spring of 1838 F. W. Conable was employed by the presiding elder, Rev. James Hemingway, to fill the place of Brother Mason for the balance of the conference year. The supply during the previous winter had taught the district school at the place since called Rockville, in the town of Belfast, where, under his and others' labors, several of his scholars and other persons residing in the district were converted, and where a class was formed and regular preaching afterward established. Having been somewhat successful in teaching, and especially in his labors as an exhorter, he felt encouraged to look forward, and the brethren taking

knowledge of him, he was duly licensed to preach. At the time his membership was with the society at Friendship village, and in the month of April the preacher in charge, Brother Loomis Benjamin, brought his case before the society, and he was recommended to the third Quarterly Conference of the year for license. The quarterly meeting was held in a barn at lower Bolivar, and the license was dated April 21, 1838. At this same meeting the presiding elder said to him: "Brother C., I want you to go to Smethport. I want to introduce you to the hemlocks of Pennsylvania. You will find an enlightened people, and a very warm-hearted people. Can you get a horse?" C. replied, "I think I can," yet he knew not where nor how. The elder wished him to get ready, and meet him at the residence of Judge Brooks on Olean Creek the third day of May, and accompany him to Smethport the following day. But what should the young man do? With but indifferent health, and other serious embarrassments best known to himself, what should he do? However he strove to make no excuse, and desiring to work for souls should the way open, he resolved to try to obtain a horse, and soon succeeded. On his way home from the quarterly meeting, his father having just removed to Caneadea, he put up for the night at the home of Lyman Tibbets, in the neighborhood where he was converted. He asked Brother Tibbets if he had a horse to sell him. The answer was promptly given, "Yes." In the morning Brother T. pointed out to him an unbroken colt, and the creature was purchased for fifty dollars on a year's credit. Arriving at his father's, he soon began to prepare for his journey. His father supplied him with a saddle and bridle, and on the second day of May he mailed on his things, and bade his father and mother, and brothers and sisters, farewell. Peculiar and inexpressible were the thoughts and feelings of those loving and loved ones at his departure on such a journey for such a work. But he was courageous and hopeful. He stayed the first night at his faithful and kind Brother Benjamin's. The next morning, as he mounted his awkward young roadster, Brother B., not exactly fancying the style of his outfit, kindly offered him the use of a pair of portmanteaus, and the offer was thankfully accepted. Thus equipped, more like an itinerant, he resumed his journey in fine spirits, and at evening reached Judge

Brooks's, where he found the presiding elder according to his word.

Next morning (May 4) the elder and the younger started for Smethport, where they arrived at sunset, the younger, at least, wet and cold, for it had rained all day. But preachers having come to town, such was the manner of the place, there must needs be preaching; and, under the circumstances, who should preach but C.? This was his first attempt after receiving license; but, though he trembled from head to foot from fatigue, and notwithstanding the presence of the reverend elders and the strangers of the congregation, he trusted in God and had a good time, taking comfort to himself from the truth of the text, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Corinthians viii, 9.

The young supply was kindly received, and he found the people as the elder had said, enlightened and warm-hearted. The circuit then embraced a large part of M'Kean County, Pa., and extended down the Alleghany River to Portville, in York State. Mud, roots, rocks, floods; long and tedious rides, through next to pathless woods, from one settlement to another; preaching in school-houses and private dwellings, but with the joy-inspiring presence of the Master.

It should be stated that at Smethport the preaching was usually at the court-house on the Sabbath, while the evening and occasional meetings were held in what many a preacher will remember as Richard Chadwick's school-house, in the rear of his dwelling, on the green hill side. Pleasant are the recollections of that place.

RICHARD CHADWICK. Few among the laity of the Methodist Episcopal Church have equaled him. Few in any department of society. For many years he served as prothonotary of the county, and was in no ordinary degree distinguished for systematic fidelity in the performance of his work. In the Church as recording steward, as a leader and Sunday-school superintendent, he was abundantly competent, efficient, and successful. A man of much reading and information, thoroughly acquainted with the doctrines, discipline, and usages of Methodism; an ardent lover of the Church,

and a humble follower of Jesus; he was a pillar in the house of God, a wise and safe counselor, a sort of a lay-bishop in the place of his residence and membership. He was a widower when the writer knew him, but he had a pleasant family, and his house was one of the most agreeable homes for Methodist preachers. Books, papers, writing materials, and all things needful for bodily refreshment and comfort, made the home of "Uncle Richard," as he was familiarly called, a most interesting and inviting place for the Methodist itinerant, to which he was always more than welcome.

Others of the Smethport Circuit of that time are well remembered: Asa Sartwell, Horace King, Harvey Brewer, Milo Scott, afterward a member of Conference, and many more. They were live members, truly devoted to the service of God.

The season passed pleasantly away with the young supply. His health improved; by the good people he was generously clothed and cordially entertained, and he enjoyed seasons of refreshing with the brethren, more or less being converted to God. Toward the close of the conference year a good camp-meeting was held, during which the fourth Quarterly Conference was called, at which C's license to preach was renewed.

JUDGE JAMES BROOKS. This name deserves honorable mention here. One of "Nature's noblemen," he was a prominent member of our Church in the Olean Circuit, and it might be said that he was the common property of the Cattaraugus District. His home was pleasantly located on the eastern bank of the Olean Creek, about three miles above "Olean Point." It was a most convenient halting place for the presiding elder on his quarterly tours, and for the preachers generally. It was one of the most agreeable of Christian homes in itself. Industry, frugality, order, intelligence, worship, secured to the large family all desirable home comforts and attractions. The husband and father, kind, dignified, judicious; the noble Christian wife and mother, a "true woman" in every sense—serene, loving, and faithful. The sons and daughters well brought up; those of them who are living occupy positions of respectability in society, and live to do honor to their fondly remembered parents. The judge was a Meth-

odist of the old conservative class; the antislavery agitation gave him considerable anxiety and displeasure, with other matters; but none, it is presumed, questioned his moral honesty, whatever might be their judgment respecting his prejudices. Both the parents have crossed the flood.

The following, from the renowned official incumbent of the Buffalo District, this year, will be valued for its historic character and bearing:—

“The traveling this season has been unusually bad, which has made the first round of quarterly meetings small as to numbers, but they have been seasons of sweet religious enjoyment, and we have had a number of conversions. I commenced my second round at Buffalo, December 29th. I found the city in a state of excitement, and mustering men under the influence of the report that Grand Island was invaded by hostile Indians from Canada. Our friends came together in the evening and we had a good love-feast. That night the steamboat *Caroline* was taken at Schlosser, and several citizens who lodged on board of her were murdered. I have seen war—seen public excitement on various subjects, but such a state of feeling as was now manifested I never saw before. It was deep—it was universal. Business was suspended. Men appeared rather disposed to hear and consider than to speak. They appeared to look to the proper authorities for orders, and to testify by their conduct that they were ready to do their duty, their whole duty, and that according to law and order. To guard against incendiaries from Canada a strong city guard of respectable citizens was appointed and armed; the fire companies were put in the best order for action, and the militia of the country were called out. The mustering of soldiers continued over the Sabbath, but it was without music; and there appeared to be a marked respect for the moral feelings of the community. The solemnities of public worship were not disturbed. In the midst of these scenes of commotion we had a good quarterly meeting. We closed the old year and commenced the new with a watch-night, in which five were converted, and several others were deeply convicted. I have since heard that the work continues. Notwithstanding all the wars and rumors of wars the Lord is with us, and

we have conversions at most of our quarterly meetings, and on some of the circuits we have extensive reformati^ons. I hope some of the preachers will send you heart-cheering particulars.

“Affectionately yours,

“GLEZEN FILLMORE.”

The work of God moved grandly on, this year, in the Ontario District, as represented by the presiding elder, Rev. E. Hebard, in the “Auburn Banner.” The preachers and people were much united, pressing after higher attainments in religion. The blessed work was marked with very little of what some termed wild-fire; “but holy fire from the sacred altar rolled on with enlightening and purifying influence,” while the blazing truth of God was brought to bear upon the consciences of sinners. The gracious work brought many respectable parents, as well as blooming youths, promising usefulness, into the Church of God. William P. Davis, G. Laning and Z. J. Buck, T. J. Champion, J. Huestis and L. Bennett, E. B. Fuller, S. Mattison, W. Osband and O. F. Comfort, and others, capable and efficient ministers of Jesus, were the favored ones in the general work.

The work of revival became general and powerful in the Buffalo District.

In the Lockport station, John Copeland pastor, there was a most interesting work. The pastor says, under date of March 12, 1838:—

“The great Head of the Church is mercifully visiting this station with his converting and renewing grace. About forty, within a few of the last weeks, have professed to find him ‘gracious and merciful.’ The last evening—it being the Sabbath—was a memorable occasion. More came forward than could well be accommodated at our spacious altar, and, perhaps, a half a score or more left it testifying that ‘they who seek find.’ A week ago last evening we had a striking manifestation of the power of grace in the case of a youngerly married gentleman of fair reputation, who holds an honorable standing as a school teacher. He had heard the morning sermon, but stayed away in the afternoon. His family observed that he often spoke of the sermon as though his heart was troubled. Toward evening he consented that his wife, whom he had hitherto opposed

attending the meeting, might go, but seemed hardly determined whether to go himself or not. Just as they began to ring for evening service, the Divine Spirit so got hold of his heart that he fell prostrate upon his own floor and began to cry for mercy. Near nine o'clock a messenger came to the church, while we were praying for mourners at the altar, to get aid and go and pray for him. Help went, and found him still flat upon the floor in the agony of his soul. But the cloud soon gave way, and his swelling bosom was filled with glory and with God. They got him up into a chair and began to sing:—

“‘Arise, my soul, arise,’ etc.

He responded: ‘Yes, my soul does arise, it does, it does;’ and so continued his response to every sentiment of the hymn, until they came to the last verse, when with renewed emotions he, from a full soul, responded as follows:—

“‘My God is reconciled;’—

“‘Yes, he is, he is.’

“‘His pard’ning voice I hear:’—

“‘Yes, I do, I do.’

“‘He owns me for his child;’—

“‘Yes, he does, he does.’

“‘I can no longer fear:’—

“‘No, no; I cannot fear.’

“‘With confidence I now draw nigh,
And Father, Abba, Father, cry.’—

“‘I do, I do; glory to his name forever.’”

He still holds fast, rejoicing in Him who has power to save.

“The Church is in a state of general peace, and has come up to the help of the Lord against the mighty, greatly to the comfort of my heart. May the Lord ride on prosperously in the chariot of his grace, and his saints walk humbly before him, saying, ‘Prepare ye the way of the Lord, and make his paths straight!’”

On the old Lewiston Circuit, this year, William D. Buck, the ever-victorious standard-bearer for King Jesus, was triumphant. In a communication expressly for this work he says:—

“I was worn down with hard work on my previous charge,

yet, being the only preacher sent to this, I was necessarily abundant in labors. The membership was small and scattering; only one church edifice on the charge, roads bad, and things in general wearing a gloomy aspect. But most discouraging of all was the war spirit that raged on the frontier; the whole population was stirred by warlike movements, and the very ground on which we toiled trembled with the thunder of British cannon. But we looked above and beyond these discouraging circumstances for prosperity, and besought God to give us a speedy and general revival. All our energies were embarked in the great undertaking. We preached, exhorted, visited, and secured the united prayers of the saints for the one great end, a sweeping revival. At our first quarterly meeting, held at Warren's Corners, Niagara County, at the close of the love-feast we called upon all in the house who would promise to pray three times a day during the next quarter for God to give us one hundred converts to report at the next quarterly love-feast to rise. In a moment about every Christian arose, forty or fifty in all. Soon an extra meeting was commenced in the very house in which this pledge was given, and some sixty persons were converted and received into the Church. The news of the revival spread, and its spirit swept on like prairie fires, until a large portion of the circuit was wrapped in a flame of revival. At length the toils of the protracted meetings were suspended, the second quarterly meeting came, and what had God wrought? Why, if my memory serves me, instead of one hundred, God had given us two hundred and sixty new converts to report as probationers received during the quarter! From this on and on went the work, until nearly four hundred souls were saved.

“About the middle of this our first year on the charge I became acquainted with Rev. H. R. Smith, a young minister of fine personal appearance and splendid talents. He was connected with another branch of the Methodist Church; but the prevailing war spirit in the British dominions had made it expedient for him to leave a fine city appointment, Hamilton, Ontario, and spend a few weeks at his father's house, within the bounds of my circuit. After a brief and happy acquaintance, he made known to me his desire to become asso-

ciated with the Methodist Episcopal Church, of which his father had been for years an able itinerant minister. He was received as a local preacher, and by my request employed by the presiding elder, G. Fillmore, to assist me in the work of the circuit. He was my colleague during nearly four years of great labor and responsibility, yet no unpleasant word was ever spoken between us. He was always ready to work, and a kind, trustworthy friend. Soon after he came on the charge an extra meeting was held in the neighborhood of his home, in which his father was an efficient laborer. Many souls were soon saved, among them a sister and a brother of H. R. Smith. The former married Rev. Allen P. Ripley, and the latter became a minister and member of Conference. A few months subsequent to this Father Smith, who was pastor of two societies belonging to the Society Methodists, by our invitation re-united with the Methodist Episcopal Church, and nearly all his flock soon followed him into the same fold. . . . He was decidedly popular and useful up to the time of his peaceful departure to the better country."

In addition, the writer of the above has furnished the following :—

"Having an extra appointment in the town of Wilson, a large sleigh-load of people came through the woods, some three miles, to hear the gospel. They invited me to come into their neighborhood to preach. A time was set, and at the hour I found the people assembled. They listened with great interest to the word. As was intended by the preacher, the meeting was continued for several evenings, until almost the entire neighborhood was converted. They united in a class under the leadership of Gilbert Anderson, one of the converts. No other one could be obtained for that position. Brother Anderson, who had been reclaimed from a fearfully backslidden state, had been a class leader of the Methodist Episcopal Church in Vermont, and had acquired not only a rich experience as a class leader, but great notoriety as

"THE SLEEPING PREACHER."

"His own sister, with whom he boarded, a truthful, pious member of our Church, stated the following remarkable facts to me concerning her brother Gilbert. He used to preach

every night in his sleep ! People from all parts, within twenty miles, came and crowded the house to hear him preach in his sleep. Many were awakened under his sermons, who soon gave their hearts to God. After preaching he usually held a class-meeting, which he led in his sleep. He always had something appropriate to say to each one speaking. For the purpose of testing him some would advance an erroneous sentiment, but he always refuted it, and left not a vestige of the error unscathed. God spoke through the sleeper as though he were awake, and his class-meetings were times of refreshing. 'And,' said his sister, 'some of the happiest class-meetings I ever attended were led by Gilbert while he was asleep.'

"Moving from Vermont into the neighborhood where I met him, there being no meeting there, and no Christian society, he wandered from God, and ceased to preach in his sleep. But in our glorious revival he came out bright and clear in the grace of God, and was a gifted and efficient leader of the new class.

"No sooner was he restored to the favor of God than he began to preach again in his sleep. But preaching in the posture of a sleeper, with his heavy voice and vehement manner, injured his health, and his sister used to awake him when he began to preach.

"One night after meeting, while walking by his side, I said to him, 'Gilbert, you have heard me preach a number of times when I was *awake*, and I am going to hear you preach once while you are *asleep*.' On retiring into our sleeping-room I requested his sister not to awaken him if he began to preach, for I must hear him.

"I intended to keep awake, but, being much fatigued, I fell asleep. It was not long, however, before I was awakened by his strong voice: he was offering his first prayer. He devoutly thanked God for permitting them to see another Sabbath day, and besought him to bless the congregation assembled before him.

"After prayer he gave out a hymn ; then, after waiting long enough for it to be sung, he announced the text, Prov. xxi, 12, 13: 'The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wick-

edness. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.'

"Then he went on to preach a solemn, earnest sermon. There lay his body by my side, still as a corpse, except the tremor which his heavy voice produced, and yet all the powers of his soul were awake: now gathering facts from ages long past, then describing scenes of coming judgment, or picturing the fearful state of a sinner lost; then ending the sermon with solemn appeals that should make the stoutest heart to quail. Never shall I forget the impressions that sermon made on my own heart. If up to that hour I had doubted the immortality of the human soul, my doubts would have fled under that sermon like the mists of the mountain before the rising sun. After the sermon he gave out a hymn, then all was silent for a few moments. Then he gave out an appointment to preach there again in two weeks from that day, and the meeting was ended. But as if some one had said to him, 'Stay to class,' he said, 'No, I must go,' and began to move his feet like one starting on a walk.

"In the morning while he was dressing he groaned and looked tired, like one who had worked hard during the night. He knew he had been preaching. I took the Bible and hymn book to find the text and hymns he had used. I turned to the book, chapter, and verses that he had mentioned, and there was his text just as he had read it. I turned to the pages in the hymn book he had named, and there were the hymns just as he had paged and read them in the darkness of our sleeping room.

"'Gilbert,' said I, 'do you know what text is in Proverbs, twenty-first chapter, and twelfth and thirteenth verses?'

"'No,' said he.

"'Do you know what hymns are on such and such a page?'

"He said, 'No.'

How strange! He could see and read them correctly when his eyes were closed in the darkness of sleep, but knew nothing about them when awake! Well, he was a pure, conscientious young man, and a faithful and successful class leader. He would never consent to take license to preach or exhort in Vermont; but when I urged him to accept it, telling him if he would only preach when he was awake perhaps the Lord

would not require him to preach in his sleep, he accepted of a license, appointed meetings, drew crowds, and gave great satisfaction and much promise of usefulness in the future. But how mysterious are the ways of Providence! While I was gone to Conference my precious friend Gilbert was taken ill, and suddenly died. But his death was more than peaceful; it was glorious, it was triumphant."

Rev. Brother Buck gives an account of a week of glorious success in revival work at "Zittle's Corners" this year. It was regarded as a hard, wicked place, the call to which he considered providential. He reached the Block School-house on a Monday evening and commenced the series of meetings. He found about thirty persons present, one candle standing on a rickety table, and burning just dimly enough to make darkness visible. His text was, "Look unto me, and be ye saved, all the ends of the earth;" and after the sermon an invitation was given, and the whole congregation came forward for prayers. "A little more light now seemed to shine than that which glimmered from the solitary candle, a light which revealed sins undiscovered before, and a Saviour who had hitherto been neglected, but was now earnestly sought." The meeting went on during the week, with the help of the converts and one or two old professors, and when the Sabbath came a society of sixty was formed, nearly all adult persons and heads of families, some of whom were seventy or eighty years of age. "All converted in less than one week! Among the converts were Alexander Robinson and his wife, who for many years have been efficient workers in the itinerant ministry. That memorable week of toil and blessings laid the foundations of a strong Church, that has been a burning and shining light in the land to this day."

The work of revival was very general at this time all along the Niagara frontier, notwithstanding the excitement of the "Canadian Patriot War."

Six hundred, more or less, were converted this year on the Cattaraugus District, and on the other districts the state of things was similarly encouraging.

Under the management of the gentlemanly and excellent principal, with his accomplished helpers, the Genesee Wesleyan Seminary highly prospered this year, so were the anx-

ity, labor, and expenses of the trustees and other patrons and friends of the institution rewarded, and the gracious revivals which had prevailed generally north and south, and east and west, prepared the preachers with great satisfaction and joy to come up to the place of their annual convocation and exchange their warm brotherly greetings and congratulations. Notwithstanding the excitement on the subject of slavery, and the bluster of war on the Niagara frontier, the Church grew stronger in spirituality and the ministry in soul-converting power, and the aggregate increase of the membership was well nigh three thousand. Whole number twenty-four thousand and seventy-four.

Section X. 1838-39.

The Genesee Conference met for its twenty-ninth session at Elmira, Chemung County, N. Y., Wednesday, September 12, 1838. Bishops Hedding and Morris were both present, and Wilbur Hoag and James Durham were elected secretaries. Bishop Hedding says :—

“After passing through the business of this Conference Bishop Morris and I parted—he for his home in Ohio, I for mine in Lansingburgh. I traveled on, preaching to the people by the way, and reached home the last of September. Glory be to God for his preserving mercy and supporting grace!”

Conference resolved to “commence and continue what is called a protracted meeting, with preaching and prayer-meetings, to fill up the vacant time of Conference.” Whether this was carried out is at least a matter of doubt, so much excitement prevailing on account of the abolition movement.

The Methodist Preachers’ Antislavery Society, organized, as the reader has seen, at the time of the session at Perry, 1837, had agreed to hold its first anniversary at the place of the next Conference on the second day of the session, and it was arranged that an address should be delivered at the anniversary meeting by the secretary of the society. Accordingly it was announced on the first day of Conference that the society would meet next day in the church immediately after the close of the public service. The notice was not public, but given in open Conference at the same time of the usual confer-

ence notices. The society convened agreeably to announcement, but was informed by the preacher in charge of the church at Elmira, and the same was corroborated by the presiding elder of the district, that a public meeting of the kind would give offense to the trustees and members of the Church. Wishing to avoid giving offense to those whose hospitalities the members of Conference were enjoying, the president of the society, seconded by some others, proposed that the address be delivered there and then before the society itself, there being some fifty, more or less, of its members present. But this proposition was overruled, a public audience being insisted on as more respectful to the address, and as the public might be benefited thereby.

At this stage of affairs the proprietor of Clinton Island, near the village, was consulted, and his consent obtained for holding the meeting in question in that place. After public notice the meeting was held, and the address was delivered without interruption. At or near the close of the meeting, however, about twenty persons, principally boys, came on to the ground bearing a large jug, with drums and divers other instruments of music, used no violence, but flourished the jug and the music, and so the scene closed for that day, which was Saturday.

Whether the society adjourned to meet at the same place on the next Monday is not certain, but a meeting for that time and place was publicly announced, and it was understood that another address would be delivered. In the course of these events three memorials were presented to the Conference: one from some of the trustees and members of the Methodist Episcopal Society, remonstrating against the holding of an abolition meeting in the church, and the other two, both on Monday, against the intended meeting in the afternoon of that day on Clinton Island. These latter memorials were from the trustees, or some of the trustees, of the Presbyterian Church, and from trustees of the village and other persons.

The several memorials were in language perfectly respectful, but the Conference, as such, having countenanced none of the measures which they deprecated, nor held any control over them, nor responsibility for them, the first was laid on the table, and the two others were permitted to be withdrawn, with the understanding that they might be presented to the

Antislavery Society, the only body which had jurisdiction and responsibility in the case. The remonstrance from trustees of the village was returned to them with the indorsement of the secretary of the Antislavery Society, stating to them that their request would receive the respectful attention of the society on Clinton Island at three o'clock that afternoon.

Several members of the society endeavored to procure a recall of the meeting, judging it inadvisable to attempt to hold it under the circumstances, but the notice, instead of being recalled, was repeated. The meeting took place, some thirty of the preachers being present, and was accordingly broken up and dispersed. The mob was at least a hundred strong, the two leaders of which notified the meeting of the object of their coming, and advised them to disperse forthwith. As the leaders of the meeting demurred, the leaders of the mob told them that they had not come to debate the matter at all, and that if the meeting did not disperse immediately they (the mob) would employ means to compel them, and that go they must. Whereupon the ladies, and perhaps other spectators, having dispersed at the first appearance of the mob, the preachers, having accomplished nothing, took their way back. Some said they were unpursued by the mob; others, which is more probable, that the mob and the drumming hung on their rear till they were fairly off the island and the bridge.

It is to be remembered that the society was not compelled to give up its appointed anniversary and the address, or, else, to resort to the open air; but the opposition was in view of something under the notion of a public abolition meeting. The society did hold a meeting in the church, in which much important business was done, but also claimed the right, and insisted on the propriety, of holding a public meeting; but in view of the prevalence and power of anti-abolition prejudices, and the ground of apprehension as to mobocratic demonstrations, and because of the remonstrances from the Church and village authorities, a great majority of the Antislavery Society itself thought it unwise to attempt to hold such a meeting, and hence but few of the preachers attended it.

The above representation of the outside facts of this unpleasant affair is condensed from an extended account by the editor of the "Auburn Banner."

This matter of a mob, in connection with the time and place of a Methodist Conference, was a new thing under the sun, and such an event has never happened in the history of the Genessee Conference, except in this single instance. Conference felt the indignity deeply, but was very guarded in its action in relation to every thing connected with it. The following resolution was offered on Tuesday, laid on the table, and made the order of the day for the next morning session:—

“*Resolved*, That, however justifiable it might have been deemed for brethren to hold an antislavery meeting under other circumstances, the attempt to do so on Clinton Island yesterday was unjustifiable and highly improper in view of the earnest and repeated request of the village authorities of this place touching this matter—calculated to dishonor the character of the gospel ministry in general, and to lower the dignity of this Conference in particular.” On the following day it was withdrawn.

On Thursday the following was passed:—

“*Resolved*, That in view of the alarming frequency of mobs in our country, threatening the entire subversion of all civil and religious liberty, we, the members of this Conference, do feel ourselves solemnly bound to pass upon them our unqualified disapprobation, as unjustifiable under any circumstances.

(Signed)

“W. HOAG, E. O. HALL.”

A very large amount of regular Conference business was disposed of at this session, the members generally pulling together like brothers. Earnest and honorable action was taken in behalf of the American Bible and American Bethel Societies; and the educational, periodical, missionary, Sunday-school, and financial interests of the Conference and the Church, and whatever else, were diligently attended to. There were no very serious cases of complaint against the character of any of the members of the Conference. There was some question as to the orthodoxy or heterodoxy of Thomas Castleton, and his case was referred to the examining committee for examination, and afterward he was not admitted into full connection, but continued on trial.

Conference voted cordial thanks to the citizens of the village

and vicinity for their very kind and friendly entertainment, and adjourned finally Thursday night, September 20.

This year, as last, seventeen preachers were admitted on trial, namely: Asbury Lowry, Asahel Aldrich, John Mandeville, Benjamin Chase, Jos. K. Tinkham, Edward Bannister, Eleazar Thomas, Philo Tower, Alexander Farrill, Isaiah V. Mapes, Charles S. Davis, Joseph K. Tuttle, John Powell, Isaac C. Kingsley, H. Ryan Smith, Porter M'Kinstry, and Cullen Swift. Claudius Brainard and Richard L. Waite were re-admitted.

Francis Strang, Alpha Wright, Nelson Hoag, E. G. Townsend, A. G. Terry, R. T. Hancock, R. C. Foot, Carlos Gould, and Schuyler Seager, were admitted into full connection, and were constituted deacons, excepting the last-named, upon whom, and H. N. Seaver, Eventus Doud, and David Fellows, with the imposition of hands, were laid the obligations and honors of elders.

Aaron Palmer, Robert Burch, Lewis Coburn, and John E. Cole, located. Four were returned supernumerary, and fifteen superannuated. Deceased, withdrawn, expelled, none.

Necessary for Conference claimants and to meet deficiencies, \$10,255 66. From all sources to meet this only \$1,255 59. Raised for missions, \$3,716 87.

John B. Alverson was appointed presiding elder of the Genesee District, M. Seager, his predecessor, taking a superannuated relation. John H. Wallace was appointed to succeed Jonas Dodge on the Seneca Lake District, the latter being stationed at Rochester West. Rochester East, William H. Goodwin.

No other changes were made in the presiding eldership. Schuyler Seager, principal, and Benjamin Shipman, agent, of the Genesee Wesleyan Seminary. David Fellows, Jun., was transferred to the Arkansas Conference, where he located in 1839. He was a worthy and beloved brother of the excellent Nathan Fellows. F. G. Hibbard was re-appointed to Perry Station, where his great work on baptism had its incipiency in the form of a series of articles for the "Auburn Banner."

This year Alvan F. Waller and Gustavus Hines, the former stationed at Elba and the latter at Pike, responded to the call for missionaries for the Oregon Mission; so in the latter part

of the Conference year they left their respective charges, and made the necessary preparations for the important expedition. In the course of their arrangements they visited various places within the bounds of the Conference, and addressed the people with reference to their contemplated new work. The writer recollects that Brother Hines, with his gifted and accomplished wife, attended a camp-meeting near Smethport, at which he preached an impressive sermon on the subject of his mission from Acts xvi, 9, 10: "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." After the sermon of her husband, Sister Hines stood up in the altar in front of the stand, and in a strong and deeply affecting manner addressed the congregation about her, giving an account of her feelings in view of the sacrifice the great undertaking would cost her and her husband, while the preachers in the stand stood looking down upon the extraordinary scene deeply moved. It was a time to be remembered. Afterward Father Hemingway, the presiding elder, pleasantly remarked, in substance: "Sister Hines almost made me cry; haven't cried in thirty years." "Yes," said Alpha Wright, "I saw you make up an awful face!" Father H. was a man of generous sentiments and sympathies, but others usually had to do the weeping if any had to be done.

Alpha Wright was appointed to the Smethport Circuit, and F. W. Conable was engaged by the elder as his colleague. At the first Quarterly Conference of the year, however, it was decided to divide the work of the circuit between the two preachers, giving the preacher in charge the Smethport side of the mountain, and the humble supply the appointments on the Tunungwant Creek and at Lafayette. This arrangement was not specially agreeable to the latter, but he concluded to acquiesce, though practically it was taking charge of a two-weeks circuit. He proceeded to his work, and had a good year. During the winter he taught the district school on the "Upper Tuna," filling his appointments regularly at the time, his wages being just about sufficient to offset the deficiency in his disciplinary quarterage claim for the year of one

hundred dollars. His traveling expenses were estimated at five dollars, so that his entire claim for the year was one hundred and five dollars. As to "table expenses," he was allowed none, as he had no family, only his horse, and preached and taught and "boarded round." During the most of the year, however, his principal stopping place was at the hospitable domicile of Brother Thomas Dolloff, where he was always welcomed warmly, Sister D., one of the choice spirits of the Tunungwant Valley, being a mother to him.

In the spring of 1839, commencing April 19th, a meeting of ten days was held in the school-house near Fisher's, on Lower Tuna, during which forty or more experienced pardoning mercy, and on the last day of the meeting forty-two joined society, and twenty-eight were baptized. The ordinance was administered by Rev. A. Wright, who had preached with power, and otherwise labored with efficiency, during the latter half of the meeting. Brother Asa Sartwell, of Smethport, also very materially aided in the good work. He was a "good hand" to "dig out" hard cases, so that some fancifully called him the "grub-hoe." Not upon one knee only, but upon both knees, they must kneel, and then they must pray, and pray aloud, and if words were wanting he could supply them exactly to the point, and they must take hold, hold on, and never let go until they were converted.

Considering the population of the Valley, and some unfavorable circumstances in the beginning, this revival was one of more than ordinary power and extent. Almost every family for miles up and down the stream was visited by its influence; and the young preacher labored with encouraging success in methodizing the young converts, training them in the habits and practice of secret and family prayer, and performing their whole duty in the class and prayer meetings, which were occasions of glory and power.

The Tunungwant Valley in those days, being a great lumber region, liquor drinking and lumbering on the Sabbath were practiced very much; but the revival had the effect of breaking up the evil habits of the people in a good degree, and the state of society was considerably improved.

In the summer season of this conference year two camp-meetings were held in the south part of the Cattaraugus Dis-

tract : one in Farmer s Valley, near Smethport, and the other at Grove Row, on the Sinnemahoning. The arrangements and conduct of these forest gatherings were in the primitive style of camp-meetings, and shouting glory and amen was always in order. The latter meeting was attended by Elder Hemingway, Alpha Wright, H. N. Seaver, Justus Rice, F. W. C., and one or two others from this side of the mountain—a phrase which will be understood by those who have traveled in that region—and we had a grand ride on horseback through the long woods, over the Ridge, and down the mountain passes, and then the distance of some twenty miles down the Driftwood branch of the clear, rapid Sinnemahoning. We were quite a company of horsemen, Father Rice, especially, making a splendid figure ; himself tall, majestic, and patriarchal in appearance, and mounted on a bright bay steed of stupendous proportions. “John,” as he called him, with stately ease, would, fast and safely, convey his confiding rider and owner anywhere.

The good work prospered this year within A. Wright's pastoral jurisdiction. Early in the winter he held a protracted meeting in Smethport village, and fifty or more were converted. Rev. L. Benjamin, from the Friendship Circuit, did the most of the preaching, which was “in demonstration of the spirit and power.” The pastor relates that “at one time, as the meeting was progressing, an incident transpired of thrilling interest. As soon as the sermon closed a man in the congregation, hitherto an unbeliever, took his wife, also unconverted but deeply penitent, and four children, led them all to the altar, and solemnly dedicated them to God. They soon tasted his pardoning love.”

Loomis Benjamin had a good year on his own circuit, the Friendship, to which he had been re-appointed. He reported not less than one hundred converted, and two houses of worship in process of erection.

Previously to his leaving his charge, in order to prepare for his departure for Oregon, Gustavus Hines had a glorious work at Pike, some eighty or more being converted and sixty-five added to the Church. Pike was then among the better class of stations in the Conference.

There were revivals this year in many places. At the close

of his second round on the Buffalo District, Glezen Fillmore said that the preachers had reported more than four hundred received on probation. Without reference to districts, L. B. Castle and D. D. Buck were successful on the Middleport Circuit, reporting thirty converts and twenty additions. J. Pearsall, with Ira Smith for his colleague, on Sugar Creek Circuit, forty brought to Christ, and at the time twenty-one received. A. Story and J. K. Tuttle, on old Ulysses, one hundred and fifty-nine delivered from the power of darkness, and seventy or more admitted on probation. Thomas Castleton, Richmond and Canadice, fifty saved. The modest and excellent R. T. Hancock, on the Wellsborough charge, fifteen or twenty recovered to righteousness. J. B. Lanckton, Medina, twenty-five joined. P. E. Brown, Towanda, twenty converted, and the work progressing. S. C. Church, Mount Morris, eighty saved from sin, and fifty-six received on trial. William R. Babcock, Carlton and Yates charge, one hundred and twenty-six received since Conference; and on the old Sodus Circuit, R. Harrington and S. Bolles, preachers, one hundred and fifty were reported as having found the pearl of great price. Chandler Wheeler and C. S. Davis, of the Painted Post Circuit, were favored with what true ministers most of all desire, the salvation of souls, as the result of their labors. At Lima there were some forty converts, many of them students in the seminary. G. D. Perry was the stationed preacher; S. Seager, perhaps equally successful in educating and saving souls, principal of the seminary, and it would seem that his elder brother, a superannuate at the time, was also more or less at Lima; these were the men for the times, and success crowned their toil. Mrs. Seager, the professor's first wife, "a woman of great ability," was the popular preceptress of the seminary. At Sulphur Springs, O. Mason had considerable prosperity; on Pembroke Circuit, J. G. Gulick and Philander Powers instrumentally brought fifty or more souls into the kingdom; and on the Ovid and Trumansburgh charge, J. Durham, S. Parker, and J. K. Tinkham, preachers, some three hundred were brought to the cross.

Respecting the work on his circuit Mr. Durham published: "At no period of its history, perhaps, has there been such an overwhelming tide of revival throughout the entire bounds of

the circuit as during the season past. Nearly three hundred have been received on probation as the fruit of this revival, many of whom bid fair to become substantial members and firm pillars of the Church of God. Though we have been met by a spirit of proselytism, crying, 'Water! water!' or, 'unless you go down the bank of Jordan you cannot be saved!' yet we have had the happiness of seeing our spiritual children safely folded in the arms of their legitimate mother. We are now principally concerned to train them up for God, and devoutly hope that we shall be enabled, through grace, to present them pure and blameless before the Father with glory and exceeding joy."

In the winter of this year the new church of the Rochester West Station was dedicated, followed by a good revival of the work of God. The trustees give the following account in the "Christian Advocate," dated February 5, 1839:—

"It gives us great pleasure and heartfelt gratitude to Almighty God to announce to our friends, through your invaluable paper, the dedication of the first Wesleyan Methodist Episcopal Church in the city of Rochester, N. Y. This church was built in 1832, and destroyed by fire on the morning of the 5th of January, 1835; but scarcely had its smoldering ruins ceased to smoke, when a kind and generous public, sympathizing with us, came nobly forward, extended the hand of benevolence, and cheered our hearts by kindly assisting us to rebuild. The trustees received, through their agents and otherwise, the sum of about \$8,000, with which they were enabled again to put up the walls and inclose the building. Here, for a time, 'the work ceased,' and, in consequence of the severity of the times, and an old debt hanging over the church, the society were unable to finish the inside until the last year. It is now completed in a better style than our former house; the side galleries having been left out in compliance with a suggestion by Rev. Dr. Luckey, makes the building far more pleasant. It is of the same size as the former house, eighty by one hundred and four feet, located in the center of the city, on a corner, the largest church in the city, and supposed to be the largest Methodist church in the Union. It was dedicated to the worship of God on the 10th ultimo by the Rev. Noah Levings, of the Troy Conference. Immediately

after the singing of the first hymn, the trustees, standing in front of the altar, presented the house in the following appropriate and impressive words: 'Reverend Sir, It was four years, the fifth instant, since we were visited by a most calamitous fire, by which we were deprived of a convenient place in which to assemble for the worship of almighty God, and it now gives us great pleasure, as trustees of the First Wesleyan Methodist Episcopal Church, and in behalf of the society, to present you this house to dedicate to almighty God, the Father, Son, and Holy Spirit; and we pray that the word delivered from that sacred place may be the power of God and the wisdom of God in the salvation of multitudes of immortal souls, and that this altar may soon become, and ever continue to be, the spiritual birthplace of thousands who shall finally be saved, so that 'the glory of this latter house shall far exceed the glory of the former.'"

Omitting several paragraphs, the trustees' account concluded as follows: "Long shall we cherish in grateful remembrance, and with deep feelings of gratitude, the kindness and liberality of those friends who, in the hour of our affliction, sympathized with us. May the Lord reward them with the richest of his blessings!

"(Signed) JOHN COLBY, EZRA JONES, N. OSBURN,
W. KEMPSHALL, HENRY SCRANTOM."

This was a year of prosperity on the Java Circuit, Porter M'Kinstry in charge, and Allen P. Ripley, his colleague, under the direction of the presiding elder. The labors of the year were concluded with a camp-meeting in the town of Sheldon. The meeting commenced on the 4th of September and closed on the 9th, the Monday preceding the opening of Conference at Rochester. Quite a number of preachers took this meeting on their way to Conference. It was a season of special interest and power with the membership, and from fifty to sixty were converted or reclaimed. There was some disturbance at times, but the lovers of truth and order were victorious. On the Sabbath the congregation was very large, and Elder Hemingway gave one of his strong, stirring sermons on Isa. xxv, 6-9, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things," etc. In the course of his

sermon he gave both Calvinism and Universalism some hard hits, and the Universalists thought he treated them roughly. When he began to open his battery upon them he cried out, "Come down here, my Universalist brethren"—saying aside to the preachers in the stand, "I call them brethren"—"come down here, I want to preach to you! I am sorry you are all on the outside of the congregation." And when some of them drew nigh to the stand their leader asked if he might reply. "Not now," said the elder. And when the argument began to bear heavily, the leader asked the second time if he might answer, to which the elder responded peremptorily, "Please to hold your tongue, sir!" Debate being thus quashed, the speaker moved on in his argument with the tread of a giant, but his course gave great offense to the Universalists.

A pleasant affair came off in the evening of the day the camp-meeting closed at the residence of a Brother Hadley, in Bennington, in the form of a wedding, in which Brother M'Kinstry, still in the itinerant ranks, and a Miss Hadley, were specially interested. The ceremony was performed by Elder H. "in presence of" several other preachers.

On our way to Conference we came to Chili, where some of us left our horses, and from which place we took our first ride by rail—to Rochester.

From the time of the dedication in Rochester special services were continued some four weeks, and some fifty souls were converted. There was also a good work at the east station, under the labors of the promising young minister, Wm. H. Goodwin.

The numbers reported at the end of this year, including 237 local preachers, 61 colored, and 1 Indian, was 24,918; increase 844. Number of traveling preachers, 152.

Section XI. 1839-40.

At Rochester, West Church, September 11th, the fatherly Bishop Hedding again took the chair of Conference and conducted the proceedings. This was the seventh session of the season at which he presided, the Genesee Conference being the last in the plan of episcopal visitations in the whole connection for the year. In the "Life and Times of Bishop Hed-

ding," it is said that "this episcopal tour, in his enfeebled state of health, was exceedingly laborious and trying. At the Black River Conference he became so exhausted that he was obliged to retire from the Conference room before the adjournment, leaving the Conference to finish its business and the secretary to read the appointments. Yet amid all these infirmities he toiled on, feeling that his time of labor was growing short, desiring above all things to do the work God had given him to do. 'During the past year,' said he, 'many of my old friends have finished their course and gone to rest in Abraham's bosom. It deeply affects me, in my rounds, to learn that one after another has passed away from earth. These things admonish me to be ready also. Let me be up and doing. I have but little time in which to work. Lord, prepare me to render an account of my stewardship.' Impelled by this feeling, he would toil on till exhausted nature compelled him to lie down and rest. Refreshed by rest and by communion with God, he would again rise up and press forward in his toilsome way. The labors were rendered to him more exhausting and trying from the excitement which at this time existed on the subject of slavery."

At this session the brethren were saddened on account of the absence by death of the prominent member and secretary of the Conference, Rev. Wilbur Hoag. By appointment of Conference, on nomination, Rev. Philo Woodworth preached his funeral sermon before the Conference. Seth Mattison, Asa Abell, and I. Chamberlayne, as the Committee on Memoirs, prepared and presented his memoir:—

"Wilbur Hoag was born in Oswegatchie, St. Lawrence County, New York, May 12, 1806. He was at an early age solemnly impressed with the importance of religion; and, having Methodist parents, was trained from his very childhood to appreciate the precepts of Christianity and the peculiarities of Methodism. From the place of his birth his parents emigrated to Upper Canada, where they remained for awhile, and removed to Northumberland, [now Wilton,] Saratoga County, New York. Here, as often before, he was deeply convicted for sin, felt the need of a Saviour, and often prayed, not in form only, but with great earnestness and many tears. In 1821 he accompanied his father, a local preacher, to a camp-meeting

held at Fort Miller, where, under a sermon preached by the late Bishop George on Acts iii, 19, his convictions became so deep and distressing that he was constrained to cry out, 'God be merciful to me a sinner.' Heaven heard the cry of the penitent, and gave the answer of pardon and peace. He joined society soon afterward, and began to invite sinners to Christ. In 1822 he was duly authorized to exhort, and he continued to exercise his gifts till February, 1824, when he received license to preach.

"He was received on trial in the Genesee Conference in 1826, and appointed to Boston Circuit. In 1827 he labored on Lewiston Circuit; on Perry, 1828-9; in 1830 on Bloomfield and Geneseo; in 1831 on Buffalo station; in 1832 he was appointed traveling agent for the Genesee Wesleyan Seminary; in 1833 he was stationed in Penn Yan; in 1834-5, in Canandaigua; in 1836 he traveled Groveland and Geneseo Circuit; and in 1837 he labored in Rochester, west station. During this year his health failed him, and he retired for a season. Release from his labors, and a change of scenery, operated favorably. He partially recovered his health and returned to his station. He attended the session of Conference at Elmira, and though his visage bore evident marks of declining health, he served as Conference secretary with admirable ability. At this Conference, in view of his impaired health, he was appointed to Groveland and Geneseo Circuit, a light and agreeable field of labor. He went to his work with some degree of his usual energy, and continued his labors till some time in December, when he was visited with a paralytic shock. Medical aid was called. He became convalescent, but an accumulation of infirmities co-operated to blast the prospects of recovery. He lingered till about the 9th of April, when he sunk under the effect of a sudden spasmodic affection. After this event he became very drowsy, and it was difficult to arouse him sufficiently to take medicine or nourishment.

"The nature of his complaint, during its latter stages, did not permit him to converse much. The Sabbath previous to his departure his afflicted wife read to him the memoir of the Rev. S. Merwin. When she came to the part which records Mr. Merwin's prayer, that he might 'cease at once to work and live,' Brother Hoag called her attention, and said that too

had been his prayer. 'I think my work as a minister is done. I have struggled for entire resignation to break down so young. I wish to do more for the Church, but all things are rightly ordered. I feel perfectly at rest; and now, if it were the will of God, I should choose to depart.' To his weeping partner he said, 'God will support you;' to his daughter, 'I feel for you, my child, still for me it is better to depart.' He said, 'I wish I had done my work better. O how little I have done! I am deeply humbled; my brethren have kindly borne with my weakness.' He wept, and said, 'I love them all.' After awhile he began to rejoice, and said, 'God will reward what I have done, though it be but little; he knows my weakness.' About three days before his death he said, 'My confidence in God is strong; this dreadful state of my nerves prevents my enjoying any thing as formerly, yet my trust is firm, and I have no fears or doubts about the future.' He closed his pilgrimage in the thirty-third year of his age, April 12, 1839. His funeral sermon was delivered by his intimate friend, the Rev. L. Grant, to a large and deeply affected congregation. The text was Matt. xxiv, 44.

"Our brother was a man of quick perception, ready utterance, and of clear discrimination. He had both the temporal and spiritual interests of the Church at heart, and his application to both was assiduous and persevering. He was apt and diligent in business, and in the discharge of all his official duties he displayed much affability of manners, and a promptness of decision for which few of his years and advantages have been distinguished. As a preacher, he was highly esteemed; his delivery was free and forcible, and many souls were brought to Christ through his instrumentality."

The remains of this honored servant of God are sleeping the years away near the village of Springwater, in Livingston County, N. Y.

The Conference elected a strong Board of Stewards for this session, consisting of one from each of the seven districts, namely: Allen Steele, Benjamin Shipman, R. L. Waite, William R. Babcock, O. F. Comfort, S. C. Church, P. E. Brown. Up to this time in the history of the Conference but three stewards had usually been elected.

The Conference Sunday-School Union was dissolved, and

J. Copeland was appointed a committee to "take an account of Sabbath-schools."

This being the great centenary year of Methodism, Conference instituted the appropriate preliminaries to the general celebration. A committee of one from each district was appointed, upon nomination by the respective presiding elders, as ordered by Conference, namely: A. Chase, chairman; J. Dodge, R. Wright, J. Copeland, H. May, G. Laning, J. Durham. Afterward J. Dodge was released from this committee, and M. Seager was appointed in his stead. In due time the committee reported becoming sentiments and suitable resolutions, upon which appropriate action was taken. A centenary meeting was held in the evening of the second Monday of the session, and before the final adjournment of Conference the list of members was read, and centenary subscriptions taken. It is believed that the Genesee Conference, in proportion to its numbers and means, equaled other Conferences in activity and liberality in sustaining the general centenary celebration movement.

Rev. M. Tooker, in a communication to the editor of the "Christian Advocate and Journal," after alluding to the protracted discussions and unusual length of this session of Conference, gave some specially interesting particulars respecting the last centenary meeting, held near the close of Conference. The subscriptions amounted to \$5,217 10. Four fifths of the amount was subscribed by the preachers.

"Nathaniel Draper, Esq., of the East Station, arose while the secretary was recording the pledges of the preachers, and addressed the meeting in language which gave increased value to his liberal subscription of two hundred dollars, which accompanied it. 'The laborers in the gospel field,' he remarked, 'were worthy of their hire; and it greatly affected him to witness these noble efforts to pay themselves.' One of the stewards of the West Station, Mr. Willis Kempshall, also recorded his name for one hundred dollars, with the remark that 'he had for the most part of his life been desirous of becoming rich. He would now avail himself of the opportunity of making, for once, a safe and profitable investment of a small amount of capital. It had been said that a penny placed at interest at the birth of Christ would have amounted, on the

compound principle, to a mass of gold equal to this globe, and he was led to contemplate with emotion the vastness of those profits which would result to those who were now bringing their offerings to the treasury of the Lord.’”

A letter was presented from the New York Conference relating to the subject of temperance :—

“Whereas the cause of temperance is of vital importance to the interests of the Church of God ; and whereas the cause cannot be successfully carried forward as long as Church members are allowed to manufacture, sell, and buy intoxicating liquor, or to use it as a beverage : therefore be it resolved by the New York Conference—

“1. That the next General Conference be earnestly and respectfully requested and empowered so to alter the General Rules of the United Societies that the item respecting drunkenness may read as Mr. Wesley framed it, which is in the following language : ‘Drunkenness ; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.’

“2. That the bishops be, and are hereby respectfully requested to submit the above preamble and resolution to the several Annual Conferences for their concurrence.

“3. That the General Conference be requested either to rescind the eighth section of chapter second, or so to alter it as to make it accord with the General Rules.—*Extract from the Minutes.*

CHAS. W. CARPENTER,

“BROOKLYN, *May 25, 1839.*”

“*Sec’y N. Y. An. Conf.*”

The vote of Conference was taken—sixty-eight in favor of concurrence, none against. The movement in favor of a change in the General Rule relating to spirituous liquors was persisted in until the year 1848, when Wesley’s original rule, as above given, was by the General Conference restored.

The protracted discussions referred to by Mr. Tooker were in part in relation to slavery and the Church. The discussion was prompted by the presentation of a paper from the New England Conference, asking the concurrence of the Genesee Conference with a resolution recommending the next General Conference, to be holden in Baltimore May, 1840, to alter the

General Rule on the subject of slavery so that it should read, "The buying or selling or holding men, women, and children as slaves, under any circumstances, or giving them away, unless on purpose to free them."

The discussion turned on a motion of *non-concurrence*, Loring Grant, Jonas Dodge, and several other prominent members of Conference, and Dr. Luckey, taking part. Grant marched into the subject with all his strength. "Good!" said he of the Discipline, "as it is." Dodge, on the other hand, argued with all his power against the motion, and in favor of concurrence. It was an exciting debate, the conservatives carrying the motion. Sixty in favor, thirty against.

Six members were elected delegates to the General Conference, namely: Asa Abell, John Parker, A. N. Fillmore, Glezen Fillmore, Jonas Dodge, Manly Tooker. P. E. Brown, J. Huestis, and A. Steele were elected reserve delegates.

The following was adopted:—

"*Resolved*, That we affectionately advise our colored friends claiming to be the African Methodist Episcopal Church, both those of the Zion Church in the city of New York and those of the Allen secession in Philadelphia, to meet in a general convention, by delegation or otherwise, and adjust the existing difficulties between the two societies, and that they labor together in harmony and love for the promotion of the spiritual interests of the colored people of this country."

Some action was taken looking to a future division of the Conference.

The Conference closed, "in a manner worthy of the occasion," Tuesday afternoon, September 24, 1839. And with this ends the second volume of the manuscript Journal of our Conference, undersigned Elijah Hedding, and countersigned by the secretaries, A. N. Fillmore and J. Durham.

Orrin Trowbridge, recommended from the Medina Station; Allen P. Ripley, from Java Circuit; Samuel Pitt, Potter Circuit; Sevellon W. Alden, Alden Station; Fletcher Sutherland, Kempville; Titus Roberts, Pike Station; Daniel S. Chase, Milo and Starkey Circuit; Israel H. Kellogg, Yates and Carlton Circuit; Hugh Ely, Eden; David Ferris, Clarence; Francis W. Conable, Smethport; Thomas S. Anderson, Dansville and Hornellsville Circuit; and Samuel Nichols, from the

Prattsburgh Circuit, were admitted on trial in the traveling connection.

George Taylor, David Nutten, Philander Powers, Seymour A. Baker, Earl B. Fuller, Daniel D. Buck, Amos Worcester, Ira Smith, Jun., Matthew Hanna, and Thomas Castleton were admitted into full connection, and they were also ordained deacons, excepting G. Taylor, E. B. Fuller, and T. Castleton, who were promoted to elders' orders. A. Abbott, E. O. Hall, E. J. Selleck, D. J. B. Hoyt, R. Harrington, C. S. Baker, S. C. Church, C. A. Smith, J. G. Gulick, Wm. H. Goodwin, J. Dennis, W. Cochrane, C. Brainard, and H. Sanford were also ordained elders.

Jacob E. Wager, Samuel Searl, Jacob Scott, Joshua Hall, and Thomas Peck, local deacons, were ordained elders; and Josiah C. Warren, Alfred Sensibe, Smith Beers, Henry Norton, David C. Smith, Lorin Bennett, Henry Shepson, David Wing, Jared M. Gorton, and Stephen D. Sherman, local preachers, were ordained deacons.

Matthew Hanna, Eventus Doud, Reeder Smith, and N. Palmetter, located.

Seven were made supernumerary, and sixteen were superannuated, among whom was Loring Grant, and in relation to whom the following was passed:—

“ *Whereas*, Rev. L. Grant has removed his residence beyond the bounds of this Conference, which he may lawfully do in his present relation to our body; and *whereas*, his more immediate associations are now among strangers; and *whereas* the Conference would take great pleasure in doing any thing they consistently can to contribute to the happiness of the remainder of a life so large a portion of which has been spent in the itinerant fields; therefore,

“ *Resolved*, That this Conference continue to cherish a high regard for Rev. L. Grant as one of the oldest members of this body, and as one who has long devoted his time and talents and strength to the salvation of souls, and contributed more than an ordinary share to the various interests of our beloved Methodism.

“ I. CHAMBERLAYNE.

“ A. ABELL.”

Appropriately and worthily signed.

At this period very little system was observed in taking the fifth collections, and the amount raised was very small. The Conference stewards reported nearly the amount of \$14,000 as necessary to meet the claims of the superannuated and other claimants, and to make up deficiencies, and yet the total from all sources to meet these demands was something less than one thousand dollars; so that the largest allowance to any one was \$54 52, while a large majority of the dependent ones received much less. The amount for missions was \$5 494 31.

This year Glezen Fillmore, having closed his four years' term on the Buffalo District, was stationed at Rochester West, and Israel Chamberlayne was appointed to succeed him on the district. No other changes were made in the presiding eldership. S. Seager was continued Principal of the Seminary, and S. Bolles, in place of B. Shipman, was appointed its agent. Daniel P. Kidder, missionary to Rio de Janeiro; and Alvan F. Waller and Gustavus Hines, missionaries to Oregon.

Revivals were numerous within the bounds of the Conference during the year, as shown by reports in the "Christian Advocate and Journal" of the time.

In the Towanda, Canton, and Burlington Charges, the work was extensive. In the Perry Circuit, under J. T. Arnold, it was glorious. In the Ulysses, A. Story and J. K. Tuttle clerical workers, there was some revival, and a church dedicated. Glezen Fillmore saw his heart's desire in the salvation of souls at Rochester West, and J. Copeland at Buffalo.

The Minutes say A. C. Du Bois and M. Preston were appointed to the Eden Circuit, Cattaraugus District, but neither of them entered the field, and Brother H. M. Ripley was employed by the presiding elder, J. Hemingway, to occupy the charge, and a degree of prosperity attended his labors.

On the old Angelica Circuit one hundred and thirty or more were added to the Church, under the labors of the warm-hearted and earnest Carlos Gould.

On the Niagara Circuit William D. Buck pushed the battle on with his customary heroism, and won glorious victories for Christ. Allen P. Ripley, since a prominent member of Conference, was his junior colleague.

E. Hebard, in charge of the Ontario District, published interesting statements of the progress of the cause within his

jurisdiction; showers of salvation descending in different places, great peace and harmony prevailing among preachers and people. Brother J. Dennis had a good work at Lyons: one hundred and twenty-five saved.

Like results of evangelical labor cheered the hearts of J. W. Nevins, D. S. Chase, and A. Orcutt, on the Catharine Charge.

In the Smethport Circuit, M'Kean County, Pa., Revs. H. N. Seaver and J. W. Stryker had a good year. The latter was a stout Dutch American, rather heavy and awkward, but really earnest in labor, and often preaching well. His wife was a charming little body, quite gifted, and very useful in religious meetings. She died early, but well, and was deeply mourned by her devoted husband.

Allen Steele wielded his polished blade victoriously at Lockport, more than a hundred souls being conquered to Jesus.

Dr. Chamberlayne, of the Buffalo District, in a style of somewhat lengthy "brevity," gave an interesting account of his district camp-meeting, held one mile south of Shelby's Basin, commencing Thursday, June 25. Temperance and good habits prevailing in the community, admirable order prevailed in the vast congregations from beginning to end. Every thing was "in good old-fashioned camp-meeting style." Our people "were subjects of much gracious influence," drawing "deeper inspirations from the fountain of holiness," the excellent elder never on any other occasion having "seen so much of the power of God resting on ministers and people." "The healing and consolidating effect" of this meeting upon the Church, "greatly needed," was more than sufficient to "compensate the time and labors of twenty such meetings," so that some sixty hopeful conversions to God were put down as "among the lesser benefits" of the occasion. The doctor remarks: "The great fault of our people . . . was that they did not bring with them more of their unconverted friends. Nearly all who came and stayed through the meeting went home converted. The hoary-headed, as well as the middle aged and the young, were in the number brought to Christ. Nor did our God show himself a respecter of persons in the matter of conversion and salvation. The Anglo-American, the Africo-American, with two children of the aboriginal American, rejoiced together in the Saviour and friend of all the

human race. Two were of the Tonawanda tribe—a father, intelligent and respectable, and an interesting girl, his daughter. The former made a public statement of his Christian experience, which deeply interested and affected the audience.”

The worthy Ransley Harrington gave a valuable account of Sodus Circuit for 1839:—

“This circuit is the north-east limit of the Genesee Conference, bounded by Lake Ontario on the north, and extending at one point—Lock Berlin—to the Erie Canal, where there is a new and beautiful chapel. It includes most of the town of Sodus, and small portions of several adjoining towns in the county of Wayne; it extends from east to west about twelve miles, and from north to south about ten miles; has three new chapels, with slips free, seventeen regular preaching places, twenty-one classes, and about six hundred communicants, about seventy of whom are probationers. The circuit includes under our care 18 Sunday-schools, reported to the last quarterly meeting conference as having 36 superintendents, 155 teachers, 620 scholars, 1,600 volumes in libraries, \$58 50 expended this year for books, and last year \$90.” Many other particulars are given, showing the little territory, twelve by ten miles, to be a paradise of Methodism, and the circuit a model one.

On the Rushville Charge, A. Chase and O. Trowbridge preachers, one hundred; on the Dansville, S. C. Church and I. Bronson, “hundreds;” and on the Parma, N. Fellows and W. Cochran pastors, some two hundred and fifty were converted to God. At Spencerport, within the latter charge, a church was dedicated.

In the Knoxville Circuit, south of the Pennsylvania line, T. M’Elheney, solid and strong, succeeded finely in the work of soul-saving, and T. S. Anderson, young, modest, and sober-minded, was likewise blessed with the genuine proofs of his call to the work of the ministry.

Taking the reader as on the wing, mention might also be made of a good work under the labors of a minister of no mean grade, Chandler Wheeler, in the Springwater Circuit; of the encouraging success of his cousin, Alpha Wright, at Lodi, near Gowanda, on the western boundary of the Conference; and of the prosperity attending John Shaw in Gainesville

Charge, within the bounds of which a successful camp-meeting was held in the latter part of the year.

Loomis Benjamin fought triumphantly, as usual, in the towns of Ellicottville, Sardinia, and Machias in the Franklinville Circuit, and the numerical and spiritual strength of the Church was increased.

Throughout the Seneca Lake District, J. H. Wallace, presiding elder, a deep revival interest prevailed, and about one thousand were admitted on probation, while many of God's people were "fathoming the depths of perfect love." The official incumbent of the district thought he had occasion to say: "Our brethren of other names seem zealous to bear the Arminian sword into the field, though they as often seize the blade as the hilt, and get a wounded hand in giving others a smitten brow. This, however, we would mind but little, if they would not drag away the spoils we have taken from the enemy's camp."

The Seminary at Lima prospered this year. Professor Seager published that the winter session of the institution had been unusually harmonious and interesting. Nearly three hundred and fifty students attended during the term, and yet there was no call for the rigid discipline which was sometimes necessary in so large a number. The station at Lima had been visited with the outpouring of the Spirit, and several members of the Seminary had given evidence of conversion to God. The excellent principal said:—

"Let the patrons of this institution, and the lovers of education combined with vital godliness, lend their influence and their prayers for its support, and we will still rejoice, in the midst of toil and responsibility, to be their servants for Christ's sake. May science, sanctified by the grace of God, here bless its thousands, who may go forth to aid in the moral emancipation of our race! The remark of our beloved Kidder to the Genesee Conference, when about to embark for his distant field of labor, 'But for your institutions I and my companion might still have been unconverted,' will long be remembered by many who were present to receive his parting benediction. The ranks of our ministry may receive valuable accessions from our growing institutions of learning, upon which the blessing of God has so signally rested for a few past years."

It is a matter of history that the indirect prediction of the last sentence of the above article of the professor has had its literal fulfillment in large numbers since 1840. And it is also true that many hundreds since that date have had reason to use the above-quoted language of the "beloved Kidder" with respect to themselves.

Amos Worcester and F. W. Conable were this year appointed to the Sinnemahoning Mission. The former with his wife, a woman of much more than ordinary mind and excellence of character, moved on in his one-horse wagon, leaving the greater part of his household goods at Eden, where he had preached the previous year.

On the mission he hired a part of a log-house with one room, which was made kitchen, bedroom, and parlor. There the faithful couple kept house, making themselves as comfortable as possible during their stay.

Thoughtful of their humble colleague, whom they expected to call upon them occasionally, they accommodated themselves, partly by borrowing, with three chairs, three plates, and three each of the several other articles necessary to the customary convenience in eating. Of course but one table was needful, and as the colleague could lodge elsewhere, but one bed. Thus furnished—a few books and various other articles not necessary to mention being included—the preacher-in-charge of the Sinnemahoning Mission and his capable and noble wife passed the ecclesiastical year. From that humble abode, richly endowed with spiritual grace, Brother W., often accompanied by his companion riding behind him on horseback, went forth on his long tours over the mission from one extreme to the other, preaching from fifteen to twenty times, or more, within the four weeks of each round. And the simple-hearted people greeted them joyfully in every place. They would almost have given them their eyes if they could. The mission was extensive for the time. After taking in a few new places, we had to travel about two hundred and twenty-five miles to reach the appointments and return, and as there were no bridges we had to ford the streams, in many places wide, deep, and rapid, in the neighborhood of ninety times in a single round. The mission embraced the settlements extending up and down the Driftwood, Bennett's, and north-east branches

of the Sinnemahoning River, together with the settlements on Kettle Creek, and from the mouth of the Sinnemahoning for about fifteen miles down the west branch of the Susquehanna—the mission thus extending into what are now M’Kean, Elk, Cameron, Potter, and Clinton Counties. In reaching some of the preaching places many miles’ travel down one branch and up another were necessary, while in some cases to cut the distance short we would

“Journey
Up the mountain steep and high,”

and then, after riding miles on the heights through unbroken forest solitudes, would descend laboriously by zigzag dug-ways into the deep valleys to the dwellings of men.

A majority of the dwellings on the Sinnemahoning were “block-houses,” some of them two story, and the lofts, or upper rooms, of some of them, as sleeping places, were certainly quite sufficiently ventilated for comfort, especially for the winter season. A part of the territory of this mission was once occupied by a Presbyterian missionary, who raised up a church and built two log meeting-houses, one at “Pine Street,” and the other at “Youngwomanstown,” and then left his flock without a shepherd; after which Methodist preachers were sent there, who took the ground with little opposition. In 1840 there were between fifteen and twenty appointments in the whole mission, and about two hundred members, a few of whom had been Presbyterians. School-houses, in that region, were few and far between, though there were a few, so that, perhaps in a majority of cases, the meetings were held in private dwellings, the preacher making his chair his pulpit.

Pleasant are the recollections of the scenes and experiences of our year on the Sinnemahoning! We seemed to ourselves like missionaries indeed, on missionary ground. In the winter, the snow on the mountains being too deep for a time to allow of our crossing over, we rode on the ice up and down the streams, and sometimes we pushed on heroically when the breaking of the ice beneath us over deep waters and swift under-currents was decidedly exciting. And sometimes, during freshets, fording the streams kneeling upon our saddles, or, at other times, crossing in canoes leading our horses swimming after us, we breathed freer after reaching the shore.

Rattlesnakes! In the summer now and then, by sight and sound, we had demonstrations of their presence; and, beyond question, wolves, bears, and deer, abounded. Beyond question, to be sure, as to bears and deer, when having set before us at meals, as we often had, sweet fat bear meat, or delightful venison, as among the richest of viands. And then think of the good eels, and the stacks of buckwheat cakes, and the cart-loads of sour-kROUT!

As to spiritual things, we had a good year. We had seasons of refreshing at almost all the appointments, and there was a good work of revival on Pine Street, at Youngwomanstown, and at Hiner's Run. Between forty-five and fifty were added to the Church. The quarterly and two-days' meetings were occasions of spiritual interest—some of the members journeying on foot ten, fifteen, twenty, or more miles to attend them. Though the people generally were illiterate, yet there were many bright minds among them, and some very interesting characters.

At Shippen lived John Chadwick. In some respects he was very like his eminent brother, Richard Chadwick, of Smethport. He lived in simple style, loved to read, and well understood doctrinal theology and the economy of salvation. His religious testimony in class-meeting was often instructive and highly edifying. He seemed child-like in spirit, and yet sentences often dropped from his lips of rare force and beauty; while he realized the habitual trust, as on one occasion he expressed it, that in his great favor the sword of divine Justice lay "sheathed upon the bosom of mercy."

On an island in the Driftwood, near where the village of Emporium now stands, resided "Father Hollen." He was a very genial, pleasant old man, and made his humble home an agreeable stopping place for the preachers. His son Samuel, then quite young, was already a useful local preacher, and with him the writer was on terms of intimate and delightful friendship and intercourse. Samuel afterward became a member of the Erie Annual Conference, in which he has had a reputable standing, and of which he still remains a member. The junior preacher remembers Father Hollen's as his first stopping place on his arrival upon the mission, and the novel supper, which, after a tedious day's ride on horseback, he eagerly relished, consisting of elk's meat, bread made of pounded corn, etc., etc.

Not far from Pine Street meeting-house lived an official member of the Church whose name was John Shaffer. His family, consisting, of course, of himself and wife, and of several daughters, noticeably tall and stout, was one of the better class of families of Dutch extraction inhabiting that region. He was a sort of a town scribe, as many of his neighbors could not write, and was employed to write letters, and to do various kinds of business required to be done with the pen. He owned a good farm, and his two-story block-house was a regular "Methodist tavern." Warmly welcomed always were the Methodist itinerants there.

Brother John Ellis, near Father Hollen's, was worthy to be remembered, and Brother William Lane, at Second Fork. The latter was a local preacher, and a native of England. He had a musical voice, and in his preaching frequently "some stroke of quaint yet simple pleasantry" would touch the chords of sentiment and emotion in the hearer with peculiar power. He was apparently a bashful man, and often declined preaching on special occasions, when all were anxious to hear him. At a camp-meeting Elder Hemingway said to him, "Brother Lane, you must preach. And my decision is like the laws of the Medes and Persians"—another who was standing by adding—"that cannot be altered." To this Brother Lane quietly replied, "It might be *hal*tered." Well, in this instance, though reluctant, Brother Lane did preach on Psalm lxxii, 16, "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." And he preached to the great delight of the preachers and congregation. Brother Lane was a blacksmith by trade and employment, and as his lad was not large enough for the work, his lass, a little older, must needs "blow and strike" for him.

Mention might also be made of the Shaffers, at First Fork, and of the Logues, the Bearfields, the Bairds, and others in different parts of the mission; but suffice it to add, there were choice spirits scattered all along up and down those beautiful waters, and among those grand natural elevations, whose sides are laurel-wreathed, and whose crests and crags are pine and oak-covered and crowned. And when we left them for Con-

ference, to return no more, they showed their love for us by their tears and prayers, and many good wishes.

The numbers reported this year were as follows: Members, 27,931; local elders, 27; local deacons, 53; local preachers, 131. Total 28,192; increase, 3,336.

Section XII. 1840-41.

This year Conference met, for the fourth time, at Lyons, N. Y., and for its thirty-first session since its original organization, not in Judge Dorsey's store-house, or barn, but in a respectable and convenient church in the midst of the village. Bishop R. R. Roberts, with his native simplicity, modesty, ease, and dignity, presided. This was his sixth and last visit to the Genesee Conference. The session opened at nine o'clock A.M., Wednesday, September 9, 1840, and closed Friday afternoon, September 18. Asahel N. Fillmore was elected secretary, and James Durham assistant secretary.

The business of Conference was conducted in due order and with reasonable dispatch, the good bishop every now and then relieving the tedium of the hour by the relation of some pleasing, pertinent, and instructive anecdote; the preachers then giving attention to matters in hand with renewed cheerfulness and promptitude. The bishop's practical mind was quickly observant of any infraction of parliamentary rules or ministerial courtesy, though he was only reasonable in his exactions respecting them. A brother who was in the habit of springing to his feet on almost every question, and, hooking his little fingers together, of facing the Conference without addressing the Chair, was reminded of the proprieties due by the bishop's quietly observing: "I should think I was rough enough to be looked at!"

Sabbath morning Bishop Roberts preached, and considering his age and comparative feebleness, with much freedom and power. His text was Hebrews xii, 1. In the course of his sermon he took occasion to remark on the subject of pride as one of the hinderances in the Christian race, and, said he, "But some one may ask, Are not you proud?" to which the bishop responded, "Perhaps I must not answer the question directly, but," said he, "if I am proud, it is wrong;" then with much

solemnity and emphasis adding, "Brethren, we have nothing to be proud of!"

Very little business, beyond the ordinary routine, was done at this Conference. There were a very few unpleasant cases of arrest of character, but none were expelled.

The affairs of the "Conference and Family Recorder" occupied a considerable portion of the time of the session.

The action of the preceding General Conference in relation to "colored testimony" excited some attention and interest at this session. J. Huestis, J. Dodge, G. Fillmore, A. Steele, and I. Chamberlayne were appointed a committee to consider the propriety of memorializing the next General Conference on the subject, and in due time the committee reported resolutions which were adopted. The offensive action of the General Conference referred to was against the admission of "the testimony of colored persons against white persons in Church trials in those States and Territories where such testimony was prohibited in courts of civil law." Of course, the report of the committee was in high disapproval of the resolution of the General Conference, and recommended the appointment of a committee to draft a memorial to the next General Conference on the subject involved. Accordingly the above-named five were constituted that committee.

The memorial to be prepared by the committee was to be presented to the next Annual Conference for official indorsement and authorization, for presentation at the next General Conference.

The report of the committee at this session was published *in extenso* in the "Advocate and Journal," and Dr. Bond, the editor, approved of the spirit of the report, and conceded the soundness of its principal objections to the General Conference resolution. Especially did the doctor fear the effect the resolution might have upon the minds of the colored people.

The centenary celebrations of the previous year having resulted in liberal subscriptions within the bounds of the Conference, the business of the proper disposal of such subscriptions came under consideration. John Copeland was appointed a receiver, to take charge of and securely invest, until the next session, such centenary moneys as had been paid. And it was resolved to give diligence to collect and bring forward to

Conference the centenary subscriptions, to be appropriated according to the original design, provided, however, that the subscribers should be at liberty, should they choose, to apply them in the payment of debts on their churches, or in the purchase, erection, or furnishing of parsonages.

Action was taken relating to Sunday-schools, and also to the cause of education, trustees and visitors of the seminary at Lima being duly elected and appointed.

The Missionary Anniversary on Monday evening was an occasion of more than ordinary interest, an account of which was published in the "Christian Advocate" by the secretary of Conference, who was also secretary of the Conference Missionary Society.

After the reading of the treasurer's report the Rev. D. P. Kidder, missionary to Rio Janeiro, read the following:—

"*Resolved*, That the success which has attended the missionary enterprise in South America calls for devout gratitude to Almighty God, and also renewed exertions in the same holy cause."

"He then gave a vivid description of the moral aspects of the country between Rio and Para, with many striking incidents illustrating their great need of moral culture, and exhibited the vast dominions of South America as a great field for moral and religious enterprise."

Then followed Rev. Thomas Castleton, who warmly advocated the claims of the heathen, and by cogent argumentation and spirit-stirring appeals lighted up the missionary fire in every bosom. His resolution was, that Christians, and especially Christian ministers, should never lose sight of the whole world as the field of their benevolent exertions.

The Rev. Dr. Bangs, Corresponding Secretary of the Missionary Society, in his usual forcible style, then addressed the meeting. He ably discussed the following resolution:—

"*Resolved*, That in view of increasing openings in the wide field of missionary labor, and of the present embarrassed state of the treasury, we feel ourselves called upon for enlarged liberality and redoubled diligence in sustaining the cause."

The amount disbursed among the worthy Conference claimants this year was even less than that of the preceding, \$923 31 to offset the \$13,000 and upward needed.

The Conference, by vote, expressed unfeigned gratitude to the Head of the Church for the presence of Bishop Roberts after the lapse of so many years, tendered him its sympathies under the cares and labors of his advanced age, and fervently implored for him the supporting presence of God during his remaining years, and that, finishing his course with joy, he might receive of the Lord, the righteous Judge, a crown of righteousness that fadeth not away. The signature of the venerable bishop shows that he wrote with difficulty—with a trembling hand.

Seventeen new recruits were this year added to the company of the Genesee guards. Their names were as follows: Anson D. Burlingame, Charles W. Barclay, Chauncey Chapman, Leverett Richmond, Sumner C. Smith, John Bowman, Enoch H. Cranmer, Jacob Hager, John Fuller, Thomas B. Hudson, E. G. Pengra, William Jackson, John C. Brainard, Carroll Sutherland, Charles D. Burlingham, Carlton Fuller, and Horatio M. Ripley. A. B. Pickard was re-admitted.

John Mandeville, Benjamin P. Chase, Joseph K. Tinkham, Eleazar Thomas, Charles S. Davis, Jos. K. Tuttle, I. C. Kingsley, Porter M'Kinstry, Amos Hard, Jacob W. Stryker, Theodore M'Elheney, Daniel P. Kidder, and John B. Jenkins, were admitted into full connection, and all were elected and ordained deacons excepting J. B. Jenkins, who was ordained an elder, and D. P. Kidder, who was already an elder.

Joseph T. Arnold, Francis Strang, Alpha Wright, Nelson Hoag, E. G. Townsend, Albert G. Terry, R. T. Hancock, R. C. Foote, and Carlos Gould were elected to elders' orders, and all were ordained but F. Strang.

A. C. Dubois was declared withdrawn from the connection, and he became connected with the Presbyterians, as it was quite natural and reasonable he should be.

The only change in presiding elders in the Conference at the session of 1840 was in the appointment of John Copeland to the Rochester District, Manly Tooker having completed his term of four years on the same. In his "Jottings" Mr. Tooker says:—

"At the close of my term of four years on the Rochester District I was appointed to the Rochester East Station, Rev. Thomas Carlton being in charge of the west side of the river. The

chimerical project of having but one place of worship for all our people in the city having met with opposition from a portion of the Society, they had formed a separate charge, and gone back to the old brick church on South St. Paul-street. This church was now leased by individual owners to the Society at three hundred dollars a year. This sum, added to the salaries of the pastor, sexton, and chorister, and the expense of lighting and warming the house, etc., amounted to about one thousand three hundred for the year. By united and systematic effort these expenses were promptly met by the Society, which was comparatively poor. By a systematic apportionment, paid weekly, the entire amount was forthcoming, no one complaining of his burden. The spiritual state of the Church, under every discouragement, did not decline. The importance of a new building for the East Charge was very generally conceded, but it was not easy to fix on a site that would give general satisfaction. It was finally agreed to unite on any eligible lot that could be obtained on Clinton-street between Main-street and Washington Square. William Graves and myself were authorized to make the selection. The choice of the corner of Main and Clinton streets, on which St. John's Chapel was afterward built, was concurred in and bought by us for the Society at a very moderate price. A difference of opinion still existed in regard to the manner of building—whether the proposed house should be free, or be built on the stock principle. The question was settled by putting in circulation two subscription books. On that for a free house enough could not be obtained to pay for the lot; while on the other, before going to the Conference, I had obtained between five and six thousand dollars in the form of stock. The plan I had proposed was to obtain the entire amount—about ten thousand to twelve thousand dollars—and let the job to a contractor for the face of the subscription before striking the first blow. At the Conference ensuing I was appointed to the Ontario District, and another policy was adopted, of which, with its sad results, it does not become me to speak. Few Churches have evinced a greater degree of liberality than the Methodist Episcopal Church in Rochester, and none have been more unfortunate in their expenditures. The first church having been destroyed by fire, another, taken the 'wings' of even a more

destructive element, the munificent bequest of A. Champion, Esq., cannot suffice to atone for all that has been lost."

The list of appointments for this year shows Loring Grant transferred to the Michigan Conference, he being in a superannuated relation. In 1853, however, he was transferred to the East Genesee Conference, and his name appears in the list of the superannuates of that Conference for that year. He lived to become entirely broken down from age and infirmity, and died a member of the East Genesee Conference in 1871. On the fiftieth anniversary of his ministry his friends favored him with a donation visit at his residence in Milo, Yates County, N. Y., March 1, 1859. Rev. Manly Tooker was present on the occasion, and addressed the venerable man in measured lines, as follows:—

"Servant of God! thy friends remember thee,
 A worn itinerant of Genesee;
 Thy colleagues, gone before, with Christ now reign,
 Far from a world of weariness and pain.
 'Faint, yet pursuing,' in thy rear is one
 Who forty years ago was deemed thy son;
 'Midst toils abundant, near Cayuga's shore,
 Thou didst salute him at his father's door,—
 And to thine own his youthful feet inclined,
 To test his 'call,' and soothe a troubled mind.
 Accept a token of his filial love—
 A pledge to meet thee in the realms above.
 The Pioneers! a sacramental host,
 Are crowned on high, and we their conquests boast;
 Their faith triumphant and their works we prize—
 Though dead, they speak, while new recruits arise!
 The world's Commander gave his heralds word,
 And youthful companies obeyed their Lord;
 Whose saddle-bags and scanty college lore,
 Banished to garrets, now are seen no more.
 No prophet's school at Concord then was known—
 Self-taught, our Dempster studied long alone.
 Now Evanston with Concord's grand design,
 Are sister scions from our 'noble vine;'
 Reared by a son of Genesean growth,
 His praise immortal is inscribed on both.
 There, too, are Kidder, Bannister, and Keyes,
 Training cadets, whom God himself supplies,
 Who, like Archimedes, want power and space
 To move the world, and save the fallen race!
 Yet though 'ten thousand teachers' fill the train,
 'Not many fathers' in our ranks remain:

Where now the men who taught when we were young,
 And cheered the desert with a flaming tongue?
 Where now the prophets and the fathers? where?
 Semi-centennial veterans, how rare!
 Once Knowlton, White, and Owen traced our field,
 And in these wilds their holy mission sealed;
 Here Laning, Smith, and Adgate at their side,
 Fought the good fight, and like apostles died;
 Kelsey, and Kimberlin, and Densmore wrought—
 Finished their course, and gained the prize they sought;
 Gifford, and Barnes, and Kendall, clothed with might,
 All kept the faith till faith was lost in sight;
 Crandell, and Peck, and Alverson, and Ninde,
 At noonday fell, with giant powers of mind;
 Puffer, a textuary and divine,
 'Mighty in Scripture'—scanning every line—
 'Chapter and verse' were his supreme delight,
 And, full of years, he labored on till night;
 Hoag, beloved, in whom was found no guile,
 Dared to defend the slave on 'Clinton Isle,'
 And to the last, in spite of riot's clan,
 Boldly avowed the rights of God and man.
 Osborn, with glowing zeal rich trophies won,
 And fainted not until his work was done;
 And flaming Bibbins, with persuasive power,
 By faith was valiant till his latest hour;
 Fairbanks and Evans preached the living word;
 Lambert and Stoddard gloried in the Lord;
 Bidlack, and Lane, and Judd, and Dodge, and Jones,
 Went forth to move 'the valley of dry bones';
 While the four winds from God came down, again
 To raise from death an army of the slain!
 Laconic Pierce, whose words were weighed and sealed—
 That slew the haughty, and the mourner healed—
 With humble steps the narrow path he trod,
 And died to live, who lived to honor God.
 Our Gary sleeps, whose long-tried virtues shone
 Here, as in Oregon; wherever known
 'A burning, shining light,' embalmed in tears,
 His mantle falling on two hemispheres.
 Heustis, and Mattison, and noble Chase—
 'Their faith Godward is known in every place';
 And Hebard, in Elijah's God made strong,
 Triumphed in Christ, his diadem and song.
 But time would fail to mark our faithful peers,
 And their departure, during fifty years.
 Cummins and Willis, of an early race,
 Agard, and Tompkinson, and Case,
 Danforth and Brigham, magnified their call;
 Easter and Mason, Burlingame and Hall,

Jewett and Roberts, Buck and Burch, now rest
 With holy martyrs and the ever blest.
 All these obtained a good report and died,
 And soon we too shall slumber at their side.
 Yet 'to and fro' itinerants shall run,
 In circuits ample as the morning sun ;
 Till all the earth a free salvation know,
 And 'Christ be all in all' to all below."

The work was arranged this year, west of the Genesee River, into three districts, the Buffalo, Genesee, and Cattaraugus, embracing forty-two separate charges, having sixty-nine appointees. East of the river there were four districts, sixty circuits and stations, and about ninety clerical laborers.

Very soon after Conference the following notice appeared in the "Christian Advocate :"—

"At a meeting of the board of trustees of Genesee Wesleyan Seminary at Lima, September 29, 1840, the following preamble and resolutions were unanimously adopted :—

"*Whereas* the division of the Genesee Conference is contemplated at no distant period ; and *whereas*, serious objections have been felt to the continuance of the two departments, in their immediate connection, as hitherto conducted in our seminary ; therefore,

"*Resolved*, 1. That we appoint a committee of seven to meet and consult, at their earliest convenience, upon the expediency of erecting suitable buildings at some eligible point within our bounds, west of the Genesee River, as an adjunct of the Genesee Wesleyan Seminary, with a view to increase the accommodations for male students at Lima, and provide elsewhere for a female school of a high order, and upon a more extended plan.

"*Resolved*, 2. That said committee be authorized to receive proposals in subscriptions for the consideration of this board at our next meeting, Jan. 12, 1841, and to take such other incipient measures as they may deem prudent, preparatory for the decision of our next Annual Conference.

"(Signed) M. TOOKER, JOHN PARKER.

"The following gentlemen were appointed the committee :—
 Rev. J. B. Alverson, Chairman, Perry ; Rev. G. Fillmore, Buffalo ; Rev. I. Chamberlayne, Yates, Orleans County ; Rev. T.

Carlton, Rochester ; D. Lowber, Esq., Batavia ; J. P. Wheeler, Esq., Churchville ; D. Scott, Esq., Attica.

“Ordered to be published by the secretary.

“JOHN PARKER, *Secretary.*”

What came from this movement the reader may see.

Carlos Gould was this year re-appointed to the Angelica Circuit, having F. W. Conable for his assistant. The circuit extended into several towns lying east of the Genesee River, and from Angelica village north and easterly, all in Alleghany County. Angelica was head-quarters. Carlos Gould was a faithful pastor, a pathetic and effectual preacher, and a considerate and generous colleague. During all the years of his effective relation to his Conference he was faithful and successful in his work, and since taking a superannuated relation has performed considerable service in the Parma Circuit, within the bounds of which he still lives.* He always entertained but modest views of himself as a preacher, but, apparently to comfort himself, he would occasionally say, “I can take as good a text as any other man.”

The preaching places in our circuit were at Angelica, Baker's Creek, Baswood Hill, Short Tract, Bardwell's Schoolhouse, Aldrich's Settlement, White's Settlement, Chase's Settlement, Chautauqua Hollow, Nowlen's Corners, Jersey Hill, and Horton Hill, and occasionally other points. At Nowlen's Corners, or, more properly, East Allen, during some extra meetings several were converted, and at other places we had refreshing seasons.

Among the prominent members of the circuit are remembered Brothers Clark, Barnum, and Webster, of Angelica ; Newville, Crandall, and Piatt, of Baswood Hill ; James Wilcox, E. Bullock, John Bennett, and many others, on Short Tract ; Henry White, Esq., of Horton Hill ; John White, Hiram Merithew, Father and Mother Dana, and Father and Mother Cleveland, and others of the White Settlement Society ; Brothers Bacon and Hays, of Chautauqua Hollow ; and Lawrence I. Dey and others, of Jersey Hill. These all, as well as many more, were decided Methodists, and zealous, in co-operation with their preachers, in the cause of God.

* Recently deceased.

As to the junior preacher : as he was to be examined at the next Conference in the course of study prescribed to candidates for full connection in the traveling ministry, it was thought desirable that he should have a boarding place somewhere, and therefore over and above his quarterage of one hundred dollars he was allowed the sum of fifteen dollars as "table expenses" for the year, and he had the privilege of finding a home wherever he could. After looking about awhile without success, he found a place where he was made welcome—not for the fifteen dollars as a stipulation!—and where he might deposit his books and keep his wardrobe, and make it his home as long as he pleased, or until he could "find a better." He was satisfied to look no further, but at once to make the humble but hospitable home of Henry White, Esq., his place of sojourn for the conference year. He was careful, however, as the work required, to be much away from his chosen home, though for a short tarrying often there. At the close of the year, after having led the eldest daughter of his respected host, Miss Amy S., to the hymeneal altar, his elder colleague officiating in the ceremony, he went up to the Conference at Dansville, where with a large class he passed the examination, the committee reporting more favorably in his case than he could have anticipated.

This year Amos Worcester was placed in charge of the Eden Circuit, with Porter M'Kinstry for his colleague. It was a year of great prosperity, one hundred and fifty being added to the Church, in part as the fruit of the glorious camp-meeting of the preceding year. Mrs. Worcester was an excellent help in revival work.

In the winter of this year there was a good work, in the restoration of wanderers and the conversion of sinners, at Seneca Falls, R. Harrington in charge.

All in January, Merritt Preston, of the Friendship Circuit ; Alpha Wright, of Attica Station ; S. A. Baker, of Scottsville ; published reports of revival prosperity in their respective fields of labor.

In a second notice R. Harrington gave a more extended account of the work at Seneca Falls : "Seventy received as believing probationers"—the conversions "evident transformations." The good pastor says : "We owe a debt of gratitude to

God for the timely aid of Rev. J. Dennis, A. N. Fillmore, and J. Pearsall, of the adjacent charges." Brother Pearsall, at about the same period, was having prosperity on his own, the Junius Charge, driving on in his peculiar style—making every body think something was going to be done. J. Dennis was at that time on the Ovid and Seneca Circuit, Seth Mattison, his senior colleague, in charge. The latter was mourning deeply the loss by death of his excellent and devoted wife. The painful bereavement occurred August 2, 1840, of which the afflicted husband gave a particular and touching account in the church journal.

On the Sodus Circuit O. Mason was favored with encouraging success in his labors—fifty or more received—and "listening angels witnessing" the conversion of sinners "every day." Later, one hundred and twenty had joined, and more were expected.

Loomis Benjamin, on the Franklinville Circuit, Cattaraugus District, as successful as ever, reported about one hundred converted to God.

For the Tyrone Circuit Asa Story reported numbers converted, some sanctified, on all parts of the charge.

At Clyde I. H. Kellogg was greatly encouraged in his work by a season of constant revival for ten weeks and more; at Perry J. T. Arnold numbered forty converts and twenty-eight additions; in the Dansville and Hornellsville Circuit, S. C. Church, David Ferris, and J. C. Brainard, preachers, in a series of protracted meetings one hundred or more were believed to be converted, and ninety were added to the societies; and at Corning, after the dedication of the new chapel, on the 8th of January, as reported by C. S. Davis, the Church was strengthened by the addition of more than forty members.

A precious work of grace was enjoyed by A. N. Fillmore at Waterloo. He says, April 8: "Like the gentle shower on the tender grass the heavenly influence has descended, and about seventy have professed to find salvation in Christ since Conference, and about sixty have united with the Church.

"Jehovah reigns; be glad, O earth!
And shout, ye morning stars, for joy!"

William D. Buck and H. Ryan Smith were this year on the

Royalton and Middleport Circuit. They were earnest men, and gloriously successful.

On the Burlington Circuit, J. K. Tinkham, preacher ; on the Pembroke charge, J. W. Vaughan and S. Salisbury ; within the bounds of Victor and Perrington Circuit, J. W. Nevins and H. Sanford ; and in the Troy Circuit, R. T. Hancock, there were excellent revivals this year : numerous conversions, many valuable accessions to the membership, and more or less brought into the "Canaan of perfect love."

Fuller Atchison succeeded well this year at Lodi, on the Cattaraugus Creek, in the way of soul saving, and in promoting the benevolent enterprises of the day. Hiram May, on the old Le Roy Circuit—not at Le Roy village—held a protracted meeting which resulted in some thirty converted or reclaimed, and a goodly number received on trial ; and he says : "The Christians of other denominations associated with us, and seemed to enjoy themselves well, and since our protracted meeting closed we have not been annoyed with the company of those loving, whining, proselyting gentry who, on many occasions, spread desolation and death in their course."

A very zealous and successful young preacher at this time was Philo Tower, and in the Addison Circuit, Seneca Lake District, he pushed the battle on to victory, the visible results of his efforts, in connection with those of his fellow laborers, appearing in the more "elevated tone of piety in the membership, the reclaiming of some wretched wanderers to the fold again, and the conversion of one hundred and fifteen souls, of whom many had joined on probation."

Respecting Canandaigua, Thomas Castleton, the preacher in charge, under date of April 14, reported one hundred and sixty received on probation within the preceding eight weeks.

This year Allen Steele was stationed at "Lockport North," and Wm. R. Babcock at "Lockport South." Respecting the latter appointment the pastor, under date of April 23, (1841,) published the following statements :—

"This Church was organized a little more than one year ago. As to the cause, or causes, that seemed to many to call for it, I have nothing to say. I presume in charity to believe, however, that the glory of God and the good of souls were kept in view. I took charge of the infant Church last September, and

knowing that our Church in this place, for some years past, had experienced some severe conflicts, I entered upon the duties of my charge under more than an ordinary sense of weakness, and dependence upon divine grace for help and success. Our embarrassments were without a precedent in the history of Methodism in this place. I found about sixty members, some of them of the oldest class of members of the Church before its division, and some who had more recently entered. But we had no house dedicated to the worship of God. We were under the necessity of renting a room, which, though commodious, was of difficult access, being in the third story. We have great cause to be grateful that, notwithstanding our peculiarly trying situation, our room has been crowded, and our temporary altar (for it was movable) has been crowded with penitent sinners seeking salvation, and has been the spiritual birthplace of many."

In the same number of the "Advocate and Journal" in which the above appears is a communication from Rev. Alvan F. Waller, dated Willamette, September 7, 1840, and addressed to Fuller Atchinson, who was his colleague on the old Rushford and Friendship Circuit in 1834-5. The noble missionary was much pleased with the country of Oregon, and addressed himself to the great and greatly varied work before him with the utmost courage and hopefulness of spirit. The Genesee Conference was well represented in the Oregon Mission. The reader will be pleased to see so much of Brother Waller's letter as follows:—

"DEAR BROTHER: Yours came safely by the brig 'Maryland,' and afforded me much comfort in this distant land. You have probably heard of our safe arrival in Oregon. Our passage was pleasant. I have had scarcely any temptation to gloominess. My soul has been calm, and I have had to this hour a clear sense of being in the path of duty. The Lord often manifests himself to me in mercy. It is three months since our arrival, and we have seen much of the goodness of the Lord. But, in consequence of having to provide for our families, etc., we have not been able to do much for the heathen. We are making arrangements as fast as possible to get at our work of winning the Indians to Christ. But probably we

shall not all get to our stations till next season, as in the winter little can be done in building and moving.

“Besides, many of our company, and others too, have been sick with the ague and fever, and some bilious affections. At one time we had hardly well ones enough to attend upon the sick. At present it is a time of distress, yet most who were sick are convalescent; but new cases occur almost every week. Brother Parrish’s oldest boy died on the 15th instant. I believe there are no others among us who are considered dangerously ill. Myself and family have thus far, by the mercy of the Lord, been well, as have some others.

“I left home yesterday for the Falls of the Willamette, where I now am. This is a rather rough, and yet romantic spot, and probably in time will be a second Rochester, as the water privilege is great, and the country around good. Near this place are some small clans of Indians; and in salmon time multitudes resort hither, among whom I am to labor, at least for the present. Brother Barr, an excellent man, one of our blacksmiths, is stationed with me. We are building a house, 32 feet by 22, for the accommodation of our families. We have the roof on, and I came down to lay the floors, make doors, etc., so that we may move as soon as possible. This is the great thoroughfare through which the settlers and others pass to and from Vancouver, so that, though we are about twenty-five miles from the white settlement, and forty from our main station, we probably see some persons from one of these places nearly every week. We are about sixty miles from Vancouver.

“I have held some meetings with the Indians, which I think have had a favorable effect. As soon as I can get settled I purpose to go more fully among them, to see what the Lord will do for their souls. My soul is intent on their salvation. I am trying to get the language, so as to communicate with them more readily, as it is difficult to obtain faithful interpreters. It will require much toiling to persuade them to seek the Lord, and more to get them to live to him. Their condition is deplorable, superstitious, ignorant, and almost entirely naked. Wars among themselves, and diseases, are carrying them annually to eternity, and what is done for them must be done speedily. Most of them are willing to receive mis-

sionaries. So fast are they diminishing that where, twenty years ago, there were large and flourishing villages, not an Indian or hut is to be found. A few only of those tribes mingle with others to relate the sad tale of their destruction. Formerly, when attacked with the ague, as soon as the fever came on they would plunge into the water, many of whom never lived to get out, and many who did perished on the shore. Should they continue to diminish for twenty years to come as they have for twenty years past, scarcely an Indian man or woman will be left in the Valley of the Willamette, except some women who have been taken as wives by the whites, from the mountains. These and their children may become populous in the country. Some of them are becoming very good housekeepers; their children are interesting, and some are already pious."

Thirty years and more the author of the above letter toiled on in Oregon as missionary, as regular preacher and pastor, and as presiding elder in the Oregon Conference, and in later years as Agent of the Willamette University. His record is most honorable in every regard; and recently he ascended directly from the field of his heroic labors to the glorious rewards of heaven. In 1860 he was one of the delegates from the Oregon to the General Conference at Buffalo. During the session of the General Conference, at a pleasant reunion gathering of old Geneseans, he was present, and entertained the appreciative audience with some interesting statements concerning his life and labors in Oregon, and more especially in relation to the institution of learning the interests of which he evidently laid much to heart.

This was a year of prosperity on the old Murray Circuit, Genesee District, E. J. Selleck in charge. He reports more than one hundred conversions.

On the Ridgeway Circuit, Buffalo District, under the labors of E. C. Sanborn and S. C. Smith, there was an extensive work, resulting in over one hundred accessions to the Societies.

Across the Conference south-easterly, on the Avoca Circuit, Dansville District, there was prosperity, Samuel Pitt officially conducting affairs. Principally at Cole's, Butler's, and De Puy's appointments, the membership was increased in numbers,

and as an important item, chiefly through the agency of a Brother Calkins, the circuit has been put in possession of a comfortable and convenient parsonage.

At Millport, in the southern part of what stands in the Minutes as Catharine Circuit, E. C. Pengra had a good work this year. Seventy converted, among whom were several heads of families. "A tavern keeper and wife were awakened. They converted their rum-selling establishment into a temperance house, and then the Lord converted them, 'and there was room for Jesus in the inn.'"

In a third report to the "Christian Advocate," R. Harrington gave one hundred and thirty-six as the total number of probationers received at Seneca Falls, sixty-nine of whom were married persons.

On the Lawrenceville charge, E. G. Townsend and O. Trowbridge efficient clerical workers, nearly one hundred professed to have 'passed from darkness to light,' eighty of whom had joined; and in the "out societies" of the Canton charge the meetings conducted by I. C. Kingsley, pastor, resulted in the shaking of the sandy foundation of the formalist, the awakening of the sleepy professor, in turning back the deluging tide of error, and in the conversion of more than fourscore souls, seven eighths of whom had joined on trial. So advanced the work of God in the Genesee Conference in 1841.

Glezen Fillmore was this year stationed at Buffalo, having Black Rock and Tonawanda Mission under his charge, with Carroll Sutherland for his colleague. The renowned itinerant first named, now an octogenarian, having reached the age of fourscore years and four, (Dec., 1873,) has preached more sermons in Buffalo than any other member of the Genesee Conference. Six years he was regular pastor there, the last time in 1840-41, and for fifteen years he was presiding elder of the territory embracing Buffalo, and many an occasional sermon has he delivered in the place, always, too, to the edification of those who have been delighted with the animated and faithful presentation of plain gospel truth. "Doctor" Fillmore, for he has been made D.D., has always been welcome to the Churches and homes of the Methodists in Buffalo; and many others, for his admirable social qualities, as well as for his ministerial standing, have welcomed him, and delighted to do him honor.

Respecting the work in Buffalo during the year under consideration in this section the pastor says :—

“ We have had a year of great peace and some prosperity in this station. About fifty have joined on probation, several have obtained the blessing of perfect love, and there is in the Church at this time (July 24) an ardent and increasing desire after holiness. We have gained a little at almost every point.”

D. D. Buck, brother of W. D., and who now has “ D.D. at the other end of his name,” was this year stationed on the Lewiston Circuit, within the bounds of which occurred a “ goodly number of conversions ” during his pastorate. His representation of his charge will be appreciated by the reader :—

“ This circuit was formerly much more extensive than at present. It now embraces within its limits the towns of Porter, Wilson, and a part of Cambria and Lewiston.

“ It has well-known natural boundaries on three sides, namely: on the south the Limestone mountain-ridge, which rises almost perpendicularly more than one hundred feet high; the mighty Niagara on the west; and on the north the broad, deep Ontario. By examining a map, it will be seen that this circuit is in the north-western corner of the State of New York; and from the top of the mountain-ridge the observer will discover that the country is as level as the blue lake that laves the northern border. This part of the State was evidently once beneath the waters of the lake. The soil is in many places alluvial, and the ridge road, which runs parallel with the lake and about seven miles from it, bears every mark of having once been the beach, where the Eternal first said to the deep, ‘ Thus far thou shalt go, and no farther, and here shall thy proud waves be stayed.’ Sometimes we can hear the deep-throated guns of Fort Niagara salute the deeper thunderings of the distant cataract; and sometimes both are silenced by the solemn roar of Ontario, when the tempest is unloosed and the raging billows fling up their white crests to the clouds. I have often said in my heart, when I have ridden along in full view of the scene :—

“ ‘ Shout to his praise, ye surging seas,
 In your eternal roar;
 Let wave to wave resound his praise,
 And shore reply to shore.’ ”

“But I shall not ‘make out what I took in hand’ unless I return to the point, which was to inform you of the spiritual condition of this circuit. It is now quite limited in extent. From the center a person can ride to the farthest appointment in two hours. Yet within our bounds there are two Baptist Churches with ministers, four Presbyterian Churches with ministers, one Episcopal Church with a minister, one Universalist Church, besides several societies and ministers of Christians, and a society of Methodists and two or three preachers.” Mr. Buck received one hundred probationers this year.

This year, March 12, 1841, was commenced the publication of the “Northern Advocate” at Auburn, N. Y., Rev. J. E. Robie, proprietor, and Rev. F. G. Hibbard, editor. The “Conference and Family Recorder,” short-lived, had been discontinued, but it was still felt as before, that a Methodist weekly paper for Central and Western New York was indispensable for important purposes, which would not and could not be answered by any paper published at a distance and designed for a more general circulation through the whole connection and country.

The columns of the “Northern Advocate” were to be “devoted to theology, science, general literature, religious enterprise, agriculture, news,” etc. The undertaking was indorsed by such men as Elias Bowen, D. A. Shepard, and many others, though fear and hope alternated with many in relation to “the liability of pecuniary embarrassment to the proprietor of the paper.” Great confidence was expressed in the editor, as for instance in the language of Rev. D. A. Shepard:—

“Your editor, our much beloved and respected brother, F. G. Hibbard, is favorably known through these Conferences as a thorough-bred theologian, whose love for the Church, and whose varied and critical knowledge of literature and the sciences, penetrating, cool, and deliberate in judgment, and apt in composition, all inspire us with confidence that you will present us with one of the richest family periodicals of this fruitful age, and that it cannot fail for the want of patronage.”

In his manifesto to the Methodist public, in the first specimen number, the editor declared his position in regard to slavery, as harmonizing with that of the great body of the Church, North and South, as expressed “in the standing and perpetual

testimony of our highest legislative body, registered upon the page of Discipline. That testimony is a canonized and imperishable monument of Methodistic adverseness to the entire system of American slavery."

The editor, however, explained himself more fully, and it was thought by some that he was more charitable than he ought to be toward "our Southern brethren," among whom, "notwithstanding the opposition of our Church to slavery, a restricted and modified form of slavery was allowed" to exist on account of uncontrollable specified circumstances. On the other hand, many sympathized with this charitable view, and therein was the cause of controversy and more or less alienation of feeling. In a subsequent issue of the paper the editor stated, "Some have supposed, or tried to make others suppose, that we did not intend, in good faith, to throw our influence against slavery. Now, it is not for their sakes that we pen one syllable of these remarks. But for the information of the candid, who may yet be uninformed, we say we do not intend to go into an unlimited and general discussion of the subject. This would divert the main course of our paper from its original destination. But we admit an antislavery department, which we intend shall be filled, according to our best ability, with that kind of matter which we judge to be most profitable. We wish to throw such information before the reader as may aid him in forming a proper judgment of slavery in all its odious phases, and of the duty of this nation to abolish it. What we do say will be in a fearless, manly, candid, respectful manner, and, such as it may be, will be our honest tribute to the cause of negro emancipation and rights." It is doubtful whether the reader would like to see more on this subject in this place. Happily the general agitation on the subject of slavery, and slavery itself, are only matters of history now, and the Churches, in relation to the same, have rest.

It is due to state that, for a considerable period, "a rich variety of articles" appeared in the "Northern," in the editorial department, signed "H." These articles were all from the pen of Rev. William Hoşmer. And the editor says: "Brother Hoşmer's talent as a popular writer is, we believe, very generally known to the Methodist community in these parts. His articles always speak for themselves in terms of commendation

to the sensible and reflecting reader." For some time also appeared articles, indicating the possession of a valuable library and a well-stored and cultivated memory and understanding, from the pen of E. Hebard, on the "Translation of the Bible into English."

During the latter half of this conference year Rev. M. Tooker, the proposed author of the proposed history of the Genesee Conference, or of Methodism within the bounds of the Conference, with the title "The Genesee Vine," published a series of articles in the "Northern Advocate" entitled "Annals of Methodism in Western New York." The articles, twelve in number, were decidedly readable, yet but few items are available for these pages.

The numerous accessions to the Church during this year, reported and not reported in the papers, were scarcely more than sufficient to offset the losses in numbers from various causes operative at the time, there being but a very slight increase. The Sunday-school report at the close of the year showed an aggregate of 258 schools, 2,158 superintendents and teachers, 12,523 scholars, and 24,824 volumes in library.

Section XIII. 1841-42.

At Dansville, Livingston County, N. Y., September 1, 1841, at 9 o'clock A. M., the Genesee itinerants were called to order for their thirty-second session by Bishop Joshua Soule. This was the second and last visit of Bishop Soule to this Conference. His first presidency was at Le Roy in 1831. His "apostolic manner and spirit seemed to diffuse a salutary influence" over the Conference.

A. N. Fillmore and James Durham were re-elected secretaries.

Soon after the opening of the session the bishop introduced to the Conference Rev. Billy Hibbard, father of F. G. Hibbard, and member of the New York Conference; Rev. Hanford Colburn, of the Oneida Conference; Rev. John P. Kent, transferred from the Pittsburgh to this Conference; and Rev. Walker and Hull, of the Presbyterian Churches of Dansville. Subsequently were introduced Rev. Charles Pitman, Resident Corresponding Secretary of the Missionary Society of the

Methodist Episcopal Church ; Rev. John Seys, of Monrovia, Africa, and Simon Peter, a native convert ; and Rev. E. S. Janes, Financial Secretary of the American Bible Society, afterward bishop. His Methodist Excellency, Rev. George Lane, the senior Book Agent, needed no introduction.

Billy Hibbard, renowned for his excellences and eccentricities, preached once, it is believed, during the session, and at different times out of Conference hours delighted the preachers and others with specimens of his instructive and highly entertaining anecdotes and stories. Rev. H. Colburn was present at this Conference, by appointment of the Oneida Conference, "as a commissioner to make a final settlement of the business of the Conference and 'Family Recorder,' and also as trustee to make a settlement of the joint funds of the Genesee, Oneida, and Black River Conferences." After the Rev. Commissioner had addressed the Conference on the subject of the business he had in hand, Manly Tooker, Thomas Castleton, and Thomas Carlton were constituted a committee to "adjust the concerns of the Conference and 'Family Recorder,'" which committee duly attended to the business assigned them and reported, and upon their report Conference took appropriate action.

Rev. John P. Kent, transferred and introduced, had already been in the traveling ministry some twenty-five years, having joined the Ohio Conference, according to the General Minutes, in 1816. In 1827, when the Pittsburgh Conference was formed, he became a member of that body. He still lives, though superannuated, aged, and infirm, pleasingly to relate incidents of his pioneer life in the South-west.

Rev. Charles Pitman preached in the afternoon of the Conference Sabbath, in a grove back of the village, to a very large congregation, on the occasion of the ordination of elders. It was a wonderfully eloquent and moving sermon on the text, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Rev. John Seys addressed the Conference on the subject of his mission in Africa. He had been to that malarious coast where the "protomartyr" Cox had fallen, saying with his dying breath, "Let a thousand fall before Africa be given

up!" He had deliberately sailed into the jaws of death and performed the dangerous work for which he was commissioned, "and yet," said he, "I lived!"

On the occasion of the Conference missionary anniversary Simon Peter, the native convert, whom Mr. Seys had brought with him, was invited to speak in his native language, which he did, Mr. Seys interpreting sentence by sentence. The sable speaker, however, so warmed up, and became so animated and rapid in his utterances, that the interpreter could not keep up with him, and sat down quite carried away with his own emotions. Grand was the long and eventful career of Rev. John Seys, D. D. (See his wonderful obituary in the General Minutes of 1872, page 107.)

On the occasion of the adoption of the report of the Committee on the Bible Cause, Rev. E. S. Janes, Bible Secretary, addressed the Conference in behalf of the Bible work, and his remarkably shrill voice and his breathing thoughts and burning words thrilled the hearts of his hearers to an unusual degree. Little, doubtless, was it then thought that the energetic man, in that condensed and intensified form before us, was, all unconsciously to himself, marching right upward to grace the episcopal chair, and in time to become chief among the highest officaries of American Episcopal Methodism. So God and the Church ordained!

The name of Samuel Luckey, transferred from the New York Conference, was added to the roll of the Genesee Conference.

On the second day of the session the probationers eligible to admission into full connection were called to the altar by Bishop Soule, and examined before the Conference according to the order of Discipline. This part of the usual Conference proceedings has always been instructive and deeply impressive. The comments and general remarks of the presiding bishop upon the important questions propounded in this disciplinary examination have generally been able and eloquent, and, with the naked questions themselves, well calculated to superinduce in the candidates right habits of thought, feeling, and deportment, and to give purity and high excellence of character to the Methodist ministry. Members of Conference are annually faithfully reimpressed in relation to the difficulty, solemnity, and sacredness of their calling.

The Discipline requires that every person proposed for admission into full connection in the traveling ministry shall, "after solemn fasting and prayer," "be asked, before the Conference, the following questions, (with any others which may be thought necessary,) namely: Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of Society? Do you keep them? Do you constantly attend the sacrament? Have you read the form of Discipline? Are you willing to conform to it? Have you considered the rules of a preacher, especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, or abstinence, both by precept and example? Are you in debt?" "Then," continues the grand old manual of Christian and ministerial duty, "if he give us satisfaction, after he has been employed two successive years in the regular itinerant work on circuits, in stations, or in our institutions of learning, which is to commence from his being received on trial at the Annual Conference, and being approved by the Annual Conference, and examined by the president of the Conference, he may be received into full connection."

The names of the persons proposed at this session were, Orrin Trowbridge, Sevellon W. Alden, Daniel S. Chase, Allen P. Ripley, Israel H. Kellogg, Hugh Ely, David Ferris, Samuel Pitt, Francis W. Conable, Thomas S. Anderson, Samuel Nichols, Fletcher Sutherland, Philo Tower, Isaiah V. Mapes, H. Ryan Smith, and Alexander Farrell.

Of these David Ferris was admitted into full connection, and, being a deacon, was elected to elders' orders. Samuel Pitt, it is likely, was not examined, and was satisfied to be continued on trial. Thomas S. Anderson was examined, but was discontinued. His presiding elder, however, was granted liberty to employ him, but the dear, good brother was taken sick on his way home from Conference, and was released from the anxieties, toils, and hazards of probationary life and trans-

ferred to the Church triumphant. His widow deeply mourned him. Samuel Nichols was continued on trial; so, likewise, was Isaiah V. Mapes; both, however, to be admitted in full at the next session, and afterward still further promoted. Fletcher Sutherland was finally continued on trial. H. Ryan Smith was admitted in full, being an elder; and Alexander Farrell, an Englishman, and a man of considerable talent, was admitted, being already a deacon. All the rest of the above-named candidates were admitted into full connection and elected to deacons' orders, and on the following Sabbath duly ordained by Bishop Soule in the Methodist Episcopal Church in Dansville. The ordination sermon on this occasion was preached by Rev. I. Chamberlayne on Acts viii, 5-8: "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city." On the points: The preacher's credentials, the subject-matter of his preaching, and the wonderful effects of his preaching, the doctor was elaborate, lucid, and grand, and fully sustained his reputation for extraordinary preaching ability. A refreshing unction attended the sermon, and, at its close, the preacher sat down quite overcome with his mighty thoughts and irrepressible emotions. At least one of the deacons elect will his life long remember that sermon.

The course of study prescribed to candidates for ministerial orders at this time embraced Watson's Theological Institutes, Paley's Natural Theology, Ruter's Church History, Tytler's Elements of General History, Watson's Life of Wesley, the Methodist Discipline, Blair's Rhetoric, Hedge's Logic, and whatever else, and the candidates were examined at the same time on the whole course, namely: immediately before the opening of the session at which they were to be admitted into full connection. No further study and examination were then required in order to graduation to elders' orders, only as it was expected that Methodist preachers should always cultivate such habits of reading and studious application as were neces-

sary to a growing mental vigor and to success in their important work. The feeling, however, began more generally to prevail that the standard of qualification for the ministry as to intellectual cultivation ought to be more elevated and better defined, and that the powers ecclesiastical should institute the measures necessary to that desirable elevation.

Conference resolved that the examination of candidates in the course of study recommended be extended to four years, and also that the number of the committee for the examination of candidates for admission and for elders' orders be increased to nine. Afterward Samuel Luckey, Seth Mattison, Jonathan Huestis, Elijah Hebard, Asa Abell, Abner Chase, Glezen Fillmore, John H. Wallace, and Philo Woodworth, the number recommended, were appointed the examining committee for the next year.

This year David Nutten, Seymour A. Baker, Amos Worcester, elect, Philander Powers, Daniel D. Buck, David Ferris, Alexander Farrell, Ira Smith, Jun., and Ebenezer Colson, a local preacher, were promoted to the order of elders.

Nine local preachers were ordained deacons, namely: Chancellor L. Shepard, Jonathan Putnam, Abner Reed, Daniel Elmore, William Sanders, Henry Orelup, Henry M. Booth, Daniel B. Lawton, and Henry Moore.

Ten preachers were admitted on trial: James L. S. Grandin, Ransom Goodell, Jonathan H. Havens, Veranus Brownell, Lucius O. Jones, Daniel B. Lawton, John N. Brown, Charles B. Wright, Charles L. Bown, and James G. Witted.

Francis Strang was located at his own request. He was a small man, of considerable mental strength, and true to his own convictions of duty.

The answers to "Questions 2-12" were not furnished for the General Minutes, but the Manuscript Journal shows how they were answered in fact.

A brother with four initials to his name, entertaining strange notions of common and ministerial etiquette, had made considerable trouble in the district where he had traveled, and at this session of Conference had made considerable more, but his character finally passed for the time being.

This year Elijah Hebard, having closed his labors on the Ontario District, was stationed at Geneva, and Manly Tooker

took his place in the presiding eldership. Respecting his appointment the latter says:—

“Leaving the city pastorate [Rochester, East] for a district again, Geneva was its geographical center, and thither we removed to renew early associations, formed while a pastor in that place. My limits will only allow of saying that four years passed away ‘in journeyings oft,’ though not tedious, and ‘in labors abundant,’ though delightful. Having found Geneva a most convenient home in the discharge of official labor during one fourth of my official life, no other place can surpass it in beauty, and no other people can impose on us a larger debt of gratitude.”

Dr. Luckey took the place of M. Tooker at Rochester, East, John Copeland was continued on the Rochester District, J. B. Alverson on the Genesee, and I. Chamberlayne on the Buffalo. Asa Abell having ably performed his work of four years on the Dansville District was placed in charge of the Mount Morris and Nunda Circuit, with Ira Bronson and Chandler Wheeler for colleagues, and William R. Babcock was appointed to the district so vacated, G. Fillmore taking his place at Lockport, South, Philo Woodworth succeeding the latter at Buffalo. The reader will observe—so unsettled were the pastors in order to the maintenance throughout the Church of a “permanent pastorate.”

Seneca Lake District was favored with the appointment of Jonas Dodge as presiding elder in place of J. H. Wallace, who was made third preacher on the Pavilion and Covington Circuit, N. Fellows in charge, and H. May second preacher.

James Hemingway having served his four years' term on the Cattaraugus District took a superannuated relation preparatory to his removal to Michigan, and James Durham succeeded him on the district. There was a wide difference between the two men, and they were sometimes playfully distinguished as “James the greater, and James the less,” but both were competent and worthy ministers of the Lord Jesus. James Hemingway, after having served the Church well as a local preacher, joined the Conference in 1824, and had performed much valuable service as a traveling preacher, and it was doubtless proper to leave it to his judgment whether he should then retire from the field of pastoral or official responsibility.

Benjamin Shipman was appointed agent for the American Bible Society for the State of Tennessee. Daniel P. Kidder was transferred to the New Jersey Conference and stationed at Paterson.

Lyons, W. H. Goodwin; Penn Yan, F. G. Hibbard; Rochester, West, Thomas Carlton; Lima, M. Seager; S. Seager, Principal of the Seminary. Independence and Andover, S. Nichols, William Jones. The latter had Andover as his field of warfare, and though aged was still a heroic Christian warrior.

Knoxville and Jasper, F. W. Conable, one to be supplied. The two circuits were united only in quarterly meetings. David Wing, a good preacher, was the supply and preacher in charge at Jasper, and the blessing of God in the salvation of souls attended his labors.

On the Knoxville Circuit Asa G. Abbott, a local preacher, was employed by the presiding elder to assist the preacher in charge in filling the Sabbath appointments. There was no regular house of worship on the charge. The preaching places were at Westfield, Mixtown, Hilltown, (Brookfield,) Troup's Creek, Knoxville, Jameson, Boatman, Elkland, Chatham, Beacher Island, Farmington, and sometimes West Farmington, and two or three other places, all in the northern part of Tioga County, Pa. The circuit lay principally in the beautiful valley of the Cowanesque Creek, a large tributary to the Tioga River, the confluence of the same being near the village of Lawrenceville, and near the New York State line. There were many wealthy inhabitants in the valley, but intemperance was a prevailing evil, and Knoxville, the principal village, where there were two taverns and a distillery, was a sterile place for Methodism. There were, however, several good societies in the charge, the whole membership, as reported at the next Conference, numbering two hundred and forty. The circuit was well supplied with local preachers and exhorters, some four or five of them residing at and near Westfield Corners, which place on that account was often called "Priestville." Francis Strang, before mentioned, had settled and was in business there. Father Conant, an old traveling local preacher, lived there. He was a ready speaker, and much given to story-telling. A brother Macomber, of Chatham

Orson Pemberton, of Mixtown, Stephen A. Leonard, up the creek from Westfield, and it is believed a Brother Perry, were also local preachers. H. B. Turk and J. B. Seeley were exhorters, afterward licensed to preach. In a lonesome place below the village of Knoxville there was an indifferent parsonage, but the young preacher and his wife concluded not to keep house, but to spend the year among the people, and live in their trunks! And they thankfully remember that they were every-where made welcome. The preacher's allowance for his services was just his "quarterage" claim of \$200, which was paid in cash and many things. During the year there were some seasons of refreshing at different points, several were converted and reclaimed and added to the Church, and some new classes organized.

The fourth quarterly meeting of the year seemed like one of the old style. It was held in the large school-house near Esquire Seeley's, in Elkland. A large number of brethren and sisters attended from Troupsburgh and Jasper, and we had a time of unusual interest and power. The presiding elder, Rev. W. R. Babcock, won golden opinions in his favor by his preaching and the general conduct of the meeting. It is believed that at this meeting Rev. G. W. Terry, of the Genesee Conference, received his first license to preach. Just before Conference the preacher in charge held a two-days' meeting in Farmington, which was attended with an awakening that resulted, it was said, after conference in the conversion of about one hundred souls, in the neighborhood round about.

Within the two years previously to this, under the administration of Rev. Theodore M'Elheney, considerable numbers were added to the society, and therefore this year some pruning was necessary, while there were some cases of the trial and expulsion of old members. In one place a man was tried and expelled for lying. After the trial was over he asked of the pastor a paper showing the charge, and the findings of the committee, etc., in his case, which was furnished him. About the time of the trial another member, who wished to withdraw from the Church, as he was designing to commence tavern keeping, and, of course, retailing intoxicating liquors, came to the preacher and asked for a letter of dismissal.

"You wish for a letter of dismissal?" "Yes," said he. So the preacher immediately wrote, "This certifies that C. S. is dismissed from the Methodist Episcopal Church." Dated and signed. Afterward the member expelled, meeting the member dismissed, jocosely said to him, "You have a letter, and I have a letter, but I think of the two mine is the best."

This was Rev. J. Bowman's second year on "Potter Mission." Coudersport was head-quarters. The pastor was generally wide awake, industrious, and somewhat successful. John Bowman was a son of Esquire Bowman, of Brookfield, Pa.

Revivals were numerous in our territory this year, and the cause of temperance was gaining ground. Rev. Joseph Cross, then of the Oneida Conference, and stationed at Cazenovia, being, as it seems, on a visit to Lima, wrote to the "Northern," February 24, 1842, in the following terms :—

"BROTHER ROBIE :—It is cheering to witness the extensive revivals in progress in many parts of the Genessee Conference. I hear of protracted meetings, and conversions by the score in every direction. Temperance and godliness, hand in hand, triumph gloriously. I never witnessed such a work as is now going on in Lima. Without a single sermon, seventy have been converted in the seminary in less than two weeks. The work commenced with the first class of students, and has been powerful almost beyond precedent. Daily meetings have recently been commenced in the church, and the interest is spreading rapidly among the citizens. Nearly thirty presented themselves for prayers last evening and several were converted. To all appearance the work is but just begun."

A good work was reported as progressing in Canandaigua, T. Castleton, pastor, and at Waterloo, William M. Ferguson, preacher. These two brethren "changed works," and the arrangement seemed to work admirably.

Hosmer, at Vienna, Arnold, at Elmira, and Pearsall, at Sodus, labored with very encouraging success in the work of soul-saving.

The winter was regarded as "extraordinary," but the work went on nevertheless. In many places within the bounds of

the Ontario District, according to the account of the stirring presiding elder, the battle "waxed hot" against sin and error. Respecting his winter's campaign he says: (March 15) "Having been obliged to travel nearly a thousand miles on horseback during the last fall and winter, owing to the remarkable state of the roads, and to preach from three to seven times per week, besides removing my family twice since Conference, and performing a variety of other duties which a family, the Church, and the commonwealth are sure to claim, I am in a fair way to secure some of the 'little profits of bodily exercise.'

"What I deemed a sad misfortune, to be doomed to the saddle during this extraordinary winter, has proved, in fact, 'a mercy in disguise,' my health having improved beyond any former period of my ministry."

Souls were saved this year in the Dansville District by means of the camp-meetings held. The presiding elder regarded himself as a "regular camp-meeting hand," and he certainly conducted such meetings with great enthusiasm and energy. He preached splendid sermons, but his arbitrary and rough manner of governing the meetings displeased many, and toward the close of his term on the district his camp-meetings dwindled.

In the summer of this year, 1842, a camp-meeting was held near Coudersport, and it was a good time. The presiding elder, with some brethren accompanying him, all on horseback, on his way to Coudersport passed through Westfield, from which place F. W. C. accompanied him through the wilderness. Among this bevy of Methodist workers was a young man of a pleasant countenance and gentlemanly bearing, an exhorter, taking his first steps toward the ministry—beginning a life of usefulness which has continued to the present time. He attended and took part in the camp-meeting, and before he left the place was engaged as the Preceptor of the Coudersport Academy. That young man is now known as the Rev. William H. De Puy, D.D., assistant editor of the New York "Christian Advocate." Mr. De Puy had just been married to an excellent young lady, who has ever been a help and blessing to him.

At the next session of the Conference evidence of the prevalence of revivals this year appeared in the report of an

increase in the membership of two thousand four hundred and sixty-nine—making the Church within the bounds of the Genesee Conference over thirty thousand strong.

The following shall close this section: "Died, in Ulysses, Tompkins County, N. Y., Jan. 29, 1842, Rev. Richard Goodwin, a local elder of the Methodist Episcopal Church, in the 72d year of his age." Respecting him Rev. M. Tooker gives the following facts: "The history of this venerable servant of God stands nearly identified with that of Methodism in Western New York. He was among the early settlers of the 'lake country,' and with characteristic hospitality very soon invited the pioneers of the cross to his house, which, for many years, was a preaching house and a welcome home for the traveling preachers. He was not given to change. Having selected an advantageous and picturesque point on the western shore of the Cayuga Lake, the bounds of his habitation remained unaltered until, full of years and full of honors, he exchanged earth for heaven. It is within the recollection of the writer when the circuit preachers on either side of the Cayuga were in the habit of exchanging periodical visits, alternately crossing the lake and making the hermitage of this devoted father in Israel the place of their meeting on the west, and where it is pleasing to remember the successive greetings of Rev. Messrs. Rawley, Skull, Roberts, Kemberlain, (Kimberlin?) and others, who had admitted a beardless boy to the honor of their company on a trip to 'Goodwin's Point.' These occasional meetings of the preachers were seasons of delightful interest to their high-hearted host. He sympathized with his toil-worn guests in more than a moody expression of 'God speed.' He was a safe, well-trying, and efficient auxiliary in filling up vacancies in the regular itinerant work, contributing in various ways to the prevalence of those ever-blessed truths which were happily exemplified in his uniform and well-ordered life for almost half a century, and constituted an unfailing solace in declining age, and an anchor of his steadfast hope at the period of his triumphant departure. He was consecrated to the office of a deacon by the hands of the venerable Asbury, under circumstances of peculiar interest, in a sequestered shade near the highway, while journeying, and who very appropriately dated the parchment of his ordination on the

'eastern shore of the Seneca Lake.' Having, with his amiable consort, who still survives, reared a numerous and interesting family, it was his happiness to see most of them partakers of like precious faith with himself, leaving one son and two sons-in-law, members of the Genesee Annual Conference, and a numerous circle of relatives and friends, to mourn his loss. But he has left them the priceless legacy of an eminently virtuous and devoted example. 'He being dead yet speaketh.' . . . "In the language of his bereaved son, Rev. William H. Goodwin, who was summoned from his pastoral charge at Lyons to witness the closing scene, 'His last words expressed unshaken reliance upon the Saviour, who had promised in age to remember the covenant made with him in the days of youth. To his attentive physician he said, 'I know in whom I have believed. All is peace.' When his physician communicated to him the probability of his death within a few hours, he said, 'Lord Jesus, arm me with faith!' after which he seemed lost in the rapt visions of the beatified, and passed to the home of the happy above without the least indication of suffering."

Section XIV. 1842-43.

For his tenth official visitation to the Genesee Conference came Bishop Hedding this year. The session opened at Rochester, West Station, Wednesday, August 21, 1842, at 9 o'clock A. M.

It was an interesting and impressive scene when the bishop, in his place, with the fathers and brethren of the itinerancy seated in front and to the right and left as near to the altar as might answer their convenience, arose, and from the Holy Book, with solemn emphasis, read an appropriate portion, and when, the hymn being announced, the hundred and fifty reverend brethren, and the lay brethren present, stood up, and with voices full, strong, and melodious, sang to the praise of God, and all with one accord devoutly kneeling, with frequent and hearty responses, united with the venerable superintendent in fervent prayer.

The Conference as usual presented an appearance of plainness and easy dignity and gravity comporting well with the occasion and with the ministerial profession. Many of the

members still wore the modest blue, with white cravats, and all, or nearly all, were smoothly shaven. It was manifest, however, that the blue was being exchanged for the more genteel and fashionable, not to say graver, black, with black neck stocks, high collars, and broad linen bosoms of spotless white. And the white or drab beaver hats were fast giving way to black ones of fur or silk. As to beards, what a contrast between then and now! While a few shave as in the earlier times, quite a proportion wear full beards; and of the rest, some shave the upper lip, a few wear the mustache only, some shave the chin, and others all but the chin. Some leave the side whiskers, and all do as they please and nothing is said. Perhaps it is as well.

Asahel N. Fillmore was again elected secretary, and Chauncey S. Baker, as assistant secretary, recorded the proceedings.

Died this year, John Easter. He was born in England in the year 1800. He was brought to Christ at the age of twenty-four, and joined the Wesleyan Methodists, among whom he became a local preacher. In 1830 he immigrated to this country and settled his family in Geneva, where, on honorable testimonials, he was received into the Methodist Episcopal Church. "The gentleness of his spirit, the purity of his zeal, and his fine preaching talents, soon won the esteem of our people." He was admitted on probation in the Conference in 1832. He had good appointments, but his health having failed, in 1838 he took a superannuated relation, in which he continued till summoned to his everlasting inheritance. The occasion of his death, as also of another who fell by his side, was an accidental explosion of fire-works in Geneva, July 4th, 1842. "While standing a few yards from a brother's dwelling, in which he had just been familiarly conversing, he was struck in the side by a flying rocket, which fatally injured his vital functions. He expired on the morning of the 6th. . . . The suddenness of the disaster, and the prospect of a speedy exchange of worlds, moved him to earnest prayer and retired devotion. He meekly replied to questions when proposed to him, though his spirit was so exercised with abstract devotion that he chose to talk less with man, that he might converse more freely with God. His faith in Christ was steadfast, and his hope of a glorious immortality remained unshaken. To a brother of Seneca Falls he said,

‘Tell my brethren at the Falls that I die strong in the faith which I preached to them.’ As he entered the valley of death, observing his friends weeping around him, he gently chided them for their excessive grief, while the sufferer himself remained peaceful and resigned. About the last he said was to his heart-broken companion. Fixing his eyes on her he feebly uttered, ‘Happy! happy!’”

The committee who prepared the memoir from which the above is taken consisted of S. Mattison, E. Hebard, and P. Woodworth, they testifying of him as a “man of uncommon worth,” and as “having turned many to righteousness.” The first named preached the funeral sermon of the lamented deceased before the Conference.

At this session A. A. was expelled from the connection, and A. Hayward and Thomas Castleton were declared withdrawn.

The case of Castleton had its peculiar phases. At the session of 1841, in the examination of the character of effective elders, objections were presented by a member to his doctrines, and explanations from him were called for, and which the Conference tried to think were satisfactory; but still there were many who were not satisfied, and the number was increasing. It is quite certain that the case was much talked over in various circles and at different times, and the reverend brother felt as if he was hard pushed, and that erroneous and hurtful prejudices were being created against him, as in Conference he expressed it, “from Sinnemahoning to Pultneyville.” On the other hand the members of Conference generally esteemed him highly for his talents and personal qualities, and were in charity disposed to make the very best of the case, but at the same time were fearful of the soundness of his doctrinal views, and of the effects of his peculiar methods of promoting revivals. At this session, when the name of T. Castleton was called, he requested to withdraw from the connection, and followed his request with a lengthy speech, in which he gave explanations of his views of doctrine and discipline. After his speech the Conference voted to grant his request of withdrawal, and passed the following:—

“*Whereas*, The Rev. Thomas Castleton has sustained the character of an acceptable member of the Genesee Conference for several years past, and has now withdrawn; therefore

“*Resolved*, That the best wishes of the members of this Conference attend him in his future course of labor as a Gospel minister.”

And it was also

“*Resolved*, That the secretary be requested to furnish Brother Castleton with a copy of the above resolution.” (See “Life and Times of Bishop Hedding,” p. 574.)

Among the noteworthy visitors to this Conference at this session may be mentioned the venerable William Case, of the Canada Conference, once a prominent member of this body, and he brought with him two native Indian local preachers: John Sunday, of Alderville, Canada; and John Toucy, of the Chipewa Mission. Revs. E. S. Janes, of the Bible Society; C. Pitman, of the Methodist Episcopal Missionary Society; and P. P. Sandford, assistant Book Agent—all of New York—were also present. Mr. Sandford made thorough work in his business relating to the interests of the Book Concern. Several of the members were heavily in debt for books, one good brother owing more than nine hundred dollars; and the Agent presented a number of cases of indebtedness to the Conference, asking to know what he should do with them.

On the occasion of the Missionary Anniversary, on the evening of the 6th of September, there were several speakers. First, Rev. G. Fillmore made a short but well-directed speech, and gave way for others. Then Rev. Mr. Case gave an account of his long-continued and successful labors among the Indians of Upper Canada. “Those desolate and uneducated tribes which skirt the lakes and rivers of that country have been induced to quit the savage life, and are now enjoying the advantages of civilization, learning, and religion.” He said twenty tribes of Indians had been converted in Canada. Next followed John Sunday. Of him, “W. H.,” of the Northern, said: “No one who hears this preacher of the forest will doubt his fitness for a missionary. . . . He abounds with that native eloquence for which the aborigines of this country have always been remarkable.”

Evidently his head and his heart, by nature of an exalted order, were ennobled and purified by the grace of God, and his speaking made a very fine impression.

After this came on the eloquent Joseph Cross, who was

followed as last, but not least, by Rev. Charles Pitman, who discoursed "eloquently, and gained successfully upon the hearts and purses of the congregation." Collection and pledges about three hundred dollars.

Business relating to the "Conference and Family Recorder" still lingered in the Conference.

In addition to a great amount of ordinary business, a heavy job was done in the line of locations. According to a provision of Discipline, incorporated therein by the General Conference of 1836, a preacher who had so conducted himself as to render himself unacceptable to the people as a traveling preacher might, on sufficient evidence of his unacceptability, be located without his consent, only that he should be at liberty to defend himself before the Conference in person or by his representative; and in case of his being located in his absence without previous notice of an intention thus to proceed against him, he might apply to the Conference at its next session to be heard in his defense, when his case should be reconsidered for that purpose. The Conference took advantage of this rule and appointed a committee of five, which was afterward increased to seven; "to take into consideration the propriety of locating individuals who might be presented to their notice and report to the Conference." The committee engaged in the work assigned them, and reported quite a number of names for location; some of whom, after testimony was taken, were located, and some were not. The brethren of the committee were good men, but the business was unpleasant to them, and especially so to those who were dropped into the local ranks against their own feelings and judgment. Perhaps few questioned the expediency of having the disciplinary provision referred to, but many felt that the application of the law was a delicate business, and that the rule should be applied only in cases of extreme necessity. It ought to be added that some who were located without their consent were afterward restored.

The Book Concern divided eight hundred dollars to the Conference for the benefit of claimants on its funds.

Collections for missions, two thousand seven hundred and thirty-six dollars. Conference expressed full approbation of the penny-a-week system in raising money for missions, and

pledged to carry it into general operation. And as the Missionary Society was in debt, and the existing debt had been apportioned among the several Annual Conferences according to the number of members, best endeavors were pledged to raise the amount apportioned to the Genesee Conference, only so as not to interfere with the usual collections for missionary purposes. And it was resolved that the effort to raise the apportionment be made at farthest within the first quarter of the Conference year.

The subject of slavery was touched a little, and by the small vote of fifty-six to four, it was resolved to petition the next General Conference so to alter the General Rules as not to admit or continue any person a member who held a slave or slaves in any State, Territory, or district where the laws of the same would admit of emancipation and permit the emancipated to enjoy freedom; and for this purpose it was desired that the rule be so changed as to read: "The buying or selling of men, women, or children with an intention to enslave them, or the holding them as slaves, in any State, Territory, or district where the laws of such State, Territory, or district will admit of emancipation, and permit the liberated slave to enjoy freedom."

Action was had at this session relating to the literary and theological qualifications of the ministry, higher ground being taken than ever before. District examinations were provided for and required, the presiding elders receiving particular instructions concerning the same; and besides the requisitions regarding the traveling ministry, the local preachers were to be advised to pursue the same course of study prescribed to the traveling preachers, and to be examined with them in their several districts.

Dr. F. G. Hibbard, the editor of the "Northern Christian Advocate," gave an able address before the Theological and Literary Society of the Genesee Conference on a subject relating to the studies and qualifications of a minister, which was requested for publication.

Previously to this session the seminary building at Lima had been destroyed by fire, and Conference resolved that the friends who had subscribed to the Centenary Fund might apply their subscriptions to the rebuilding of the seminary, or

for the purpose of erecting churches where it might be needful. Conference also became pledged to raise twenty-five cents for each member of the Church for the same institution by the first of January.

Tuesday, September 13th, toward evening, the preachers received their appointments, heard the final benediction, and presently were scattering away.

The ordinations took place during the first Sabbath of the session. By the imposition of his hands severally upon the head of every one of them, and saying, "Take thou authority to execute the office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost, Amen:" and, delivering to every one of them the Holy Bible, saying, "Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same," Bishop Hedding consecrated Anson D. Burlingame, Charles W. Barclay, John Bowman, Enoch H. Cranmer, Jacob Hager, John Fuller, Thomas B. Hudson, Ebenezer C. Pengra, Charles D. Burlingham, Carlton Fuller, Horatio M. Ripley, and Samuel Nichols, to deacons' orders. These, after satisfactory examination, had been admitted into full connection. Alexander Atchinson, James H. Moore, and Joseph Ashworth, local preachers, were also at the same time ordained deacons.

By "the laying on of the hands of the presbytery," in connection with all the solemn disciplinary formula, Isaiah V. Mapes, who had previously been admitted into full connection, Joseph K. Tinkham, Joseph K. Tuttle, Theodore M'Elheney, Moses Crow, John Mandeville, Eleazer Thomas, Porter M'Kinstry, Amos Worcester, Benjamin P. Chase, Charles S. Davis, Amos Hard, and John B. Jenkins, were set apart to "the office and work of elders in the Church of God." It should be stated that Moses Crow, recommended from Smethport Circuit, was re-admitted into the traveling connection at this Conference. He died October 3d, 1859. So much of his obituary as brings us down to the present year may be inserted here. He was born in the town of Montgomery, Mass., in the year 1816. While a child his parents moved to M'Kean County, Penn. They were pious, and he was brought up in the fear of God; but though the subject of many religious impressions, it was not until he was sixteen years old that he

sought and found peace with God in the pardon of his sins. He united with the Church in October of the same year. In 1834, when eighteen years of age, he entered Meadville College. After about one year in the college he was licensed to preach, and joined the Pittsburgh Conference. He was appointed to the Maltbury Circuit, and the year following to Westfield, N. Y. In August, 1837, he was ordained deacon, and located to resume and complete his college course. He immediately re-entered the Meadville College, and graduated with honor in the fall of 1840. At this time he united in marriage with Miss A. J. Hamlin, of Meadville. In August, 1842, his health improving, he left the college and joined the Genesee Conference, and was stationed at Rochester First Church." Rochester at this time was a city of twenty thousand inhabitants.

A goodly class of brothers came to the Conference as probationers this year: Clinton W. Sears, recommended from Canandaigua; Joseph Ashworth, from Groveland and Genesee; Luther Northway, Cayuta; Thomas Stacey, Bellona and Benton; William E. Pindar, Rochester, West Station; David Crow, Jun., younger brother of Moses Crow, and both noble sons of Esquire David Crow of Smethport, Pa.; John Powell, Rochester, East Station; William N. Cobb, from Pike and Portageville Circuit; Richard L. Stillwell, Lawrenceville; William Cooley, Pike, etc.; and Charles B. Goodrich, from the Wesleyan Methodist Conference in Canada. The last named continued with us but a short time.

Three members were returned supernumerary this year, namely, E. Thomas, J. Wiley, and G. Laning; and nineteen were superannuated.

The only change in the presiding eldership of the Conference this year was that J. B. Alversou and J. Copeland exchanged districts; the former taking the Rochester, and the latter the Genesee.

Many of the charges were coupled for Quarterly Conference purposes; this somewhat shortened up district work. There were one hundred and thirty-six separate charges, averaging about twenty to a district. To these charges were appointed, including some fourteen supplies, one hundred and sixty-six preachers. David Fellows was re-admitted, and stationed at Wyoming.

This year Israel H. Kellogg was placed in charge of Towanda, Pa., and in the evening of the same day of his arrival some found the pearl of great price, this happy beginning being succeeded by scores of conversions and many additions to the Church, including a good number of the most prominent citizens. He thought the house of worship in that place was just what it should be, and just what one might expect it would be, learning that it was built under the superintendence of Rev. Philo E. Brown, "whose praise was in all the Churches."

On the Nunda Circuit Carlos Gould was greatly prospered in his abundant labors, multitudes being made partakers of divine grace. A Brother Ward, an exhorter, was made a blessing to many.

John Shaw and William Osband were stationed at Castleton and Manchester. On the 22d of December, 1842, a neat and convenient brick church was dedicated at Castleton, Dr. S. Luckey and Rev. S. Mattison officiating on the occasion. The class in that place, originally consisting of about a dozen members, was formed by S. Mattison in 1831, and up to this time had had no place of worship except a school-house, which appeared at less advantage for standing hard by a good Presbyterian church, and in which the society had not at all times been permitted to worship unmolested. Yet against these odds the society, after being associated with three other societies in what was called the Sulphur Springs Circuit, lived and grew until able to build and pay for this new "house of prayer," costing, including site, "three thousand dollars." Such were some of the facts as set forth by the preacher in charge, who wrote, doubtless as he thought, that this church was "second to none in Western New York."

Apropos to this, in part, was the account of a dedication at Bellona, Seth Mattison pastor, and written by himself. Nearly the whole of his article will be regarded as possessing historical value. "Methodism in this place (Bellona) is of long standing. More than thirty years since a house of worship, still existing, was erected by our people, in which, till November last, divine worship, attended with important revivals, had been steadily maintained. Population on the hill, the site of the old church, having for a long time been stationary, while it continued to increase in the contiguous valley, it was thought

by my venerable predecessor, Rev. A. Chase, and corroborated by the lay brethren, that the interests of our Zion demanded a house of worship in the valley, where our Presbyterian brethren had wisely erected theirs.

“The site and plan of a new chapel being agreed on, our pious and prompt brother, H. Coleman, encouraged by his frank and enterprising brethren, engaged in the agency, nor did he rest till he witnessed the finishing touch of the new edifice. The ingenious Mr. Judd, builder of our large and splendid church in Geneva, of our fine commodious one in Castleton, was the builder of ours in Bellona. Our friends in Geneva suggest that nothing can exceed the workmanship of *theirs*; in Castleton the brethren report, by Rev. Mr. Shaw, theirs ‘to be second to none in Western New York;’ and we say in Bellona that for symmetry of arrangement, neatness of execution, beauty of appearance, and convenience for worship, we know not a superior to ours in the world. Its size is thirty-five by fifty-five, and its cost, including the site, will amount to about thirty-five hundred dollars, the whole of which will be canceled, in all probability, without serious embarrassment.

“The house was dedicated on the 16th of November last, (1842.) Services were opened by the Rev. Mr. Eddy, of this place, and the dedicatory discourse was preached by the Rev. Allen Steele, of Batavia. His text was, ‘The glory of the latter house shall be greater than of the former.’ Haggai ii, 9. Here, had we room, we would gladly give a synopsis of the excellent sermon with which the multitude were entertained. Suffice it to say that Mr. Steele, with humble assurance, laid his hand on the scale of a high and wonderful providence, ably illustrated its progressive developments, and rendered perspicuous the way of salvation. His style was diffuse, elevated, and often sublime; and though his imagery was too thickly interspersed, it was, throughout, striking and beautiful. If the speaker betrayed the fault of prolixity, such was the richness of his sentiments, and the charm of his exposition and illustration, that he held, to the close, the most profound attention of his audience. In the evening an appropriate sermon was preached by the Rev. De Forest Parsons, of Seneca Falls, from 1 Sam. xii, 24: ‘For consider how great things he hath done for you.’

“One week after the dedication we had an address from Rev. M. Tooker in favor of seating the congregation by families. The subject was handled in a masterly manner, and when the speaker closed nearly the whole congregation, in which had been, on this subject, conflicting and unsettled opinions, were of his own mind. Three days after this, during the term of a single hour, the seats were nearly all rented at suitable prices. It may be proper to add that the results of this course have been very satisfactory, and in many respects highly important. For a suitable place of worship we trust we are truly grateful, but for the blessed revival of religion in society, and the lively prospects of holier and happier days, we greatly rejoice, giving ‘glory to God in the highest ;’ and we add with much satisfaction, ‘Peace on earth and good will to men.’”

Revivals were very numerous, powerful, and extensive throughout the Conference this year, a larger number being added to the Church, it is believed, than in any other year of its history. This was Philo Woodworth’s second year at Buffalo, his pastoral jurisdiction being extended to Black Rock. It is not unlikely, however, that the ‘one to be supplied’ served at the Rock, and there only. At the old Niagara-street Church, this second year, Rev. Mr. Woodworth had a revival season of wondrous power. A very near ‘friend’ of his has written for this work as follows :—

“An era of calamity and of much discouragement had passed over Niagara, when suddenly she arose and put on her beautiful garments. The power of the Highest came down and abode within her venerable walls. It is estimated that about four hundred persons were converted throughout the city. The devoted Woodworth preached for three months every evening in the week except Saturday, and three times every Sabbath. Once his voice failed in the pulpit, but he said to his members, ‘I can go on and do all the preaching if you will keep working and praying.’ And they did work and pray as one soul.

“Methodism in Buffalo, from being comparatively feeble and much ignored, has taken from the date of that powerful revival a permanent and honored position. More than half of the converts received into the Church were men just entering upon act-

ive life. Among these and their wives are found to-day some of the most efficient of the membership, fair pillars in the temple of God. Many of them, like their beloved pastor, have gone home. Among the living are James S. Lyon, William Dods-worth, William Barker, their wives, and others, whose names are enrolled at Grace Church. This strong organization was founded in 1844 under the name of the Swan-street Church, and was formed by a colony from Niagara-street Church, composed largely of persons who were converted during the great revival."

The net increase of the membership reported for this year was 6,345, giving a total, including 259 local preachers, of 37,046. The increase during the current ecclesiastical year in the whole connection was 154,624; total membership, 1,068,525.

It was thought that the excitement caused by Millerism, or the doctrine and preaching of the certain second coming of Christ sometime between the 21st of March, 1843, and the same day of March, 1844, which was prevailing more and more at this period, led very many, through fear, to become religious and connect themselves with the Churches; though nothing of the kind was intended by the teachers and devotees of the fanaticism, but just the contrary, as they spent a great deal of breath in decrying the Churches, as being fallen and abandoned of God, and in warning the people of God, that is, believers in the Time, to leave the denominations, to come out of Babylon, and thus escape impending destruction.

The peculiar views respecting the Advent being entertained and proclaimed, appeals of warning and alarm being circulated in various printed forms, and sounded in the ears of multitudes by public lectures, with huge, staring pictures of "the great red dragon having seven heads and ten horns, and seven crowns upon his heads," and other similar illustrations, with accompanying diagraphical demonstrations, it is not a matter of wonder that many of the less enlightened should thereby be awakened to some concern for their souls, and that of these some should be led by the pastors of the various Churches really to come to Christ for salvation. But if the indirect influence of Millerism was to strengthen the denominations by an increase of members, no thanks to the *ism* itself; while many

of the fanatical expectant ones, carried away by the wind of false doctrine, were wrecked on the shores of disappointment, doubt, and downright skepticism. And besides, at least so far as the Methodist Episcopal Church was concerned, within the bounds of the Genesee Conference, the numerous accessions and large increase were largely attributable to the blessing of God upon the gospel labors of the ministers and members of the Church, the same always believing in the certainty of the second advent, and in the certainty that the time of the glorious event is, and can be, known only to God.

Miller said: "I understand that the judgment-day will be a thousand years long. The righteous are raised and judged in the commencement of that day, the wicked in the end of that day."

"WESLEYAN" SECESSION.

Within the period of this conference year began the secession movement, and the organization of the "Wesleyan Methodist Church," in the Eastern and Middle States, under Orange Scott. The leaders in this schism claimed to be in effect driven from the Methodist Episcopal Church by the pro-slavery tyranny of the bishops and of the General and Annual Conferences. The movement, however, did not very extensively affect the Societies within the bounds of our Conference previously to the session of 1843, nor thereafter were secessions as numerous as perhaps was feared at first. Only three members of the Genesee Conference joined the new organization, namely, Ralph Bennett, Samuel Salisbury, and John Watson. Local preachers went over in more appreciable numbers. Some sympathizers, it may be presumed, in both the traveling and local ranks, looked over the "bloody," or bloodless, "chasm," but did not take the doubtful leap. John Watson was a "John Bull." He was in charge of the Angelica Circuit, with the good Ira Brownson for his colleague. Watson laid his plans, and set influences in operation, to take with him a large number of the members of his charge, but about the only Society he succeeded in forming, in his own field, under the name of "Wesleyan," was in the part of the circuit called the "Short Tract." There he formed something of a Society and built a church, which still stands. The old Methodist

Episcopal Society of the place, however, has lived and prospered, and is flourishing still. Which Society of the two has been the more decidedly antislavery in spirit it would be difficult to tell, though the latter has always considered loyalty to the Church of its choice compatible with the broadest philanthropy, patriotism, and liberty.

Rev. Brother Brownson being left alone on the circuit his responsibilities were materially increased, and being before comparatively feeble, he became more and more borne down under the weight of his burden. This year F. W. Conable was appointed to the Potter Mission, his head-quarters at Coudersport; but as the winter was very hard, and provisions in the spring from this and other causes were extremely scarce, and as his place on the mission could be supplied during the rest of the year, at the third quarterly meeting the presiding elder released him from that charge, and transferred him to the Angelica Circuit, to labor for the balance of the year as junior preacher in connection with Mr. Brownson, and for support at the rate of the quarterage claim of a single man. He was pleased with this arrangement, as for the time being his home would be at the house of his father-in-law, and he was satisfied with his allowance, as, under the circumstances, it was more than he could hope for at Coudersport. He had spent about two thirds of the year very pleasantly with the brethren at C., and on the charge, though an extensive, rough, and laborious one, and his associations with Brothers W. H. De Puy, W. B. Slaughter, and W. Weber, of the academy, to-day in the traveling connection, were exceedingly pleasant; but it was better that he should leave, and he was glad to lessen, if he could, the cares and labors of his respected elder brother in the ministry of the Lord Jesus.

Within a few short weeks after F. W. Conable came upon the circuit, the beloved Brownson was no more! He died at the residence of Ephraim Bullock, on the Short Tract, in the town of Granger, Alleghany County, N. Y. He had no family, having never married. His home was with his people wherever he was appointed; his labors as an itinerant preacher having been performed principally in the western part of the Conference, beginning with the year 1820.

His funeral sermon was preached by Rev. Samuel Pitt to a

large congregation of sincere mourners, though no relative of the deceased was present. His obituary at Conference was prepared by Rev. Dr. Luckey.

“Brother Brownson was a man of meek and quiet spirit, and as a Methodist minister exemplified in all his conduct the deep sincerity with which he had consecrated himself to the work of saving souls. All the Christian graces shone so eminently in his life, that with but feeble health,” caused by or causing a spinal curvature, “and ordinary talents as a preacher, he was always acceptable and useful among the people with whom he labored, and lived and died greatly beloved by all who knew him. Some years ago he sustained an injury in consequence of a fall from his horse, since which his bodily afflictions have been such as would have induced less devoted men to retire from the active labor of an itinerant preacher; but our dearly beloved brother had adopted the motto to ‘cease at once to work and live,’ and he continued in the field until he fell at his post, covered with glory. When it was perceived that he was fast declining, he was frequently and affectionately entreated to spare himself; but he would not be turned aside from finishing his race in the regular course of the itinerancy. The Sabbath preceding his death he went some nine miles to an appointment, and it is believed he rode in a lumber wagon on an uncomfortable seat, but he did not preach. After his return, on Monday, he appeared about as well as usual. On Tuesday morning he did not rise. It was soon evident that he was fast sinking into the arms of death. While suffering severe bodily pain, he would exclaim, ‘O come, my precious Saviour! do come! Come, my precious Saviour!’ and afterward added, ‘He will come.’ On receiving some drink, he said, ‘I shall soon go where I shall drink, and suffer no more.’ Being asked if he enjoyed peace, he answered, ‘All is peace.’ Thus died Brother Ira Brownson, a man greatly beloved, and abundantly useful as a Christian and a Christian minister.”

This year, January 9, 1843, Carroll Sutherland, junior preacher on the Ridgeway Circuit, and a probationer of the second year in the Conference, was called from labor to reward. “T. J. S.,” of Lockport, wrote that he died of inflammation of the lungs. “He possessed talents of no inferior order, and at the time of his decease was in a fair way of bringing

his mind to a high state of cultivation. Frank and fearless in the performance of his duties, he never failed to exercise good influences by his example, as well as by his preaching; and while he was acquiring much consideration with his Methodist brethren, he was equally successful in gaining the love and esteem of all good men. He was emphatically

“ ‘The man, whose heart was warm
Whose hands were pure, whose doctrines and whose life
Coincident, exhibited lucid proof
That he was honest in the sacred cause.’ ”

Carroll Sutherland was a brother of Rev. A. Sutherland, now presiding elder of the Lima District, Western New York Conference.

Against the secession movement referred to in this section, under O. Scott and others, the “Northern Advocate” took decided ground, and its correspondents dealt with the matter in unsparing terms. The weekly paper, published at Syracuse as the organ of the new organization, was entitled “The True Wesleyan.”

This year Allen Steele, pastor at Batavia, had his controversy with Rev. James A. Bolles, Rector of St. James Church, Batavia, N. Y. Two large pamphlets were the production of this controversy: on the part of Mr. Bolles one entitled “The Episcopal Church Defended: With an Examination into the Claims of Methodist Episcopacy: In a series of letters addressed to Rev. Allen Steele, with his replies;” and on the part of Rev. Mr. Steele one in which the “Episcopal Church Defended” was thoroughly “reviewed.”

Mr. Steele was a man of peace, and disliked controversy; but, when occasion demanded, he could wield the sword of truth and argument with the skill and execution of an experienced warrior. If Rev. Mr. Bolles found an antagonist worthy of his steel, he found the steel of his antagonist had sufficient point and edge, and polish too, to answer the purposes of a successful fight.

About this period, and for some years, Rev. S. C. Adams, a local preacher from the Oneida Conference, labored with much zeal and usefulness in Yates County and round about. He appeared in the plainest garb. He preached with great direct-

ness, plainness, and power; preaching *to*, as well as *for*, the preachers and people. He labored with a consuming zeal to awaken all of every class of hearers to the necessity of a holy life. And the people gathered in throngs to hear him, and many of the preachers and members were led to consecrate themselves anew and wholly to God and his work, and many of the unconverted were brought to Christ. It had been well had there been a great many more such local preachers among us. He lives in the loving and grateful recollections of many to-day.

Section XV. 1843-44.

Conference assembled for its thirty-fourth session at Lyndonville, Orleans County, N. Y., Wednesday, August 30th, 1843. Bishop Beverly Waugh presided, Bishop Hedding being also present. A. N. Fillmore and C. S. Baker were again made secretaries.

At the opening of the session Bishop Waugh addressed the Conference on several matters relating to the Church. Rev. James M. Fuller, transferred from the New Hampshire Conference to this, was introduced by the bishop. Next day Rev. Joseph Cross, transferred from the Oneida Conference, was also introduced.

Among visitors of distinction may be mentioned Dr. Thomas E. Bond, Editor of the "Christian Advocate and Journal;" Dr. Stephen Olin, President of the Wesleyan University; and Rev. Calvin Kingsley, of the Erie Conference, since bishop. Revs. Mattison, Salisbury, Kilpatrick, and Holmes, of the Black River Conference, also visited us, and were introduced to the Conference.

Dr. Olin was present on business relating to the endowment of the Wesleyan University. In a letter addressed to Rev. Seymour Landon, sometime subsequently, Dr. Olin remarked respecting the Genesee: "That Conference proposes to do what it can in aid of the University. It is an interesting conference, youthful, ardent, a little mercurial, strong in resources and talent. I hope they will prove to have ballast for all weathers."

Rev. C. Kingsley visited the Conference in the interest of Alleghany College. Conference by formal resolution expressed

favorable regard for that institution, and recommended to that portion of our territory contiguous to it to give it their patronage.

Schuyler Seager was nominated for Trustee ; Moses Crow for member of the Board of Visitors ; and S. Luckey, E. Hebard, and J. Copeland were elected Commissioners, of the Wesleyan University.

The Trustees of the Genesee Wesleyan Seminary elected at this time were, J. B. Alverson, S. Seager, J. Copeland, S. Dusenbury, S. Luckey, S. Spencer, Esq., and John H. Brown, Esq. Conference expressed unabated confidence in Prof. Seager as Principal of the Seminary, and cordially approved of his continuance in that position.

In the course of Conference proceedings it was resolved to request the next General Conference to adopt the "Northern Advocate," provided it should be offered to their acceptance, as a General Conference paper. And action was taken in favor of the "Methodist Quarterly Review," as a periodical of great importance to the Methodist Episcopal Church in those times of biblical and theological speculation and of literary improvement ; pledging to sustain and promote its circulation as far as possible.

The Conference Sabbath, usually a great day, was on this occasion even greater than usual. First on the programme was Dr. Olin. At 8 o'clock A.M., in the Methodist Church, he preached a mighty sermon on the text, "For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead : and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

In a letter to a young friend, dated September 10, 1843, Dr. Olin said : "Last Sunday I preached to the Genesee Conference—a body of nearly two hundred ministers. It was a season of the presence of God, and will long be remembered by many who were present. I was enabled to say plain things, and the hearts of the people were open. I love such seasons. They are eras in my past life on which I look back and thank God. In nothing do I so exult as in this work of the ministry—this holding up Christ as the one object of faith, and love, and admiration. I have often thought that I would willingly

spend six days of every week in a cell, on a sick bed, if on the seventh I might be allowed to preach Christ crucified. It is not merely a duty, and so grateful to the conscience in the discharge of it ; it is always a joyful season—a feast to my own feelings. And yet I am not likely to do much of this work. I overdo, and cannot avoid it. Providence, moreover, calls me to other duties less pleasant ; but it may be, in the long run, not less useful.”

In the “*Life and Letters of Dr. Olin*” a remark of Bishop Janes is quoted : “That Dr. Olin’s pulpit efforts helped to destroy him—that he could not content himself with beginning his sermon in a didactic form, and reserving the strength of argument and exhortation to the close, but that from the beginning to the end there was an expenditure of thought and feeling that no constitution could long endure.”

The ordination services were held in a piece of woods nearly a mile easterly from the village, where the bishops, elders, deacons, and preachers, and multitudes of the people from the village and all parts of the country, assembled. Bishop Hedding preached at half-past ten o’clock on the text, “Go ye into all the world, and preach the Gospel to every creature.” His sermon was short, and impressive to those of the immense concourse who could hear it. After this sermon, Jonathan H. Havens, Veranus Brownell, John N. Brown, Charles B. Wright, Charles L. Bown, James G. Witted, and Sumner C. Smith, having previously been admitted into full connection, were ordained deacons. Immediately after the ordination of deacons, Dr. Luckey gave an excellent discourse from the question, “Who is sufficient for these things?”—the same being directly followed by the consecration of Orrin Trowbridge, Sevellon W. Alden, Daniel S. Chase, Allen P. Ripley, Israel H. Kellogg, Hugh Ely, Francis W. Conable, Philo Tower, Matthew Hanna, and Daniel B. Lawton, to the order of elders. D. B. Lawton had previously been admitted into full connection. Of local deacons, Ephraim Herrick was ordained elder ; and of local preachers, Fletcher Sutherland and Josiah F. Mason were set apart to the office of deacons. Bishop Waugh was present on the stand, and ordained the elders, but his state of health did not allow of his preaching. The ordinations over, the services in the grove were ended.

At five o'clock P. M. Dr. Bond preached, much to the satisfaction of his appreciative audience, in the church. Upon announcing his text he pleasantly remarked in substance, that while the traveling preachers preached on the subject of sanctification, he as a local preacher might be allowed to preach on justification. He selected for his text Psa. cxviii, 25, "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."

On the evening of this great day Rev. E. S. Janes, Bible Secretary, gave a Bible sermon worthy of the occasion and of the man on 2 Cor. vii, 1. At the conclusion of the evening sermon \$150 were raised to constitute Dr. Olin a life director of the American Bible Society. So were the numerous hearers and spectators blessed with five sermons and two ordination ceremonies, and whatever else, on one blessed Lord's day, the day excessively warm at that.

Eight members were elected delegates to the ensuing General Conference, to be held in the city of New York, namely: G. Fillmore, S. Luckey, A. Steele, F. G. Hibbard, S. Seager, A. Abell, J. B. Alverson, and William Hosmer. J. Dodge and P. Woodworth were reserve delegates.

G. D. Perry located. Two were returned supernumerary. Of the twenty-five superannuates but very few remain at this day. Seventeen were admitted to try and be tried, namely: John Caine, Fletcher Sutherland, John Wilson, Albert D. Wilbor, Albert Plumley, Henry Hickok, Horace Harris, William Graham, Ebenezer E. Chambers, John Knapp, Daniel C. Houghton, Daniel N. Holmes, John Glass, Josiah F. Mason, James L. S. Grandin, William Bush, and Milo Scott. Among these, as will appear, were a number of first-class probationers.

The stewards this year were obliged to report less than eight hundred dollars from all sources, to offset deficiencies and claims amounting to upward of \$16,500. The fifth collection of the entire Conference was only the paltry pittance of \$177 54. It was thought and felt that the great embarrassment to this collection was the fact that some had been placed in the list of the superannuated just for their own accommodation, and were not, therefore, well entitled to their claim; and though some honorably relinquished their claim, yet it did not

materially help the matter, while the really needy and deserving were compelled to accept of amounts so small as to be little better than positively aggravating. Conference, however, was beginning to awake to the proper consideration of the matter, and to appropriate an effective action in the premises.

Conference finally adjourned late on Saturday of the second week of its session.

Some particulars of the appointments and the work for the year may be noted.

Glezen Fillmore having served two years at Lockport South, was again called to district work—on the Buffalo, Israel Chamberlayne, having finished the term of four years on that district, being appointed to the Genesee, in place of John Copeland, who “consented” to take the agency of the Genesee Wesleyan Seminary. No other changes were made this year in the presiding eldership.

It was needful that an agent for the seminary, skillful and indefatigable, should be employed, as an embarrassing debt of some seventeen thousand dollars must be lifted from the institution; and John Copeland, capable, tried, and true, was the man.

James M. Fuller was stationed at Avon, his first appointment in the Genesee Conference.

Asahel N. Fillmore was sent to his elder brother's old battle-field, Buffalo and Black Rock, one to be supplied.

William N. Cobb was transferred to the Oneida Conference, and appointed to the Cayuga Circuit. He was then a young man of good social qualities, a ready speaker, and an instructive preacher; and since, in the Oneida, and later in the Wyoming Conference, has enjoyed a career of honor and success as a pastor and presiding elder. He has done well.

Thomas J. Champion was transferred to the Michigan Conference, and stationed on Cold Water Circuit. He was admitted on trial in the Genesee in 1833, and while he was effective had good appointments. It is not proposed to trace him further.

This year the venerable Abner Chase took a superannuated relation, but he did not quite stop work. As he found himself able he served the Bible cause, it is believed as agent of the Yates County Bible Society. He canvassed the different

towns, preached and lectured in behalf of the society, taking collections and distributing Bibles and Testaments, supplying purchasers and destitute families.

Chandler Wheeler was re-appointed to the Jerusalem Circuit, near Penn Yan, with F. W. Conable for his colleague. The circuit then embraced Branchport, Larzelere's, Kinney's Corners, Bluff Point, Yatesville, Nettle Valley, Young's S. H., Italy Hollow, Cowing's S. H., Prattsburgh, Bardeen's, Stewart's Corners, South Pultney, Lake Road S. H., near Robert Miller's, at or near what is now called Harmonyville, Italy Hill, Duesler's, Fort, etc. If recollection serves correctly, there were four regular houses of worship in the circuit, namely: at Kinney's Corners, Yatesville, Nettle Valley, and Prattsburgh. There was a strong official board on the circuit. Joel Townsend and Loren Bennett were local deacons. W. B. Slaughter, Jeremiah Barber, and W. Smith, were exhorters. At the fourth Quarterly Conference W. B. Slaughter, afterward member of the Annual Conference, was licensed to preach. In conversation with the junior preacher he expressed an inclination to abandon the thought of entering the ministry and devote himself to business. The serious interrogative answer, "Brother Slaughter, dare you do it?" he has since said, led him to decide in favor of the itinerant life. The membership were divided into sixteen classes. Total membership at the beginning of the year five hundred and twenty-two, at the close of the year five hundred and fifty-eight. Increase, thirty-six.

On account of the sickness of his worthy wife the preacher in charge was able to do little more than to fill the regular Sabbath appointments during a great part of the year, but it was a year of much labor and travel with the junior preacher. Besides meeting the regular appointments on Sabbath and week-days, the latter was engaged for three months or more in extra revival efforts, performing a considerable amount of pastoral visiting, administering the ordinances, etc. At South Pultney, Robert Miller's, Kinney's Corners, and Italy Hollow, he held protracted meetings with encouraging success.

In traveling this circuit we often passed by the tomb of Jemima Wilkinson, "the universal friend of mankind," in the neighborhood of which there were still a few of her disciples living. She was born in Rhode Island. "In 1776 she

asserted that she was taken sick, and actually died, and that her soul went to heaven. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared that she had an immediate revelation for all she delivered, and was arrived to a state of absolute perfection. It is also said she pretended to foretell future events, to discern the secret of the heart, and to have the power of healing diseases; and if any person who made application to her was not healed, she attributed it to his want of faith." Jemima was said to have been "a very beautiful but artful woman." She made some converts in Rhode Island, as well as in New York. She died in 1819. The place of her tomb is in the northern part of the town of Jerusalem, Yates County.

The old Jerusalem Circuit was one to be remembered, because of the greatly varied natural scenery within its limits, and within an easy range of vision beyond. From the head of Italy Hollow, looking down toward Potter Center; from many points on the hills of Pultney and Jerusalem looking easterly across Crooked Lake, the "Keuka," with two heads and one foot; from Bluff Point, looking south-westerly toward Hammondsport, and north and north-easterly to Penn Yan and the surrounding elevations and depressions of Milo and Benton, and from many other positions, the "combination of natural views" in the pleasant season of the year and in favorable states of the atmosphere might serve to remind one of the sentiment of Washington Irving: "Never need an American look beyond his own country for the sublime and beautiful of natural scenery."

With F. W. C. the year passed pleasantly away. He found in his senior colleague a judicious counselor and generous friend, and his associations with the brethren generally were agreeable and profitable. Himself and little family dwelt in a small log farm-house, about central in the circuit, and frugally lived on an allowance of about three hundred dollars. From his unpretending home he rode away to the different points of the circuit, endeavoring with fidelity to discharge the duties of his calling; and when the labors of the year were ended he repaired to the seat of the Conference, prepared to go to the next field of Christian toil assigned him wherever it might be.

Good revivals followed the labors of God's servants in different places in the Conference this year, but the additions to the Church were not sufficient to make up for the losses from various causes, the decrease shown at the next session being over twenty-six hundred.

Near the close of this Conference year a camp-meeting of more than ordinary interest was held in Milo, a few miles south from Penn Yan. Bishop Hamline, the newly elected, attended. He came on the ground "not with observation," and remained quite retired except when he preached from the stand, which he did two or three times. His preaching was attended by an impressive unction, and holiness, in its "proper connections," was mainly his theme. In his admirable sermon on "Let your light so shine before men," etc., he very forcibly reasoned to impress the minds of all preachers and members with a sense of the importance of their walking in the full light of entire sanctification, and so setting the example of a perfect practical consistency of their experience and life with their own acknowledged standards of faith and doctrine on the subject. Such a consistency would tell powerfully in the way of leading others to glorify God, by embracing the same great salvation.

A considerable number of the strong men of the Conference attended this meeting. Manly Tooker was the presiding elder. J. B. Alverson, F. G. Hibbard, Allen Steele, and many others, preached with ability, energy, and power. Allen Steele gave a sermon worthy of the occasion, inspiring confidence and joy in God. His text was, "Jehovah-jireh"—"Jehovah will see, that is, provide." The sermon was admirably suited to inspire faith in the providence of God, and especially a saving trust in the atoning Lamb of God, the great provision for the redemption and salvation of the human race; and though it was in style ornate, and was delivered from the manuscript, it received from preachers and people frequent and hearty responsive indorsements.

Fortunately or unfortunately, at this meeting there cropped out some differences of opinion relating to the subject of Christian perfection, the majority, doubtless, taking the strictly Wesleyan view, as far as they were able to understand it, but a few dissenting from that view as absurd, and favoring

the notion of the perfect purification of the new believer at the moment of his regeneration.

The year having closed, the pastors left their flocks and families in the care of God, and, with all due haste, repaired to the place predetermined upon for their next annual session.

Section XVI. 1844-45.

By reading the holy Scriptures, singing, and prayer, Bishop L. L. Hamline opened the Conference at Vienna, now Phelps, Wednesday morning, September 11, 1844.

A. N. Fillmore and Philo E. Brown were elected secretaries. Before the calling of the roll the bishop gave a brief and appropriate address, well calculated to prepare the brethren for the performance of the duties of the session in due order and with a proper spirit. And all through the session he held the Conference in delightful control, often, with marvelous skill, touching the springs of emotion and subduing the members to tears.

Two of the brethren who were at the session of the previous year did not make their appearance at this convocation—they had been transferred from the Church militant below to the Church triumphant. Their names were Seth Mattison and Nelson Hoag. The former had been connected with the Conference from the very year of its organization, the latter joined in 1836. In relation to these the following was adopted:—

“Whereas, It has pleased the Lord of the vineyard to remove from the scene of their toil two of our worthy fellow-laborers during the present year, namely, Rev. S. Mattison and Rev. N. Hoag; and,

“Whereas, It becomes us to improve the afflictive dispensation by appropriate religious services; therefore,

“Resolved, That we respectfully and affectionately request our beloved Brother Chamberlayne to deliver a funeral discourse on the occasion before this body at a convenient period during the present session.

“Resolved, That G. Fillmore be associated with I. Chamberlayne in the above mentioned religious services.”

The sermon was accordingly delivered by Dr. Chamberlayne from 2 Tim. iv, 6-8: “For I am now ready to be offered, and

the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The sermon, considered with respect to its touching personal references, its elaborate exposition of the text, and its truly evangelical spirit, and taken as a whole, was in an eminent degree an honor to its author and to the Conference, and in compliance with the earnest request of Conference it was afterward published in pamphlet form.

The memoirs of the above named ministers were not too highly eulogistic:—

"Seth Mattison was born in Shaftsbury, Vermont, February 22, 1788. From his own account he was a subject of very early religious impressions, and at the age of fifteen was brought to the knowledge of God through faith in Christ. In July, 1805, he was received into the Methodist Episcopal Church, in Onondaga, New York, by Rev. George Lane, and was shortly after licensed to exhort by Rev. Amos Jenks, who has long since gone to his rest. In 1807 Brother Mattison obtained his first license as a local preacher, and in 1810 he was received on trial to travel in the Genesee Conference. This year the Genesee Conference appears for the first time on the Minutes, so that our departed brother has been identified with it from the beginning. Within this field he performed effective service for thirty years, having been supernumerary four years. After preaching on the last Sabbath in May, 1843, he baptized sixteen persons, several of whom were immersed. Shortly after he was seized with a paralysis, which quite prostrated him, and so affected his optic nerve that he was nearly deprived of sight. While in this state he went, with his companion, to visit their children in Perry, in the hope that it might have a favorable effect upon him. But our heavenly Father ordered otherwise. Here, on the 18th of October, he closed his earthly pilgrimage in the glorious hope of an endless life.

"For two or three years before his death it appeared to his most intimate friends that he was ripening for the heavenly kingdom. The state of mind which he enjoyed during this period, and which continued to the end, may be inferred from

the following extract of a letter to his most confidential brother and bosom friend, Rev. Israel Chamberlayne, after he had been seized by the partial blindness occasioned by the paralysis with which he was attacked: 'But glory be to God, the father of lights,' he says, 'I am for the most part happy and resigned. The chastening of his rod affords me peculiar satisfaction, as it is a demonstration of his love to my unworthy soul. Yes, I feel that God is love both in darkness and in light! Halleluia! Again, glory to God and to the Lamb! I feel an assurance that I shall be saved from the great corruptions of the fall, and live where I shall no more need the light of the sun, moon, or stars.'

"The religious character of our departed brother was marked especially by his contemplation of the divine perfections. Upon these he was wont to dwell in his public discourses as well as in his social intercourse, until he seemed overwhelmed with a sense of his own vileness and unworthiness, seen in the light reflected from the moral image of God. From this cause, probably, he was accustomed to speak with great diffidence of his own attainments in holiness, though all the graces of that high state of religious enjoyment shone eminently in his life and spirit.

"Brother Mattison was an able and useful minister of the New Testament, and eminently endowed with the most amiable qualities of mind and heart. He possessed a kind and conciliating spirit, was a true and faithful friend, and exemplified in an eminent degree that charity which thinketh no evil, envieth not, is not puffed up."

The subject of the above memoir sometimes mused and wrote poetically, and some of his effusions found place in print, and a collection of them was published in book form with the title, if memory serves, of "The Retired Muse." Some of his productions of the character referred to possessed considerable merit.

The memoir of Nelson Hoag, brother of the beloved Wilbur Hoag, was short and comprehensive. He "was born in Oswegatchie, St. Lawrence County, New York, June 24th, 1811, and converted to God under the pious labors of Rev. D. Brayton, in Milton, Saratoga County, in 1832 or 1833, when he united with the Methodist Episcopal Church. He was received on

probation as a traveling preacher in Genesee Conference in October, 1836, graduated in the regular way to the office of an elder, and continued to labor as a faithful and successful minister of our Lord Jesus Christ until he was disabled by his last sickness. This was of short duration, only a few weeks, when it terminated in death at Akron, Erie County, August 10th, 1844. He fell at his post with his armor on. He died as he lived, trusting in God, in the enjoyment of a glorious and well-founded hope of eternal life."

A large number of visitors from other Conferences were introduced at this session: Charles Giles, the old itinerant "pioneer;" Dr. Pitman, Missionary Secretary; Edward Hotchkiss, transferred to this Conference; Dr. N. Levings, Bible Secretary in place of E. S. Janes, newly made bishop; N. Rounds, editor "Northern Christian Advocate;" Dr. S. Olin, still hard after material aid for the endowment of the Wesleyan University; Dr. Baker, of the Ohio Conference; and Rev. Gardner Baker, one of the long-standing pillars of the Black River Conference, once of the Genesee, and next of the Oneida. Dr. Peck obtained subscriptions for the "Quarterly," Charles Giles was invited to preach, and at the time appointed took a text, and leaving it, gave a good talk about old times in the itinerant work; Dr. Levings, by his beaming countenance and the grace of his lips, shed radiance upon the subject of the Bible cause; N. Rounds stood up for the "Northern Christian Advocate," and the Conference formally expressed approval of his appointment as its editor, also resolving to sustain and promote the circulation of this and the other General Conference periodicals; and Dr. Olin, as indicated above, worked like a giant for the interests of the noble institution of which he was the princely head. Of course, Dr. Pitman did his duty in relation to the sacred cause of missions.

The visit of Dr. Olin added much to the interest of this session. Respecting this visit, and his going to the Falls just previously, the following may be found in the second volume of the "Life and Letters of Dr. Olin:"—

"Four days at Niagara satisfied him. His eye was 'filled with seeing,' and though there were still some days before the session of the Conference required his presence, yet he said he felt less as if he were idling in traveling than in remaining

there any longer. So he crossed the lake to Toronto to show his wife a foreign town, spent an agreeable evening with his Wesleyan brethren there, returned to Rochester, and thence to Vienna, a rural farming town in Western New York. The Genesee Conference had its session here, and as a testimonial of their regard for Dr. Olin, they contributed at this time \$150 to make him a life director of the American Bible Society. . . .

“During his stay at Vienna he saw Bishop Hamline frequently. One afternoon they paced to and fro in the small garden of the house where the bishop lodged, in earnest conversation. Their communings were not at that time of the interest of Zion, so dear to them both, and upon which they so often conversed, but upon the inner life of their own souls. He expressed his surprise that the bishop could bear to be engaged two or three hours consecutively in fervent devotion. Dr. Olin said that his own brain would not allow him to indulge in such prolonged seasons of importunate prayer. He spoke of the ardor and intense feeling he had at first carried into religious things, and how he dedicated the entire Sabbath to high meditations; how he longed for deep religious enjoyments, and how God had led him by a way that he knew not, so that he was satisfied to have his soul kept waiting on God; to lift up his heart to him, if it were but for a few moments at a time; to love him and trust him even when he could do nothing more than call upon his name.

“The church not being able to accommodate the congregation, which on Sunday amounted to about five thousand people, seats were arranged in the grove (arbor) behind the church, and there Bishop Hamline preached in the morning, and Dr. Olin in the afternoon until the going down of the sun. It was probably one of his most effective sermons. For two hours and a half he enchained the great congregation, and the involuntary responses which burst from the lips of the two hundred preachers, ranged on ascending seats on either side of him, as he touched the electric chain of feeling that thrilled them all, stimulated the fervor of his zeal. ‘A third time,’ wrote the editor of the ‘Northern Christian Advocate,’ ‘have we endeavored to report Dr. Olin, but one might as well attempt to report the thunders of Niagara, or the blast of a hurricane.’ The life of the ungodly in this world was forcibly depicted: a party of

pleasure on a boat nearing the rapids, so absorbed and deafened by the song, the dance, the whirl of the machinery, that their danger was unheeded. Still the boat moved on, more and more rapidly, under the accelerated impulse of the mighty mass of waters. Meantime the loud cries of warning sounded from those on the shore, with the faint hope of rousing the infatuated voyagers from their maddening dream. 'Throw them the rope! save them ere it be too late!' 'You,' said he, turning to the preachers, 'are to shout to them to reverse their machinery, to put forth almost superhuman strength that they may be rescued ere they reach the verge of that tremendous precipice, from the base of which the smoke of their torment ascendeth for ever and ever.' He did not mention Niagara, but the whole scene—the resistless rapids, the mighty plunge, the ascending column of spray, ever rising up silently and solemnly—was evidently painted before the eye of the preacher. Again, in dwelling upon the genial and powerful influence exerted by a good man after he has passed away from mortal ken, the fragrance which accompanies the mention of his name and his labors of love, he was reminded of a day in the desert, when all the route was perfumed with sweet odors—spices, frankincense, and myrrh—from a caravan which had preceded them. No caravan was in sight, but the long-linked sweetness wafted on the gentle breeze whispered of the treasures it had brought from Araby the blest, and imparted to the weary pilgrims as they journeyed on a new sense of life and enjoyment.

"These illustrations, as thus preserved, are merely like pressed flowers, only suggesting the living flowers with their fragrance and beauty."

The sermon in the morning of this great day, by Bishop Hamline, was one to be remembered by the company of ministers, with respect to whom it had special application, and it was listened to by the multitude with intense thoughtfulness and stirring emotion. Two hundred Christian ministers, "ambassadors for Christ," representatives of Jesus, in the stead of Christ beseeching men to be reconciled to God—"two hundred Christs," moving among the people through the year; how awful the responsibilities upon them! how high the honor conferred! how holy in their lives! how effective their minis-

trations! Though these exclamations are not exactly quotations, yet not erroneously, but partially, may they serve to indicate, the high-wrought and startling representations and illustrations of the true ministerial character and calling making a part of the bishop's sermon.

Clinton W. Sears, Joseph Ashworth, Luther Northway, Thomas Stacey, John Powell, William Cooley, and David Crow, Jun., just admitted into full connection and elected to deacons' orders, were ordained by Bishop Hamline, and also George Loomis, recommended from the Lima Station, John Timmerman from Ridgeway Circuit, Wendell S. Hoyt from Springville and Boston Charge, from John M'Euen, Rochester West Station, and John Lewis and D. M. Vanderpool from Buffalo and Black Rock Station.

Leverett Richmond was discontinued at his own request, on account of ill health.

The names of those who were consecrated to the elders' office were: Anson D. Burlingame, John Bowman, Enoch H. Cranmer, Jacob Hager, John Fuller, Thomas B. Hudson, Charles D. Burlingham, Carlton Fuller, Horatio M. Ripley, Samuel Nichols, and Joseph Ashworth. William Bates, a local deacon of Attica and Alexander Charge, was also advanced to eldership.

At this session "Question 1. Who are admitted on trial?" was answered by the following names: Ralph Clapp, Nathan N. Beers, Hiram Hood, Charles M. Woodward, John Nolan, Schuyler Parker, Austin E. Chubbuck, Zechariah D. Paddock, Asa Adams, William W. Mandeville, Sheldon H. Baker, Lewis L. Rogers, William Bradley, Richard M. Beach, Ebenezer Colson, Curtis P. Davidson, Albert G. Lamon, William S. Tuttle, John Timmerman, and Herman Townsend.

Ralph Clapp, a choice, good man, now of the Central New York Conference, and superannuated, came to the Methodist Episcopal Church from the Presbyterian. The entry in the Conference Journal concerning him is as follows:—

"Rev. Ralph Clapp, late a minister of the Presbyterian Church, but now a local preacher in the Methodist Episcopal Church, recommended by the Quarterly Conference of Brockport Station for admission to Conference on trial—he was admitted. *Resolved*, That we are satisfied with Brother Clapp's ordi-

nation as an elder. He then took upon himself the ordination vows according to the order of Discipline, when the following certificate was presented :—

“ ‘ This certifies that the Rev. Ralph Clapp is a member of Rochester Presbytery in good standing ; that at his request, founded on conscientious reasons, leave is granted him to withdraw from Presbytery to join the Methodist Episcopal Church, and that when he shall have been received by said Church, according to their rules and usages, his relations to us will be dissolved. By order of Presbytery.

“ ‘ J. B. RICHARDSON, *Stated Clerk.*

“ ‘ PITTSFORD, *Sept. 4, 1844.*’ ”

Mr. Clapp seemed to enjoy the confidence of all his brethren of the Presbyterian Church, as to his sincerity and moral worthiness, and he has ever cherished only the kindest of feelings toward them. He has always been a man of a conciliatory and charitable spirit.

At this session a brother who had been suspended for a sad immorality, which he had fully confessed, was expelled from the connection. Years afterward, on good conduct, he was restored to the Church, and has since been an acceptable local preacher.

There were several cases of arrest of character, which were “ strictly attended to,” but not with *fatal* results.

Orrin Doolittle was declared withdrawn from the connection. He was received on trial in the Genesee Conference in 1811. Why could he not continue in connection and fellowship with his brethren and peers a little longer ?

Much business was done at this session relating to the interests of the Genesee Wesleyan Seminary. Trustees elected : G. Fillmore, S. Dusenbury, T. Carlton, and D. B. Lindsley.

A resolution, one of a series reported by the Committee on Education, was adopted, pledging the Conference to raise the sum of ten thousand dollars, or the interest on the same at six per cent., and another was adopted stating the condition that the funds paid should be at the option of the donors, so that they might be paid to the Wesleyan University, or, should a Methodist college be erected in Western New York, they

might be paid there, at the option of the donors. The roll was called and pledges were taken amounting to the interest on about \$5,600 for the Wesleyan University, on the conditions above named.

This year was added to the number of the literary institutions within the bounds of the original Genesee Conference the Wyoming Conference Seminary, projected several years previously by Dr. George Peck, while he was presiding elder on the district embracing Wyoming Valley. It was founded at Kingston, opposite Wilkesbarre. The excellent Dr. R. Nelson, now Agent of the Book Concern at New York, was its first principal, and for twenty-eight years was abundantly efficient and successful in its management. Rev. D. Copeland, Ph.D., some time a member of Genesee Conference, is the present principal of the school, with which is connected a first-class commercial college, Rev. L. Sprague, M. A., principal. The Wyoming Seminary, from a small beginning, had a steady growth, and long since took the rank it now maintains among the very best Conference Seminaries of our Church. The reader will, doubtless, be pleased that a view of the above named institution adorns these pages.

A special afternoon session was held for the purpose of considering a resolution of the General Conference asking the Annual Conferences to authorize a change in the sixth Restrictive Rule—the rule respecting the appropriation of the produce of the Book Concern. After a discussion of nearly four hours' duration the vote was taken, finally, by yeas and nays, a large majority voting concurrence with the recommendations of the General Conference. For the object in view in the proposed change see Journal of the General Conference for 1844. The Sixth Restrictive rule stands as it has stood for many years.

The amount required to meet claims and make up deficiencies this year was \$17,744. Received from the Book Concern, \$1,000; chartered fund, \$40; fifth collection, \$257 49; Conference fund, \$25 91. Total, \$1,323 40.

After a very pleasant session, Conference adjourned finally late Friday evening of the second week of its session—September 19. Illustrative of the truth that death has "all seasons for its own," some time during the last evening the more regular business of the session was arrested, and M. Seager

announced to the Conference the death of Brother John Wilson, and a resolution respecting the case was adopted. Brother W. was a probationer, and had preached at Portageville. He was a very excellent young man, educated, gifted, much beloved, and sincerely lamented.

This year the Conference territory was divided into nine districts. Niagara District, S. Luckey presiding elder, was taken principally from the Buffalo; Wellsborough District, T. Carlton presiding elder, was formed of the southern portions of the Seneca Lake, Dansville, and Cattaraugus Districts. This was a rough region to travel, but there were some good appointments within its bounds. The presiding elder drove on with energy for one year, and made his mark for good, having some peculiar experiences, and treasuring in his memory good stories to tell afterward.

Abner Chase was made effective this year, and stationed at Elmira.

Clinton W. Sears was transferred to the Ohio Conference, and stationed at Oxford. After several years in the Ohio Conference in important charges, he was transferred to the Illinois Conference. He was sometime professor in the Illinois Wesleyan University, afterward in the Ohio University, and subsequently was President of the Illinois Wesleyan University. In 1858 he was transferred to the Cincinnati Conference. For awhile during the war of the Rebellion he was chaplain in the Ninety-fifth Ohio Volunteer Infantry, in the Union army of the Mississippi, and during the siege of Vicksburgh he contracted the camp diarrhoea, which prostrated him, and compelled him to resign his office and return home to die. He died August 29, 1863. Mr. Sears was "a good scholar, an able preacher, a faithful pastor. His last days on earth were full of triumph."

There were two stations in Buffalo this year, and Black Rock was considered able to stand alone, with John Powell for pastor. Niagara-street, Horatio N. Seaver; Swan-street, John Dennis. Respecting this "new departure" in the history of Buffalo Methodism, Rev. J. H. Knowles says:—

"We now arrive at an important period in the history of Methodism in Buffalo. The society had increased in members to four hundred and eighty, and it was deemed necessary to

colonize. Accordingly, at the Conference held at Vienna, September, 1844, Rev. H. N. Seaver was appointed to Niagara-street Church, and Rev. John Dennis to conduct the new organization on Swan-street. At the Conference held in this city, August, 1845, the pastor reported the membership to be one hundred and ninety-seven. Throughout the two years of Mr. Dennis's service God seems to have placed his seal of special approval upon this new Church."

At the Conference of 1845 Mr. Seaver reported the membership at Niagara-street as numbering two hundred and sixty.

"Springwater, Francis W. Conable, John Wiley, supernumerary." Springwater Valley was the place of John Wiley's residence for several years, and while sustaining a supernumerary relation he stood for several years as second preacher on the charge. It is no more than justice to say, that at home, in the Methodist Episcopal Church in Springwater, preaching every alternate Sabbath, he would have as good a congregation of hearers, as to numbers, piety, and intelligence, as any other man. Such, it is believed, was the case with him until he ceased to preach. Concerning some of his foes he said: "Well, they may swear, and I will pray!"

Springwater Circuit in 1844 embraced some ten places for preaching, namely: Springwater Valley, Reed S. H., Tabor's Corners, Liberty-pole, Buffalo-street, Patchinville, Loon Lake, where lived James Brunson, formerly of the itinerant connection, Log Meeting-house, Cohocton. Among the members of Springwater Circuit at that time were Mrs. Wiley, wife of Rev. J. Wiley; she was a strong-minded and excellent Christian lady, and their daughter Sarah, afterward the wife of the Rev. and Professor J. J. Brown, was a young lady of more than ordinary mental strength and moral worth.

Reaching Springwater as soon after Conference as possible, the new preacher in charge found the society in the Valley in a great excitement about the second advent. Quite a number of the members had embraced Millerism, and some were asking for their names; while in the class and prayer meetings the set time for the great event was the all-absorbing theme. The pastor endeavored to act discreetly, but firmly, in the conduct of the meetings, preaching the Gospel as usual, and striving to promote the genuine spirituality of the Church. He

thought it proper to urge the Church members to avoid reference to the exciting subject in the class-meetings, and to confine themselves to the relation of their personal religious experience. Taking this ground firmly, much to his satisfaction, the deluded ones withdrew entirely and set up for themselves, holding meetings, as the time drew near, in a private dwelling in the neighborhood night and day, and all night long, neglecting almost wholly their temporal affairs, and in some instances leaving their little children to take care of themselves, or to be cared for by others less infatuated than their natural guardians. All these professed to follow the impressions of the Spirit, and one woman claimed to be inspired with authority over the rest, to whom they all gave heed, doing whatsoever she commanded. If with special and extravagant gesticulations she would breathe on them the Holy Ghost, as she pretended, they were all submission and confidence. When the day came, and it was a beautiful day, one man walked up the street exclaiming with an air of confidence and triumph, and almost defiance, "To-day at twelve o'clock the sun will be darkened!" When the day had closed, like other days, what then had they to offer? Why, as it seemed, for the purpose of evading ridicule, some of them claimed that Christ came, but in a different way from what they had anticipated—he came *in spirit*, and the Church, that is, the advent believers, constituted his body, so Christ was really here, and they had passed into a state of perfection and immortality! After this, in Springwater, as in many other places within the bounds of this Conference, and as elsewhere all over the country, more or less, the victims of this pseudo-adventism and fanaticism became more and more, if possible, the dupes of traveling impostors, and subjects of a latitudinarian gullibility. The foregoing representations fall far short of the whole truth as to the absurd extravagances of many of the Millerites.

Toward the close of this conference year a two-days' meeting was held at the log meeting-house, on the road between Patchinville and Liberty, at which the venerable Cyrus Story was present. He had been invited to attend and preach on the Sabbath and conduct the sacramental service, which he did, greatly to the edification and comfort of the members and congregation. He came clad in good, handsome "sheep's gray,"

and he stood up in the name of the Lord, a most interesting character.

He preached on the text, "Our Father"—perhaps he took more, but so much is recollected. In his sermon he made the point that we could not understand the full, precious meaning of the phrase "Our Father" without the experience of the new birth and the witness of the Spirit to the fact of our adoption, and he introduced a pleasant and forcible illustration in the form of a supposition: the case of a man who had never tasted any thing sweet. He had read concerning it; he knew the definition of the term; he had seen others express pleasure in tasting it; but himself had never tasted any thing sweet. "But," said the preacher, "take a teaspoon and put some honey upon his tongue, and tell him it is sweet. 'Aye, sweet is it?' exclaims the man; 'now I know what sweet is!'" So when one really experiences spiritual regeneration, and feels the blessedness of those who are the children of God by faith, then, and not until then, can he say, from a personal realization of its sweet and heavenly import, "Our Father, who art in heaven."

It may safely be said that the members of our Conference were this year as earnest and laborious as usual in their work, and their labor in the Lord was not in vain; but the statistical tables for the next session show the extraordinary decrease of four thousand five hundred and sixty-seven!

Millerism and True Wesleyanism, to say nothing of other antagonisms, were having their operation, and then the great Methodist Episcopal Church was being rent in twain by the pro-slavery opposition of the South to the action of the General Conference in the case of Bishop Andrew, and according to, and as almost sanctioned by, the unfortunate "Plan of Separation," and the good bark of Episcopal Methodism was fearfully raking her nether timbers on the breakers; but still she was destined to float onward over and beyond them into the deeper, safer, open sea of renewed peace and prosperity.

In the western part of the Conference, Solomon Fenton, a popular local preacher, had early become an Adventist, and through his active influence different Methodist Societies were quite broken up and scattered, and himself, of course, was lost to Methodism, though in his own view he was raised into a state of perfection far above his former measure of light and

holiness, in which he had no need to pray, in which there was no use for the ordinances of religion, no occasion for Sabbath observances. He lived to thrive as a man of business, and raised a family respected for intelligence and cultivation, but he was no more seen among the living, active membership of the Church of God. He died but a few years since.

Section XVII. 1845-46.

The Plan of Episcopal Visitation for 1845 brought Bishop Edmund Storer Janes to the Genesee Conference as its president. Bishop Hedding, however, came with him, conducted the opening religious services in Niagara-street, Buffalo, August 20th, and presided during the first morning session, and, with his usual ease and fatherly dignity, occasionally afterward.

Among the clerical celebrities visiting the Conference at this session was the venerable Rev. Isaac Puffer, the veritable "book, chapter, and verse man," originally of the Genesee, and at the time of the Black River Conference. It was a privilege to see him, and he evidently enjoyed his visit.

This year it was in good earnest determined to publish the Conference Minutes in separate pamphlet form, and thirty dollars were raised for the purpose. They have been published every year since that time.

Thirteen young men were chosen for probation, namely: Alfred W. Luce, Elijah Wood, George W. Terry, David De La Matyr, Samuel B. Rooney, John J. Brown, Alexander C. Huntley, Curtis Graham, William H. De Puy, Abram D. Edgar, William B. Slaughter, John Raines, Jun., and John M'Euen.

Nineteen of the second class of probationers were continued on trial.

John Caine, Albert Plumley, Albert D. Wilbor, Henry Hickok, Ebenezer E. Chambers, Daniel C. Houghton, Daniel N. Holmes, Horace Harris, J. L. S. Grandin, Milo Scott, William E. Pindar, and Richard L. Stillwell, were admitted into full connection and ordained deacons. Josiah F. Mason, already a deacon, was also admitted into full connection.

Advanced to elders' orders this year, V. Brownell, J. N. Brown, C. L. Bown, J. G. Witted, S. C. Smith, C. W. Barclay, J. W. Stryker.

Zechariah D. Paddock and Asa Adams were discontinued at their own request. Curtis P. Davison was also discontinued. He was a good brother, and earnestly desired to perform the work of a traveling preacher. The presiding elder had "leave to employ him."

The name of Fletcher Sutherland was presented for his admission into full connection, but he was not admitted. He afterward joined the Protestant Episcopal Church.

William Graham was discontinued at his own request.

Fuller Atchison, Merritt Preston, Augustine Anderson, Jacob W. Stryker, and Wilson Osband located. Fortunately and unfortunately, there have always been many reasons for locations, yet have the itinerant ranks been kept quite full. It must be admitted as matter of history, that many good ministers of the Lord Jesus, from not being adequately sustained by the people whom they have been appointed to serve, have at times felt quite compelled to look to other sources and helps for the supply of their pressing temporal necessities.

J. W. Stryker had been located "without his consent," but at the end of the year was restored. Still his people, though esteeming him a good man, did not enjoy him as their regular and constant pastor. They did not say so to him, but they did to his presiding elder. At this session, although he was elected and ordained elder, yet no presiding elder had a place for him in his district. This being the case, Bishop Hedding presented his name to the Conference and asked what should be done with him. Upon this it was moved that he be "respectfully requested to ask a location." Hearing all this, with quivering lip and deep emotion the good brother arose, went forward to the altar, and facing the Conference, plead his own cause. He affirmed with emphasis that the objections against him were with the members of Conference and not the people, but he closed with "respectfully" asking a location, which was granted. He died a few years afterward, and doubtless is safe beyond the reach of trial.

Clark A. Smith closed his earnest and useful life during the session of Conference of 1844, in the thirty-fourth year of his age, having been about sixteen years in the Christian course, and nine years in the traveling connection. He was born in Salem, Washington County, N. Y. He evidently died in the

faith, a martyr to his work—witness his people of the Lawrenceville, Loyalsock, Chemung, Towanda, Fairport, and Millport Circuits! From Williamson, Wayne County, N. Y., he ascended to God.

A committee on finance was appointed, consisting of E. Hebard, J. Copeland, I. H. Kellogg, J. Dennis, E. Thomas, D. Ferris, N. Fellows, I. V. Mapes, T. B. Hudson, and Dr. Luckey, who reported a well-devised plan for the support of the regular pastors, and to meet the claims of the superannuated, the supernumerary, and the widows and orphans of deceased preachers. The report concluded with the following:—

“*Resolved*, 3. That in future we annually publish the Minutes of this Conference for circulation among our people, containing, with other matters, our fiscal accounts, namely: The name of each circuit and station, with the claim of each preacher on the same for quarterage, house rent, table and traveling expenses, with the amount paid, and the deficiency, if any—the amount raised for missionary, Bible, and Sabbath-school purposes—the proportion of the ten-cent collection raised [for the superannuated, etc.] and the deficiency, if any; and it shall be the special duty of each preacher in charge to report to the ensuing Conference such statistics, that they may be printed in the Minutes.”

The report on education was worthy of the men who composed the committee—F. G. Hibbard, W. Hosmer, A. Abell. Portions of the report are here given:—

“A retrospect of the history of a few years is sufficient to convince the most reluctant mind of the onward progress of educational interests within our connection. We are cheered with the view of rising institutions, of respectable character, in different sections of our land, originated and sustained by the liberality and enterprise of our members and friends. As a Conference we feel called upon to repeat our expressions of gratitude to our heavenly Benefactor for the success which has attended our own endeavors. By the favor of Providence, through the activity and prudent management of those to whom the fiscal and literary interests of our own Conference Seminary have been intrusted, we have the profound satisfaction of beholding an institution of high character already

established in our midst. Our most sanguine hopes have been fully realized." . . .

"Your committee feel that it would be irrelevant to pass this occasion without adverting to the influence which this domestic seat of learning is expected to exert upon the character of our ministry. All, even in this age of intelligence and of schools, may not be able to obtain a collegiate course. But it is with reason that the Church expects of those who aspire to the office of spiritual guides and teachers among us that they avail themselves of an amount of learning equal, at least, to the medium range of education in society. This they can do, and the exceptions must be few, indeed, where, in default of this, the claims of a candidate for the ministry are entitled to any serious and respectable consideration. We beg to urge upon our young men, who would make successful application for admission to our itinerant ministry, to remember and well improve the advantages of education which the Church has furnished them."

Respecting the Wesleyan University the language of the report was in part as follows:—

"Your committee cannot disguise their real convictions that the extended interests and permanent prosperity of our growing Church are deeply involved in the reputable and successful career of this institution. With itself, whether it go up or down, it must carry, in a most important sense, the reputation and influence of our Church in the North. It has been elevated to the view of the world, and we have been proud to call it our own. We have given it a name that ought to be its palladium in the extremest peril. As a people we have plighted our honor and wisdom and faith for its support. We have gone too far now to retrace our steps. We cannot withdraw our support and co-operation with safety to the concern, or in strict consistency to ourselves as the friends of collegiate education. The public mind has been so long directed to Middletown, as the chief seat of learning under the patronage of our Church in the North, that it cannot now be recalled by the chagrin of disappointment, without reflecting such dishonor upon our Church as, we are persuaded, this Conference are not prepared to suffer."

In view of all the facts the committee offered the following:—

“1. *Resolved*, That we cherish a continued and increasing interest in the cause of education in general, and particularly within the bounds of our own Conference charge as connected with the Genesee Wesleyan Seminary.

“2. *Resolved*, That we feel a deep and lively interest in the prosperity of the Wesleyan University, and that, as Providence shall open the way, we will cheerfully render it our utmost aid, so far as is consistent with our home interests.”

The Tract cause was reported upon by the committee—James M. Fuller, I. V. Mapes, and S. Seager—and a preamble and resolutions were presented and adopted looking toward the systematic and industrious circulation of tract literature.

S. Luckey, A. Chase, and G. Fillmore were appointed a committee to draft a pastoral address. The document was grave, dignified, affectionate, evangelical, in style and spirit, eminently becoming the sterling mind or minds producing it. In referring to the state of the Church a paragraph reads: “The Church has been called to pass through an ordeal of trial. Restless minds have agitated various topics, engendered jealousies and discontent, unsettled the minds of the wavering and partially backslidden in many places, and thus truly characterized those described by the apostle: ‘Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.’ They have done their work, and the fruit of their doings is now matter of unerring observation to all who have spiritual discernment, as it will be of history in all time to come. Surrounded by the influences which these agents of secession exert, it becomes a question of importance to every one who would save his own soul and do good to others. What is the proper course which Christianity dictates respecting them? The answer is not difficult. Are they more holy, more spiritually minded, more useful in winning souls to Christ, more charitable and benevolent, than those from whom they have withdrawn and denounced, or than they were before they changed their position? If they are, bid them God-speed. If not, refrain from them, and let them alone; to their own Master they stand or fall. As Methodists, if the institutions of the Church have been rendered a blessing to us, every consideration of duty and gratitude seems

to dictate and enjoin that we continue to walk by the same rule, and mind the same thing."

Conference expressed "increased confidence in the catholicity and efficiency of the American Bible Society," and pledged best efforts in the promotion of its interests.

The report on Sabbath-schools shows that the number of Sunday-scholars was just about half the number of Church members.

Conference adjourned finally August 30.

This year Manly Tooker, having finished his four-years' term on the Ontario District, was appointed Agent of the American Bible Society for Western New York. In his "sketch" of his life Mr. Tooker says:—

"In August of 1845, at the Conference held in Buffalo, I was appointed Agent of the American Bible Society for Western New York—a work even more onerous than that of a district—including all the Churches affiliating in this noble charity in fifteen counties. This appointment allowed me to retrace the three districts I had traveled during the twelve years preceding, and while enlisting the lovers of truth in the wider circulation of the uncommented Scriptures, it allowed me larger scope for promoting the grand object of 'evangelical union.' This single object, to my mind, was of paramount importance; the whole tendency of this sublime scheme of benevolence was to this point, and placed it, in my estimation, highest in the list of special agencies."

Benjamin Shipman was also Bible Agent. The field of his operations was not named in the Minutes.

This year John Copeland, by episcopal sanction, took the Ontario District as Tooker's successor.

T. Carlton had P. E. appended to his name for the Niagara District, Dr. Luckey being released therefrom and stationed at Lockport North, and William Hosmer succeeding the former on the Wellsborough District.

John G. Gulick was removed from Mount Morris, where his people very much wished to retain him another year, and was appointed to the Rushford District, where all rejoiced to receive him. James Durham, his predecessor, was dropped from the big itinerant balance-wheel at Churchville, Scottsville, and Chili, with the hard-working Amos Hard for his colleague.

William R. Babcock, having been four years on the Dansville District, was relieved of district work and stationed at Canandaigua; and Jonas Dodge, having completed his quadrennial on the Seneca Lake, took charge of the Dansville District, John W. Nevins being appointed to succeed him on the Seneca Lake. W. R. B. desired to be continued in the presiding eldership, but the preachers remonstrated, and the bishop said nay.

Allen Steele was transferred to the Troy Conference and stationed at First Church, Albany. Not that he was dissatisfied with his mother, Genesee, nor that the worthy matron was displeased with her illustrious son, but Albany wanted him.

Schuyler Seager was stationed at Rochester West, and James M. Fuller across the river at Rochester East.

Castleton and Hopewell, R. Harrington, W. H. De Puy. The latter was then enjoying his initial experiences in the itinerancy. But he took to that way very easy and naturally. He made a rule to visit half his time, the other half being devoted to study and other duties. His excellent wife, though brought up a Presbyterian, very intelligently and readily adapted herself to her new relations, and to the Methodist *regime*. A woman of a cultivated mind, and of solid native good sense, she has always from the beginning honored and adorned her position.

Caryville and Elba, D. D. Buck, Sheldon H. Baker. The preacher in charge resided at Caryville, and the junior preacher within the bounds of the East Elba Society. At the latter place a good revival was experienced, the meetings for its promotion holding through several weeks. Among those received into the Church were Ancil D. Mills, Mrs. Phebe Taylor, Miss Amanda M. Taylor, who afterward became the wife of the first named; Miss Zilpha M. Mills, afterward wife of J. W. M'Intyre; Robert E. and George W. Howe, Sylvanus Ford, and Charles Benham and his wife. A few of the members of the Church withdrew on account of "conscientious scruples as to slavery."

Wales and Varysburgh, F. W. Conable, William Bush. It was a four-weeks' circuit over an extensive hilly region, requiring much travel and laborious pastoral visiting. The preacher in charge resided at North Java, and his colleague

at Wales Hollow. Brother Bush, with but moderate abilities as a preacher, was a good exhorter, and very zealous and useful. There was a comfortable house of worship at Wales Hollow, one at North Java, and one also at Varysburgh. Some time in the year a union church, of respectable style and proportions, was completed and dedicated at Hall's Hollow. The dedicatory discourse was delivered by a Baptist minister of distinction from Buffalo, and as the house was built and owned in part by the Methodist Episcopal Society, Rev. John Dennis, also of Buffalo at the time, was engaged to preach the second sermon of the day. The first sermon was in manuscript, elaborate, ornate, and pleasing; the second, on Psalm lxxxiv, 11, off-hand, strong, clear, and impressive.

Among the members of the circuit were Father Burroughs, at Wales, an old English local preacher; William May, a young English local preacher, at Wales Hollow, now of Covington, and his wife, a woman highly gifted, and of much spiritual power; Oliver Patch, a prominent business man in the same place; Henry Knox, of Sheldon, a wide-awake man and valuable official member, with a good family; Clark R. Reynolds, an earnest Christian, of North Sheldon, where we preached; L. P. Lawrence, of Varysburgh, main pillar of the Society; Colonel C. Wilbor, of Johnsonsburgh, and father of the Wilbors of Conference.

There were also D. L. Morehouse, a capital steward, living near Union Corners; Theophilus Humphrey, an intimate friend of Morehouse, a splendid man, and generous supporter of Methodism; Hiram Parrish and J. K. Torry, local preachers, of Java; Rufus Jewel and Dudley Bryant, old Methodists, and good. These and many others were worthy of remembrance and mention.

The decrease in numbers this year was upward of two thousand, and yet the great body of the membership and ministry remained immovable and true to the Church. Though the blast was severing and carrying away some of the weaker branches and twigs of the tree of Episcopal Methodism, yet the heaven-planted tree itself was but striking its roots deeper, strengthening its trunk, and spreading its main branches and topmost foliage in growing comeliness and grandeur. The "ordeal of trial" through which the Church within the Gene-

see Conference was passing at this period was common to the connection. The reaction after the Millerite excitement was unfavorable to the growth of the Church as to any increase of members. The southern Conferences having now withdrawn, the statistics for the year were, members, 644,299; ministers, 3,582; local preachers, 4,935. The Church suffered immensely from slavery, but the dark institution was doomed.

Section XVIII. 1846-47.

The thirty-seventh session of the Genesee Annual Conference was held at Lyons, Wayne Co., N. Y., commencing Wednesday morning, September 2, 1846. This was the fifth and last instance of this Conference sitting in that place. At this session also both the senior and junior bishops were present—Hedding and Janes. The latter was president of the Conference, and at the opening of the session gave an appropriate address, after which the roll was called and the Conference organized. A. N. Fillmore and C. S. Baker were the secretaries. The list of standing committees indicates that much work was to be done, and that there were many hands to do it.

From the stewards' report it seems that the finances had improved somewhat. The deficiencies of those who had not obtained their regular allowance on the circuits had diminished, and the amount of the fifth collections had increased, though the appropriation from the Book Concern was less. The showing of the preachers' "claims," or salaries, in 1846 was an improvement on previous years, and yet the salaries were not in any instance extravagant, and generally were too small. The largest allowance to any preacher in the Conference was to Schuyler Seager, by the Rochester West Station, \$700. The claims allowed to the presiding elders varied from \$400 to \$600. G. Fillmore's and J. G. Gulick's respectively were \$400 only. Eighty-nine of the effective men reported deficiencies on their claims, varying from the extremes of \$284 30 down to six dollars. Ontario District stood ahead, only three preachers being deficient, two of them on the same charge, and the deficiency being comparatively small. The amount reported for missions this year was \$3,935 34. For Bibles,

\$1,189 22. For Sunday-school books, \$1,130 52. For Sunday-School Union, \$318 65. The Sunday-school statistics revealed a fair and encouraging increase upon the previous year.

The report of the Committee on the Division of the Conference was laid on the table until next year. That on secret societies was adopted, and ordered published in the "Northern Christian Advocate;" also the report on temperance. On the state of discipline, the report, as appearing in the Conference Minutes, was as follows:—

"The Committee on the State of Discipline respectfully report, that having devoted all the time they could, consistently with other important claims, they would now submit the following considerations: It is with reluctance that we declare, what is our honest conviction, that there is, to some extent, among us, as Methodist ministers, not only a laxity in discharging the duties of our high and holy calling, but a want of uniformity in the administration of discipline, which, if not corrected, may be wholly subversive of order, if not destructive to the distinguishing characteristics of our beloved Methodism. And that on the part of our people, also, there have been departures from those landmarks which once so clearly and satisfactorily bounded and defined our limits as a heritage of God, to which our beloved brethren must be persuaded to return, or our once fruitful field will be turned to a barren waste."

Of the remaining portion of the report only the part relating to Church music was printed in the Minutes, which read as follows:—

The first subject which came under our consideration is that of Church music. If there be not two extremes on this question, there are certainly two opinions entertained which are utterly irreconcilable with each other, each of which is contended for by its party, both in the ministry and in the membership of the Church, with, we fear, a tenacity which augurs entire alienation of feeling, and subversion of good order.

On the one hand, it is maintained that we should have exclusive choir singing; that instrumental music is indispensable; and that all should be excused from this part of our service, except such as have acquainted themselves with the science, and are endowed with fine and well-cultivated voices; and that it is at least not so essential that singing be piously and devotionally conducted, as that it should be scientifically performed.

On the other hand, it is insisted that the use of instruments in the Church is sinful ; that gallery or choir performance must not be allowed ; that note or tune books ought not to be used in the assembly ; and that the science of music need not be taught.

Your committee are of the opinion that the advocates on either side never will and never should yield the entire ground to their opponents ; and they do not indulge the hope that the contest will ever be settled, or that peace will ever be restored to our troubled Zion, on any other than a plan of compromise.

After surveying, as far as we were able, the whole ground, we offer with prayer, with fear and trembling, for the consideration of this body, the following suggestions :—

1. That our people, but especially the young and pious, be urged to learn the science of music in schools conducted as the Discipline directs ; and that from among those thus trained a company of singers be judiciously selected.

2. That the singers shall be allowed to sit by themselves, and lead the congregation ; but that they ordinarily sing such tunes as are known to the congregation.

3. Though we do not condemn the use of musical instruments as being sinful, yet, preferring vocal to instrumental music, we recommend the discontinuance of instruments, except where they are thought expedient for regulating the key, or assisting those parts which are weak or unreliable.

A comparison of the course of study recommended to candidates for the ministry at this period with that prescribed in the Discipline at the present time, would show how very much more extended and systematic is the course now than then. The committee appointed at this session to conduct the examinations at the next was composed as a whole of P. Woodworth, W. R. Babcock, J. Durham, J. T. Arnold, F. G. Hibbard, S. C. Church, J. Dennis, M. Crow, Asa Abell, D. Ferris, I. V. Mapes, D. Nutten, S. Seager, P. E. Brown, R. L. Waite, W. H. Goodwin.

Conference was called to mourn the accidental death of the beloved and promising young minister, Philander Powers.

Portions of his appropriate memoir were as follows :—

“Philander Powers was born Feb. 28, 1814, in Lancaster, Erie County, New York. He was converted Nov. 10, 1827, in the fourteenth year of his age. This event fixed the character of his future life. Having yielded to a sense of duty in becoming a Christian, it was not for him to refuse obedience to the further requirement which made him a minister. He

was licensed to exhort in 1832, and to preach in 1834. While a local preacher he was employed by the presiding elder on two different circuits, Pembroke and Black Rock. The latter circuit he traveled in 1836. In 1837 he was admitted on trial in the Genesee Conference, from which time up to the period when he ceased 'at once to work and live,' his appointments were the following: 1837, Black Rock; 1838, Pembroke Circuit; 1839, Attica; 1840, Springville; 1841, Ridgeway Circuit; 1842 and 1843, Bath; 1844, Wellsborough; 1845, Painted Post. We cannot speak particularly of his labors in any of the above places except Bath and Wellsborough, in both of which his name will long be remembered with gratitude by many who were blessed and benefited by his ministry.

"In 1845 he was appointed to Painted Post. Here he was well known, and welcomed most cordially because he was well known. He was the man of their choice, and to all human appearance the instrument by which Providence designed to effect their spiritual improvement. But the ways of the Lord are not as the ways of men; truly his 'judgments are a great deep.' In little more than a fortnight after entering upon the duties of his appointment—an appointment for which few were better fitted and in which none could be more acceptable—he was suddenly called to his reward.

"The narrative of the disaster is as short as it is sad. He was killed by being thrown from his horse by a span of horses which were running away. Although he lived about eighteen hours after the accident, yet he retained his consciousness only for a small part of the time—two or three hours. During this time he was constantly in the hands of the surgeons, who were endeavoring to replace the bones of his shattered system, with the hope of prolonging a life which they, not less than others, knew to be of much importance. Surgical aid, however, was in vain. His time had come. . . . Though he spoke but little, his words evinced a mind entirely self-possessed and confident in the goodness of God. To his wife, who stood by deeply impressed with the wide ruin which the catastrophe must work in the object of her affections, he said, 'All is right.' It was not till he had sunk into a comatose state that his recovery was thought to be very doubtful, and hence the period in which he might have conversed was suffered to pass both on his part

and on that of his friends, in a manner different from what either would have desired had it been known that death was so near. But death, however sudden, found him not unprepared. He was a good man, and therefore secure, for

“ ‘ Nothing hath the just to lose.’ ”

He died as a Christian and minister should die—at his work. Brother Powers left a wife and one child to mourn their loss in his early removal to a better world.”

There were thirteen admitted on probation this year also, namely: Robert Hogoboom, J. K. Cheeseman, Joseph W. Hines, Andrew Sutherland, James M’Clelland, W. A. Barber, Martin Wheeler, Samuel B. Crosier, Edwin Clement, Edward B. Pratt, John Kennard, Jonathan Watts, and Zenas Hurd. O. R. Howard, re-admitted.

Two of those admitted last year were discontinued, A. W. Luce, (Journal does not show the reason,) David De La Matyr, “on account of ill health.” The latter, a most excellent young man, died of consumption. He was elder brother of Revs. Gilbert, G. W., and J. H., De La Matyr, now all of the West. They are of an excellent Methodist family, their father a local preacher of good abilities, and their mother truly one of the noblest of Christian women.

The candidates for admission into full connection were examined by the bishop, and Ralph Clapp and Ebenezer Colson were admitted, being elders, and Hiram Hood, Nathan N. Beers, Charles M. Woodward, John Nolan, Schuyler Parker, Austin E. Chubbuck, Wm. W. Mandeville, Sheldon H. Baker, Lewis L. Rogers, William Bradley, Richard M. Beach, Albert G. Laman, Wm. S. Tuttle, Herman Townsend, and J. Knapp, were admitted, and elected to deacons’ orders. John Timmerman and William Bush were continued on trial. The whole number of traveling deacons was thirty-one. Bishop Janes ordained deacons this year.

Samuel B. Crosier, Joseph K. Cheeseman, John B. Young, Thomas Milner, and Frederick Wilber, having been local preachers at least four years, were also elected and ordained deacons.

Luther Northway, Thomas Stacey, John Powell, William Cooley, David Crow, Jun., and J. H. Havens, were elected and

ordained elders this year. Also as local deacons, John Morrison and John Van Voorhis. Bishop Hedding ordained the elders.

Octavius Mason was located at his own request. His name appears in the Minutes of the Michigan Conference for 1849, 1850, and 1851. His obituary in the Minutes of the Conference for 1851 does but simple justice to his memory.

“Rev. Octavius Mason was born September, 1795. He was converted in the year 1816, and immediately joined the Methodist Episcopal Church, and to it was warmly attached while he lived. He was ordained deacon by Bishop Hedding, August 1, 1830, and was received on trial in the Genesee Conference in 1834. In 1836 he was ordained elder by Bishop Waugh; in 1846 he took a location, and settled near the village of Coldwater, in this State. After this he labored successively as a supply on Coldwater station, Detroit, First Charge, and Litchfield Circuit. At the session of the Michigan Conference in 1849 he was re-admitted into the traveling connection, and appointed to Battle Creek Circuit, where his labors were blessed in the conversion of many precious souls. . . . His last appointment was Burlington Circuit. In early life he submitted to a most painful surgical operation [on his under lip] for the sake of preaching the Gospel. Brother Mason was an able and faithful minister of Christ. To a member of the Conference who visited him frequently during his sickness he said, ‘The best of all is, God is with us.’ At another time: ‘During the first two years after my conversion I had some doubts; but for thirty-two years I have not had a doubt nor a dark hour.’ And again, with tears in his eyes, he reached out his trembling hand and said, ‘Preach Christ; preach Christ.’ Again, ‘Jesus is precious: he is all my trust.’ His death occurred October 5, 1850.”

David Fellows was located at his own request “with a view to traveling in a western Conference.” Rock River was the Conference chosen by him, and his appointment for 1847 was Elgin and Dundee. In 1848 he was stationed at Newark, Ottawa District, and in 1849 only this sorrowful entry is found: “Quest. 12. Who have died this year? David Fellows. Memoir not received.”

Benjamin P. Chase was located because he had “so con-

ducted himself by the condition in which he had so placed himself" as to render "himself unacceptable to the people as a traveling preacher." He had taken himself away westward, leaving the Conference to dispose of his case at its leisure and pleasure.

Carlton Fuller was located at his own request on account of ill health. He was worthy of the confidence of all as to his moral, Christian, and ministerial integrity. He loved to do good ; he loved hard work.

Claudius Brainard located. It is believed that he was a good man, but he had his reasons for retiring into the local ranks.

Hugh Ely. All things considered, it was deemed proper to grant his request for a location. (See Conference Journal, vol. iii, 1846.)

Joseph Cross. "*Whereas*, The managers of the Seamen's Friend Society have solicited the appointment of our brother, Rev. Jos. Cross, as a missionary and chaplain of that society ; therefore, *Resolved*, That we respectfully request the presiding bishop to appoint him to that position." After this record of the case the next entry was, "Joseph Cross located at his own request." So ended his connection with the Genesee Conference.

Two brethren were expelled this year. The first, in the order of their mention in the Minutes, was a very different case from the other, though the result of the action of the Conference was the same. To the relief of the feelings, doubtless, of a great majority of the preachers, he was not lost to the Christian ministry, though he entered into relations, after a time, with another ecclesiastical body.

The appointments for the year show various changes in the general arrangement of the work. Genesee District was dropped out, and there were formed the East Rochester District, Samuel Luckey, presiding elder ; and the West Rochester District, Glezen Fillmore, presiding elder. Genesee River was the dividing line between the districts. John Dennis was appointed to Rochester, West Station, and Schuyler Seager to Rochester, East. S. C. Church was sent to the Buffalo District. Niagara-street, Eleazer Thomas ; Swan-street, Alpha Wright.

This year East Elba was formed into a separate station.

"In the progress of the work of the Church, the large circuits were divided and subdivided till but little was left with Elba." So it was compelled to stand alone, and live or perish, "according to its own behest and action." This, its first year as a station, J. W. Vaughn, pastor, proved quiet and prosperous. The services of the minister were very acceptable. There were reported at the end of the year seventy members. N. J. Aplin was one of the leaders. He afterward lived awhile in Kendall, and later became a traveling preacher in Wisconsin.

This year the Wilson Charge, Niagara District, was favored with the appointment of Wm. H. De Puy as pastor. Genial, gentlemanly, and industrious, the state of his charge was materially improved through his labors, and quite an increase in the membership was reported at the next session.

Eden and Hamburgh, F. W. Conable, James McClelland; Collins, S. B. Rooney. The two circuits were united in quarterly meetings, and taking all the officials together they constituted a strong Quarterly Conference. The preaching places on the first-named circuit were at Evans Center, Johnsonsburgh, since called North Evans, Jerusalem Corners, Eden Corners, White's Corners, Abbott's Corners, and occasionally several other places. It was an interesting field of labor. The grand views of old Erie from many different points added interest to the natural scenery, and in the pleasant season of the year travel was delightful. In some parts of the year, however, the roads were terrible. There was no Lake Shore Railroad then, and the heavy coaches were still coursing their way along the old turnpike between Buffalo and Dunkirk, cutting deep ruts, which were a caution to lighter conveyances.

There were about two hundred members on the charge, and four church edifices, namely, at Evans Center, Eden, White's and Abbott's Corners. Prominent among the members and families were James Black, Geo. Harper, Colonel Ira Ayer, and their families, at Evans. The Hunt, Hill, M'Laury, and other families, at Eden. Captain Braddock Black, James Stray, Miles Andrews, and others, at North Evans. The Austins, Wheelocks, and others, at and near White's Corners; and Levi Lawrence, and Hiram Moore, the old local preacher, at Abbott's Corners.

The home of Noah Hunt and family, at Eden Corners, was

one of the good stopping places for Methodist preachers. Mother Hunt was one of a royal line of Methodists, and one of the excellent mothers in Israel. This family gave Rev. (now Dr.) Sanford Hunt to the Genesee Conference. Very pleasant was the correspondence of the writer with the interesting young brother while the latter was preparing for graduation at the Alleghany College, and very grateful to the feelings of the former it was, officially, to act in securing the recommendation to Conference of one to this day of incorruptible character and eminent usefulness.

James M'Clelland was an agreeable colleague, a man of solid attainments, a sound, practical, earnest Methodist preacher. And he has continued to this time, on an enlarging scale, a good minister of Christ. He was born in the north of Ireland, and before coming to this country he was sometime a teacher in Ireland, and afterward in the West Indies. One asked him, no matter when, how it came to pass that he, born in Ireland, should be a Protestant. He pleasantly replied that there were two millions of Protestants, more or less, in Ireland, and he "happened to be one of them."

Sometime in the year the preachers held a meeting of days at White's Corners, which resulted in the salvation of souls. They endeavored to perform all their work with fidelity, and managed to live.

By appointment of the Rushford District Ministerial Association, in June of this year, a camp-meeting was held on the old ground in Yorkshire, at which good was accomplished. It commenced on Monday and closed on Saturday. One day during the meeting a fearful storm came on, the gale threatening the prostration of the forest. Some remained quiet, some shouted, some prayed, and a multitude rushed to the open field. Fortunately few if any were seriously hurt, though some were tremendously scared, and many thoroughly drenched.

The reports of members at the close of this conference year were less discouraging, the decrease being decreased, the Conference Minutes say, to five hundred and ninety-two.

Section XIX. 1847-48.

Conference assembled for its thirty-eighth session at Geneva, Ontario County, New York, August 25, 1847. The session was opened by Bishop L. L. Hamline. Bishop Morris, Rev. G. Fillmore, and Rev. A. Chase, also offered prayer. Bishop Hamline then briefly addressed the Conference, after which Bishop Morris, the president, proceeded to business. The roll was called, containing one hundred and eighty-eight names, and one hundred and thirteen responded.

A. N. Fillmore was re-elected secretary, and P. E. Brown was made his assistant.

This was the second official visit of Bishop Morris to the Genesee Conference. On Sunday he preached from Psalm lxxxvii, 3: "Glorious things are spoken of thee, O city of God." Bishop Hamline sat in the altar and seemed delighted with the sermon, while the large audience saw in the clearest light the many "glorious things" portrayed concerning the Church of Christ.

On the same day Bishop Hamline preached a sermon of extraordinary logical force and spiritual unction on "Ye are my witnesses, saith the Lord." The sermon was much talked of afterward, and elicited great praise.

Among those introduced from abroad were Rev. F. S. De Hass, Agent of Alleghany College, and Rev. Mr. Crampton, Agent of the American Protestant Society. The interests having their impersonation in these men were duly considered and reasonably favored.

The report of the committee of last year on the division of the Conference was called up, and it was resolved that the subject be recommitted to the same committee, and that they be instructed to strike out a plan of division for the action of Conference."

The committee consisted of Manly Tooker, Thomas Carlton, John B. Alverson, J. G. Gulick, I. Chamberlayne, J. Dodge, G. Fillmore, William Hosmer, J. W. Nevins, J. Copeland, S. Luckey, A. Chase.

In due time the Committee on the Division of the Conference reported as follows: "That Rev. Dr. Bowen, and Rev. William Rounds, of the Oneida Conference, submitted a proposition on

behalf of said Conference, that in case a given amount of territory be obtained from the Baltimore and Philadelphia Conferences to constitute, with what the Oneida Conference have agreed to give, and that portion of the Genesee Conference within the State of Pennsylvania, a separate Conference, the Genesee Conference will give up that portion of their territory for such purposes."

On this proposition the committee recommended the adoption of the following resolutions:—

"1. *Resolved*, That the Conference accede to the proposition of the Oneida Conference.

"2. *Resolved*, That in case the Conference be divided, the line of division be the Genesee River to its head waters, and thence south to the southern boundary of the Conference, so as to leave Coudersport on the west and Ulysses on the east, and including the city of Rochester in the eastern Conference."

The first resolution was adopted. The second resolution was laid on the table.

"*Resolved*, That this Conference recommend to the General Conference to divide this Conference."

The second resolution was then taken up and adopted.

"*Resolved*, That the Conference request that the name of the western part be called Genesee, and the eastern be called East Genesee."

The Conference then proceeded to fix the place of the session of the next Genesee Conference in case of division, and the place was fixed at Buffalo. They then decided that in case of division the East Conference hold its session in Rochester.

"*Resolved*, That in case there is no division, the Conference shall be held in Rochester."

After this action, other business intervening, it was

"*Resolved*, That in case the Conference be divided, and until a change in the charter of the seminary can be obtained, the trustees of the seminary shall give notice to the East Genesee Conference, at its session in each year, of the number of vacancies to be filled in the board of trustees, and the said East Genesee Conference shall have the right to nominate any number of persons to fill said vacancies, and the General Conference, in filling the vacancies, shall select from among the

persons so nominated at least one half of the whole number to be elected."

The remaining entries in the Journal respecting the division were as follows :—

"*Resolved*, That in case of the division of the Conference the funds of the Conference be divided equally between the two Conferences.

"*Resolved*, That the delegates to the General Conference be the committee to carry out the following resolution :—

"*Resolved*, That the superannuated preachers residing out of the Conference shall be, as near as may be, equally divided.

"*Resolved*, That the resolution by which we offered to Oneida Conference a part of the southern part of this Conference be reconsidered ; and the resolution was then laid on the table."

The matter of the division of the Conference elicited earnest consideration, and when the report of the committee was presented there was some animated discussion, the kindest of feeling prevailing. When the question of the name of the portion west of the proposed line of division was up, S. C. Church called attention to the fact that when the Conference was divided in 1828 the western portion was called the Genesee, and, said he, "let the name travel on."

Nine members of ability and strength were elected delegates to the General Conference to be held in Pittsburgh, 1848, namely : William Hosmer, G. Fillmore, T. Carlton, J. Dennis, S. Seager, J. B. Alverson, J. W. Nevins, P. Woodworth, and J. Dodge. Reserve delegates—J. Copeland, S. C. Church, F. G. Hibbard. S. C. Church, not unlike many others, was very well suited with the name "delegate," but to be christened "reserve" he did not particularly fancy. All in pleasantry, of course.

The following important document appears to have been adopted by the Conference :—

"*Whereas*, We believe the hymn book now in use in the Methodist Episcopal Church may be greatly improved by introducing a large variety on many subjects, by newly arranging, shortening, and otherwise amending many of the hymns it now contains, and also by leaving out some which are seldom used ; and,

"*Whereas*, It is contemplated by the Book Agents soon to publish a new collection of Church music ; therefore,

“*Resolved*, That the General Conference be requested to take immediate measures to have a new hymn book published in connection with the work above named.”

Whether other Annual Conferences took action similar to the above or not, the General Conference of 1848 did take immediate measures to authorize and secure the revision of our standard hymn book, and appointed our own Rev. J. B. Alverson, and Rev. D. Dailey, Rev. J. Floy, Rev. D. Patten, Jun., Rev. F. Merrick, Mr. R. A. West, and Mr. D. Creamer, a committee to prepare a revised standard edition of our Church hymns. The required work was done, Rev. J. Floy principally performing the literary labor, and, indorsed by the Book Committee and approved by the bishops, soon the new hymn book, through the industry of the publishers and the agency of the preachers, was in the hands of the worshipping Methodist people.

There were fourteen admitted on trial this year: Asa S. Baker, Augustus C. George, Lorren Stiles, Alfred W. Luce, James M. Vail, Joseph M'Creery, Jun., Curtis P. Davison, Sylvester L. Congdon, Elias M. Buck, Gilbert De La Matyr, Wm. M. Haskell, Sandford Hunt, King David Nettleton, and William Potter. Ashbel Parcel was re-admitted. Of those received on probation the previous year, S. B. Crosier was not continued.

Elijah Wood, George W. Terry, Samuel B. Rooney, Abram D. Edgar, William B. Slaughter, and John Raines, Jun., were admitted into full connection, and elected and ordained deacons. John M'Euen and John Timmerman were admitted into full connection, being already deacons. These eight brethren have sustained the reputation of good ministers of Jesus Christ to the present time. William Bush was not admitted, and not continued.

John Caine, Albert D. Wilbor, Albert Plumley, Henry Hickok, Ebenezer E. Chambers, Daniel C. Houghton, Daniel L. Holmes, William E. Pindar, Richard L. Stilwell, J. L. S. Grandin, and Milo Scott, received elders' orders.

George W. Barney and Abel Lyon, local preachers, were ordained deacons, and Deacon Daniel Elmore was ordained an elder. Bishop Hamline ordained the deacons, and Bishop Morris the elders.

John Nolan. His character passed, and he was granted a location. He was a live Irishman—went to Canada.

Wm. M. Ferguson passed, and located at his own request. Tall and stately in person, an energetic and pathetic preacher. Isaiah V. Mapes was located at his own request. Matthew Hanna, brother-in-law of Rev. Dr. Goodwin, was granted a location. He went West, and was for a long time effective in the Rock River Conference, now honorably sustaining a superannuated relation in the same.

Wm. P. Davis asked and received a location, he being involved in pecuniary embarrassment in consequence of advantage taken of him on account of his connection with a certain Church trial. For his talents and character he stood high in the Conference, as indicated in the preamble and resolution which were adopted in his case as follows :—

“ *Whereas*, Our beloved brother, Rev. William P. Davis, has taken a location at his own request ; and *whereas*, our fraternal associations with our brother for the seventeen years last past have been of the most pleasing character ; therefore,

“ *Resolved*, That in retiring from the work, our brother shares our earnest and devout prayers for his prosperity and happiness, and that we most cheerfully and cordially commend him to the confidence of those among whom, in the providence of God, he may be called to labor.”

Davis was afterward heard of in the West, where, laying aside his profession entirely, he was known only as a man of business.

Ira Smith and Herman Townsend were expelled from the connection. Clear cases of immorality and crime. Fearful and humiliating to the pure minded to think of.

C. W. Barclay deceased. His memoir read in part as follows :—

“ Charles Wesley Barclay finished his course at Barrington, Yates County, N. Y., January 25, 1847, in the 30th year of his age and the seventh of his ministry.

“ The closing scene of his life showed that grace was completely triumphant. He had been several hours apparently helpless and unconscious, when, raising himself from his pillow, he inquired for his beloved wife and child, threw his arms around them both, and, with this last embrace, commended

them to the care of his friends and to Heaven. After urging upon all around him the claims of that Gospel which they had heard him preach, he called for the family Bible, and, having selected and read the first part of the fifth chapter of 2 Corinthians, once more amid that weeping, wondering group he addressed the throne of grace.

“His work was now done. With a smile never to be forgotten, he composed himself gently on his pillow, assuring his friends that to him the grave was no longer shrouded with gloom, and that to the eye of his faith the Saviour was gloriously revealed. Thus passed another spirit into heaven.

“Brief as was the career of our brother, it sufficed to secure for him a reputation for fervid piety and sincere devotion to his beloved work. As a preacher, it is his highest eulogy that he cared only to be useful; that he aimed to preach not himself, but Jesus Christ, and him crucified.”

The finances of the Conference were steadily improving. The deficiencies on the claims of the effective men were still less, the claims the while in a few cases, at least, being slightly increased, and the amount of the fifth collections being considerably augmented.

The trustees of the Genesee Wesleyan Seminary at this time were: Asa Abell, Denton G. Shuart, Samuel Richardson, Dr. Socrates Smith, John B. Alverson, John Copeland, Schuyler Seager, Harvey Francis, Daniel C. Houghton, A. N. Fillmore, S. C. Church, William Wood, and Thomas Carlton. Nineteen brethren were appointed visitors to the institution.

The regular appointments were made this year, it is likely, with some reference to the division of the Conference, and yet the particular preferences of all the preachers could not well be consulted at the time, and besides, it was not yet absolutely certain that the General Conference would favor the application for a division. It is probable, also, that many of the preachers were disposed to accept the situation on either side of the river.

This year the West Rochester District was changed to Genesee again, G. Fillmore remaining in charge of the same. No other changes in names of districts, and none as to the official incumbents, were made.

In Buffalo E. Thomas was re-appointed to the Niagara-street

Station, and Alpha Wright to Swan-street. "Precious, precious, precious!" exclaimed the fervid Thomas with respect to the seasons of refreshing enjoyed by the Niagara-street Church while he was pastor.

In the latter part of this year "about seventy members were organized into a new society," and commenced building a church edifice on the corners of Pearl and Chippewa streets, Buffalo.

In Rochester John Dennis was reappointed to the West Station, and likewise Schuyler Seager, his second year, to Rochester, East.

Oregon Mission, Alvan F. Waller. Gustavus Hines had returned and was stationed again at Pike.

Henry Hickok, missionary to China. The China Mission was commenced in 1847, and Brother Hickok, young, educated, talented, devoted, was clothed with authority as superintendent in the field of that important enterprise.

Franklinville Circuit, then embracing Machias, was favored with the appointment of J. F. Mason and Sandford Hunt. The two brethren very unlike, but good friends, and faithful in the work. Sandford had married Miss Margaret May, eldest daughter of Rev. Hiram May, and resided at Machias Five Corners. He was very active and industrious, the people liked him, and he was successful in winning souls.

Smethport—often erroneously written Smithport—F. W. Conable, Joseph M'Creery, Jun. A large church had been erected on a site at the upper western corner of the public square in the village, and Richard Chadwick's school-house had been removed to the rear of the church, and metamorphosed into a parsonage. The preacher in charge occupied the parsonage, and the junior preacher, if not the junior man, with his family, resided at William Beardsley's, on the Tunungwant Creek. Bradford, Eldred, and Lafayette were then embraced in the circuit. There were some fourteen preaching places in different directions from ten to twenty-five miles from Smethport, and altogether, though an improvement upon former years, it was a toilsome field of labor. Much preaching and pastoral visiting was done, but the expectations of many were not satisfactorily met. The Sunday-school work was carried forward with vigor and success, the statistics of the same

presenting a very fine showing. It was a year of trial with the pastor in charge on various accounts, not to mention matters desirable to be forgotten. Death invaded his family circle and took away his first son, Henry Hamline, a bright child of nearly two years. And the child died, and was buried in the absence of his father.

Angelica Circuit, Carlos Gould, William Bradley. This was the first year of Brother Gould's second term of two years on that circuit. And there could be no question of his acceptability and usefulness in that field of labor. W. Bradley was, and still is, a good minister.

Belfast, John Kennard. He was a stirring man, of magnificent physical proportions, and a champion warrior for the truth of God against error, selfishness, and sin. And withal he was full of pleasantry. Approaching a brother with a majestic military tread, said he, "Are you for peace?" "Yes," was the natural response. "Well," said he, "I'm for war;" contemplating his work on the circuit as, in the Pauline sense, a "fight."

Olean, Milo Scott. Another genial, generous-souled giant almost, and he was a warm personal friend of Brother Kennard. This year he was similarly bereaved with the Smethport preacher, his little William Hosmer being transplanted to blossom in the Eden above.

Bolivar, Samuel B. Rooney. His name being read out for Bolivar he was startled, but rallied after a little, and bravely comforted himself with saying, "Well, they can't send me out of the world!" And the little Americanized Irishman went on to his field of labor, and worked so hard as to bring on a hemorrhage of the lungs, which obliged him to be still for a time. He was full of energy, and successful. The time came in his life when he could volunteer to accompany E. Thomas to San Francisco.

Danesville, Daniel D. Buck. In his study, in his pulpit, and among the people, he worked hard. He held a series of meetings in the village, and a goodly number were saved. He dealt out the truth to the people with manly plainness, and often with a moving eloquence.

The state of the Church this year was an improvement upon the preceding year, if the fact of a moderate increase in the

membership may be regarded as an indication. For the first time in the history of the Conference the probationers in each charge were separately reported. West of the Genesee River, according to the Conference Minutes, the number of members, including 98 local preachers ordained and unordained, was 9,975. Probationers, 761. Total, 10,736. The number east of the river, including the local preachers, and 1,096 probationers, was reported to be 16,661. Total from both sides of the river, 27,397. From these figures it would seem that the increase, if there could be said to be any, was by probationers. The large number of probationers at East Rochester, on the Jerusalem Circuit, and in a considerable number of other places, were favorable to the supposition of numerous conversions there. It should be remembered that the societies in many parts of the Conference lost largely yearly by removals to the West.

DIVISION OF THE CONFERENCE.

Agreeably to Conference action and request, the General Conference of 1848 did separate all east of the Genesee River into a new Conference thereafter to be known as the East Genesee Conference of the Methodist Episcopal Church; the original cognomen, Genesee, being allowed still to adhere to the limited territory west of the said line of division.

The Conference being divided, the members of the eastern division met at Rochester, at the time fixed upon by the bishops, to organize the East Genesee Conference; and the Genesee Conference, so reduced, assembled in the place agreed upon at the previous session, at the time determined by the above-mentioned authority.

The "fathers and brethren" of the new East Genesee Conference constituted a noble body of men, of Christian itinerant ministers, the body numerically much stronger than the parent Conference. The Conference roll contained one hundred and eighteen names. The venerable and worthy superannuates, whose names were "as household words," are still remembered, and are eminently worthy of mention. Such men as Parker Buell, William Snow, Gideon Osband, Palmer Roberts, William Jones, Abner Chase, Cyrus Story, Gideon Draper, Elijah Hebard, William D. Jewett, Nathan B. Dodson,

Jonathan Huestis, Richard Wright, Asa Orcutt, Ira Fairbank, James Hemingway, Sheldon Doolittle, and Robert Burch, just at this time supernumerary : to tell all they had done in the way of preaching the Gospel all over the land, in bringing multitudes of their hearers to Christ, in organizing and building societies of godly men and women, in the erection of churches, in instituting and carrying forward Christian educational enterprises, in sustaining the benevolent enterprises of the Church, in promoting common and public morality and social order, and in contributing of their influence in promoting the general thrift of the inhabitants, and the weal of the State and the nation—to tell all they had done, together with their equally industrious and illustrious contemporaries of the same class in the old Genessee, would require and fill more octavos than will ever be written. These men were not all equally endowed for their work, and were not all equally influential, whether in or out of the Conference ; but they were a noble class, and of a noble class, of ministers of the Lord Jesus Christ.

Four of the above named were connected with the Genessee Conference at its organization in 1810, namely : Gideon Draper, William D. Jewett, William Snow, and Jonathan Huestis. G. Draper was presiding elder of the Susquehanna District. Only William Jones, R. Wright, James Hemingway, and A. Orcutt, are now living, the first named being of the Central, and the other three of the Western New York Conference. Two excellent brethren, Robert T. Hancock and N. N. Beers, returned superannuated in 1848, were but temporarily on the list.

Of the effective men of the new organization, Dr. S. Luckey, John W. Nevins, Jonas Dodge, Nathan Fellows, and A. N. Fillmore, were the first presiding elders. Among the older ministers still at work were James Hall John, Copeland, Manly Tooker, Robert Parker, John Parker, John Wiley, Benjamin Shipman, Zina J. Buck, I. J. B. M'Kinney, Jonathan Benson, George Wilkinson, Samuel W. Wooster, Samuel Parker, John Robinson, Calvin S. Coates, Salmon Judd, John Shaw, James Durham, William Hosmer, Chandler Wheeler. James Hall joined the Conference in 1813, Manly Tooker in 1820, John Copeland in 1822. The others in different later years ; Coates,

Judd, Shaw, Durham, Hosmer, Wheeler, in 1831. James Hall still lingers with the militant Church at Cold Water, Michigan; feeble, but cheered by a good hope of eternal rest. Besides the above named, such men of strength as John Dennis, William H. Goodwin, Freeborn G. Hibbard, Moses Crow, Daniel D. Buck—all afterward honored with the title D.D.—Joseph T. Arnold, John G. Gulick, Alpha Wright, David Nutten, Ransley Harrington, John Mandeville, David Ferris, Henry Wisner, Carlos Gould, Orrin F. Comfort, Charles S. Davis, Horatio N. Seaver, Ebenezer Latimer, Eldridge G. Townsend, Hiram Sandford, Edward Hotchkiss, Dolos Hutchins, Theodore M'Elheney, Joseph Chapman, Ebenezer Colson, Ralph Clapp, Israel H. Kellogg, Orrin Trowbridge, Wesley Cochran, Sevellon W. Alden, Daniel S. Chase, Isaiah M'Mahon, Alexander Farrill, Veranus Brownell, and Philo Tower—these, of greatly varied talents, and of different ages and classes, were all more or less of a character to give rank and prestige to an Annual Conference. And there were others who by this time had graduated to elders' orders, who were fast rising into notice, and destined to positions of greater or less prominence in the itinerant connection—Porter M'Kinstry, Thomas B. Hudson, Enoch H. Cranmer, John N. Brown, Charles L. Bown, Joseph Ashworth, Luther Northway, Thomas Stacy, William E. Pindar, John Powell, Richard L. Stilwell, John Caine, Albert Plumley, Henry Hickok, Horace Harris, John Knapp, James L. S. Grandin, Austin E. Chubbuck, William W. Mandeville, Lewis L. Rogers, Richard M. Beach, Albert G. Laman, and William Potter.

The younger men than the above in conference relation, some of whom, especially, rose to a degree of eminence afterward, were, Robert Hogoboom, Andrew Sutherland, William A. Barker, Jonathan Watts, Elijah Wood, Alexander C. Huntley, Curtis Graham, A. D. Edgar, John Raines, Jun., William Bradley, Charles B. Wright, Asa S. Baker, Augustus C. George, C. P. Davison, William M. Haskell, Sylvester L. Congdon, Martin Wheeler. J. Watts, an exception to the general rule, turned out poorly.

The young men admitted to probation at the first session of the "East Genesee Conference" were, James L. Edson, John Spinks, Elisha Sweet, Samuel L. Bronson, Elisha

Hudson, Thomas Tousey, John J. Brown, and Samuel P. Guernsey.

Twenty-four, at least, of those who were effective when the Conference was organized, have since died. Of the superannuated at this time, Parker Buell died in 1851. No obituary found of him in the General Minutes.

JONATHAN HUESTIS "died in Clarksfield, Huron County, Ohio, Feb. 8, 1854, in the sixty-eighth year of his age and in the forty-fourth of his itinerant ministry. . . . January 29th, two Sabbaths previous to his death, he attended church, and spoke briefly from the text, 'Ask, and ye shall receive.' On going home from church, the road being frozen and slippery, in passing by a stump he slipped and fell, and injured his left side and shoulder. He soon found it difficult to move, and painful to breathe. From this injury he did not recover, but died in great peace, in full assurance of hope, after ten days of suffering.

"He was mild in his disposition, prudent in his speech, exemplary in his deportment, fervent in his piety, and inflexibly firm in his integrity. He plead the cause of the widow, the fatherless, and the oppressed. In his best days he frequently preached with unusual pathos and power, and was always a sound, edifying, useful minister of the Gospel."

In the same year, April 27th, died ABNER CHASE. Penn Yan was the place from which he ascended to God, at about the age of seventy-two years, and at the close of a ministry of about fifty years. "Very few men have served the Church more faithfully, acceptably, or usefully. . . . As a preacher he excelled in appropriateness, clearness, kindness, and candor, and in the facility for illustration by referring to such facts as he had himself become acquainted with personally." He was remarkably shrewd in his judgment of men and things, and equally prudent in his words and ways." During his last illness, and in his dying struggles, "he was perfectly at rest in his soul, and the closing scene was all that a Christian man and minister could reasonably desire. He did emphatically die the good man's death."

GIDEON OSBAND died June 7th, 1855, at Macedon Center, N. Y. In a lengthy and very interesting memoir of him in the General Minutes his brethren say: "Numbered by years, his

effective ministry was brief ; but measured by results, how few have equaled it ! In twelve years of earnest, consecrated, God-honored labor, he accomplished more for his sin-periled race and the glory of God than some men have in half a century." During his last sickness "his communion with God was very precious. His end was peace."

The death of Gideon Osband was very soon followed by that of ROBERT BURCH. "He died July 1, in the seventy-eighth year of his age, As a preacher he was far above mediocrity at all times, and in his meridian strength few or none in the Church surpassed him. His character was remarkable for simplicity and manly integrity. He scorned all meanness, and stood forth in heart and life the pure man and able minister."

WILLIAM JEWETT. He "bequeathed all his property, some three thousand dollars, to the Bible and Missionary interests." "He died in Huron, Wayne Co., N. Y., Nov. 10th, 1855, aged sixty-seven years." "'I die,' said he, 'at peace with all men, a lover of good men and goodness.' 'All is well, all is well, all is well, glory to God!'"

IRA FAIRBANK was buried in the Penn Yan Cemetery, near Father Chase. He died May 31, 1857, at Benton Center. His itinerant life commenced in 1811 in the Genesee Conference. Shortly before his death a minister said to him, "I suppose, Brother Fairbank, your soul is just as young as ever!" "Yes," said he, "just as young as ever." Just at the last he said, "I feel well ; all is clear ; there is not a doubt."

ELIJAH HEBARD. Venerated name ! He died at his residence in Geneva, N. Y., Jan. 25, 1858, in the seventieth year of his age. He was a brother of Robert Hebard, who was drowned in the St. Lawrence River in 1812, and who was the first member who died in the Genesee Conference. Elijah Hebard "read his Hebrew and Greek Bible, and was a sound interpreter of the word of God." Toward the last he almost lost the power of articulation, but the question, "Brother Hebard, do you feel the grace of God is still sufficient for you ?" "roused the living soul within him, and he promptly replied in clear articulation : 'O yes ; glory be to God !' This was all he could say. His death was perfectly quiet and without a struggle."

PALMER ROBERTS. Of the same class in conference with Ira Fairbank. He died at Seneca Falls, April 19, 1858, at the age of seventy-eight years, and in peace with God and men.

The Minutes say Sheldon Doolittle died in 1860. No obituary.

GIDEON DRAPER died at Clifton, N. Y., December 8th, 1861, in the eighty-second year of his age. His brethren said of him: "As age advanced his life developed beautifully the reverent and uniform attachment to the Church and its ordinances which his long profession would authorize us to expect.

"On Thursday, December 5, 1861, his wife, the companion of his youth, died in great peace. 'Jesus,' said she, 'has taken all my doubts away. I am ready to meet God. Praise the Lord, O my soul, and forget not all his benefits.' On Sunday, three days later, Brother Draper followed. He sank rapidly after his wife's death, giving assurance of his firm trust in God. He died peacefully, praying, 'Lord Jesus, come quickly.'"

NATHAN B. DODSON. He was of the class of 1813, with James Hall, Israel Chamberlayne, Goodwin Stoddard, and others. He took leave of all below at his own residence in the town of Dix, Schuyler County, N. Y., September 25, 1862, in the seventy-fifth year of his age. It is said of his ministry, that "he was indeed not an itinerant only, but a missionary also." And of his early labors it is stated, that "he added to the old Newtown Charge, [now Elmira,] South Dansville, Loon Lake, and Troup's Creek, which before was three hundred miles in circumference, and at each place raised up Societies. He also visited Tioga, Wellsborough, and other places, and opened the way for their introduction into the itinerant field, some of which have since been erected into distinct and independent stations." Many excellent things are affirmed of this servant of God, more than can be stated here. "His last words to his family and friends were, 'I want you all to feel just as I do, that this is all right. It is God's will; and when I bid you farewell, praise him, and do not murmur, nor shed a tear, nor heave one sigh for me. I am going home, home, home. Praise God! I have no clouds, no doubts, no fears. I am on the Rock! my feet are on the Rock!'"

“ ‘ Jesus, thy blood and righteousness
 My beauty are, my glorious dress ;
 ‘Midst flaming worlds, in these array’d,
 With joy shall I lift up my head.’

Thus died the Rev. Nathan B. Dodson.”

CYRUS STORY died December 15, 1864, in Thurston, Steuben County, N. Y., aged eighty-one years. A man “characterized by a primitive simplicity and zeal.” “Few abler men, and none perhaps of more incorruptible integrity and uniform devotion,” were engaged in laying the foundation of Methodism in Western New York.

WILLIAM SNOW, his obituary states, “was born in Providence, N. J., July 14, 1783, and died in Geneva, N. Y., July 6, 1871, when he was nearing the eighty-eighth anniversary of his natal day. He died on the anniversary of his marriage-day, after fifty-five years of happy conjugal life.” He was first a member of the New York Conference, and in the earlier part of his ministry he performed a great amount of pioneer labor. “A pure-minded, catholic-spirited man, his life was an honor to the Church, and, according to the promise, ‘he still brought forth fruit in his old age’ by his activity in a revival in Geneva, the place of his residence, and in his broad Christian sympathy with the co-working Christian Churches. His influence was savory in the Church and community, his life honored with fruit, though the present generation knew him not as in his active years, and his death was peaceful and calmly triumphant.”

SAMUEL LUCKEY, D.D., was some ten years a member of the Genesee Conference, and twice represented the same in the General Conference—1836 and 1844. He was transferred from the New York to the Genesee Conference in 1832. He joined the itinerant ranks in New York, his first circuit being Ottawa, Lower Canada, in 1811, at the age of twenty years, and “ceased at once to work and live,” so late as October 11, 1869, in the city of Rochester. Portions of his memoir in the Minutes read as follows :—

“Of the record of our venerable brother little can be given in the brief space of this memoir. His fame is in the Churches, and has long since become part of the history of the Methodist Episcopal Church, standing unsullied by any exceptional event

of moral, doctrinal, or ecclesiastical aberration during the rare ministerial period of fifty-eight years.

"In 1832 he accepted a call to the principalship of the Genesee Wesleyan Seminary, at Lima, N. Y., which he filled with dignity and decided popularity for the next four years. At the General Conference of 1836 he was a delegate, and was elected editor of the "Christian Advocate and Journal" at New York. At that time the office involved the senior editorship of the Book Room. After an honorable service of four years he returned to the itinerancy, first for a time at Duane-street, New York, and in 1842 was again transferred to the Genesee Conference. From this time to the day of his death he remained in Western New York, residing mostly in Rochester city, but filling the offices of presiding elder, pastor, and chaplain of the Monroe County Penitentiary, in which latter position he served for nine years, bestowing great labor on the reclamation of the fallen.

"In 1847 he was appointed one of the Regents of the State University, in which capacity he was highly esteemed by his compeers, and served faithfully and honorably till his death. He also, in his later years, wrote an excellent treatise on the sacrament of the Lord's Supper, which, as he said to the writer of this memoir, 'he wished to leave to his brethren as the type of his moral and religious feelings since he began his Christian life.' He also published a small volume of 'Ethic Hymns and Scriptural Lessons for Children,' which he offered as a tribute to the more solid culture of childhood, and as an expression of his solicitude for the young. The hymns, which are original and not without merit, are rhythmical paraphrases of Scripture, mostly of the Psalms.

"Dr. Luckey was a man of no ordinary power of intellect. For depth of penetration and soundness of judgment he had few superiors. . . . His knowledge of the forms and principles of law, both civil and ecclesiastical, was quite extensive. In earlier life his sphere lay in debate and pulpit delivery, but in later years he was more at home in the cabinet. He was a thorough Methodist, and with the genius and historic development of his Church he was as familiar as with the alphabet. But the crowning beauty of his character lay in the simplicity and firmness of his Christian convictions. He could truly say,

‘I believe, *therefore* have I spoken.’ This gave a beautiful catholicity to his stern Methodist profession. He was well versed in the things of God, and in sympathy with deep and earnest Christianity. In spiritual religion, the witness of the Spirit, and in heart holiness he was both a believer and a confessor. He was a worker to the last ; literally he died at his post. Never was he more active, zealous, and hopeful in his work than at the moment the summons came to depart.

“ ‘All is peace,’ said he to his friends. ‘I have had a night of intense suffering,’ said he some days before his death, ‘but never a happier one in all my life. If I had strength I would shout aloud the praises of God. God has given me witness that he accepts my life-work.’ In this frame of peace, assurance, and victory he passed away. So far as we know, with Dr. Luckey passed away the last of our fathers whose personal history links Western New York and Canada with the East. He long stood among the magnates of his people, and his history is woven in the history of his Church.”

JONAS DODGE. In 1858 he located and removed to the West—was it not to Kansas?—where, within a comparatively short time, he died. He was long an earnest, efficient, influential, and honored worker for Christ, in prominent positions in his Conference, and, doubtless, ascended to a glorious reward. He was one of the leading antislavery men of the Church, yet ever loyal.

Of MANLY TOOKER the reader has seen much in the course of this history. He died in Chicago, Ill., December 30, 1871. Commencing his itinerant life in 1820, his qualities of character and talent “soon brought him into notice among his compeers, and designated him as a man of mark. . . . His popularity soon placed him in the front rank of availability, influence, and usefulness. In whatever sphere he acted he was always faithful, and for many years one of the leading men of his Conference. Twice he was a delegate to the General Conference—in 1828 and in 1836. From 1862 until his death he was superannuated. During at least a part of that time he resided in Rochester. His memoir closes with the following :—

“It was pleasing to see the ripening Christian virtue and grace in his later years. With all his high-toned Methodism,

he was possessed of a broad catholicity of spirit, and truly 'added to brotherly kindness charity.' As his health declined the inner man was renewed, and many were the words of triumph and of peaceful trust which he spoke. Few have been called to suffer more ; few have been more graciously sustained. 'I am going,' said he to his loving, faithful wife ; 'I hope you will come soon.' 'I am glad,' said he on another occasion, 'that I have got one day nearer heaven.' He was taken to Chicago to die with his children, and consented to be buried there on that account, and because Drs. Dempster and Hamline were there. Blessed shall be the day when all this severed brotherhood shall be gathered home !"

JOHN WILEY, during the latter part of his life, had a singular history. In 1849 he was appointed agent of the Genesee College. In 1850 he located. He became much absorbed in business, and was for a time a member of the New York State Senate. When, at an advanced age, the time of his departure drew near, it is fondly believed that his soul found its ground of hope and center of attraction, and the thought is cherished that through grace he safely reached that "rest for the weary," that "home of the soul," beyond the river. John Wiley was one of "nature's noblemen."

ZINA J. BUCK, one of the best of ministers. In consequence of a severe accident he was "obliged to desist from his public duties." After some time of suffering and bodily and family affliction, at the session of his Conference in 1853 he took a superannuated relation, and within the year following was called to his eternal reward, "ripe in experience, beloved by the Church, and meet for 'the inheritance of the saints in light.'" Very soon after his conversion, in East Palmyra, 1824, he was admitted into the Church, licensed to exhort, then to preach, and recommended for admission into the Genesee Conference.

SALMON JUDD died in Greenville, Michigan, August 14, 1867, aged sixty-nine years. He commenced his itinerant life in 1831, and took the superannuated relation in 1850. As a preacher he was "sound in doctrine, earnest, and practical. . . . When he retired he was still the consistent and humble disciple and minister of Jesus Christ. When prostrated by disease, he bore his sufferings with becoming fortitude ; and

when in the 'valley,' he found it illuminated with the divine presence."

JOHN ROBINSON, as a local preacher, was very useful. At Clyde "his labors were owned of God in the awakening and conversion of nearly one hundred souls," where as yet no Methodist Episcopal Church had been organized. He became connected with the Genesee Conference in 1832, and many charges were indebted to his labors and the blessing of God for an increase in the membership. "During the centenary year Brother Robinson was re-appointed to his last charge. There his health failed, and after a lingering illness, in which he evinced much Christian fortitude, he closed his earthly pilgrimage in Starkey, Yates County, N. Y., January 9, 1868. Near the close of life he wrote, 'If my dear wife and I had to begin life anew, we should choose life in the itinerancy rather than gold and silver, or any other earthly advantage.' They had respect unto the recompense of the reward, upon which our departed brother has safely and triumphantly entered."

JOHN SHAW. After an effective ministry of thirty-six years in the two Genesee Conferences, commencing in 1831, his health failing he took, very reluctantly, a superannuated relation. Within a few months afterward, January 16, 1869, he reached the "land far away." To the reverend brother whom he desired should preach his funeral sermon and write his obituary he said: "No eulogy, brother; I have done a good deal of hard work, and would gladly do more. I have dabbled some in metaphysics; but the Gospel, the Gospel, is enough for any one to preach." As he drew near the "crossing" of the river the language of praise was on his lips, and "beautiful visions of departed loved ones were given him." "As a preacher Brother Shaw was always good, and occasionally great."

JAMES DURHAM was of the same class with John Shaw, but died some years earlier, (March 2, 1861.) He performed twenty-one years of effective labor, mostly west of the Genesee River. The Minutes say: "Many of his charges were the most responsible and heavy in the Conference. His success was sometimes very remarkable. Hundreds were brought to the knowledge of salvation, in some instances, under his

supervision in a single year. . . . As a Christian, his experience was deep, and his spirit was thoroughly pervaded with love to God. At the last, after years of superannuation and failing health, he 'sweetly fell asleep in Jesus,' and joined "the congregation of patriarchs, prophets, apostles, martyrs, missionaries, and itinerants of other years and ages, to be greeted by colaborers who preceded him: a Fairbank, an Alverson, a Chase, a Hebard, a Crow, and a Mattison, with the general assembly and Church of the first-born in heaven."

CHANDLER WHEELER was also of the class of 1831. After passing the "lights and shades" of the effective itinerancy for about twenty-seven years, he took a superannuated relation, and removed to Elgin, Ill., where he engaged as agent of the Illinois Bible Society for the city of Chicago. "Here the last years of his useful and laborious life were spent." He died in January, 1864. "To a brother minister who visited and prayed beside his dying bed he expressed his firm trust in Christ, saying, 'I always trust in my Saviour.'" His remains were conveyed to Bath, N. Y., for burial. From personal acquaintance the writer is prepared to indorse the following from his obituary:—

"Thus has passed away another of earth's nobility, a stainless man, and an able minister. He did his work when it came to hand, and took his position on all great questions promptly, without waiting to see which side was to be in the majority. Right was with him supreme; duty before all things.

"In most respects he was indeed a model minister, and his character deserves to be studied. For kindness of manner, for propriety of conduct, for the faculty of government, for true self-sacrifice, for diligence, for efficiency, and for an unswerving faith, he was an example which may safely be commended to all."

MOSES CROW, D. D. As stationed preacher, as principal and professor in Genesee Wesleyan Seminary and Genesee College, and as presiding elder, his career, though comparatively short, was a brilliant one. He died of pulmonary consumption Sabbath morning, October 3, 1859. See his memoir in the Conference Minutes, which thus concludes:—

"Dr. Crow was agreeable in his person and manners, exem-

plary in his spirit and conduct, beloved and respected by those who knew him, possessing a clear and discriminating mind, a sound judgment, an honest heart, and a soul aspiring to the accomplishment of a great and good work. His pulpit talents were of a superior order, and, had his health permitted, he promised to be a shining star in the Church; but he was early called from his work to his reward, leaving to his brethren the blessed assurance of his happy change, and the admonition to be also ready."

JOHN MANDEVILLE. "He was connected with the Conference nearly twenty-eight years, during twenty-five of which he did effective service. Probably no minister in this Conference has received a larger number of members into the communion of our Church in the same number of years. His executive powers were of a very high order, as may be seen in the numerous important Church enterprises which he has supervised and accomplished. He possessed the remarkable power of imparting his own energy to the agencies and appliances with which he became connected. He died in great peace in Rochester, March 29, 1866." (See memoir for many interesting facts of his life.)

DAVID FERRIS joined the Genesee Conference in 1839, at Rochester, after having officiated as a local preacher some eight years. He was connected with the traveling ministry nearly twenty-six years, during twenty-five of which he did effective service. He was always an instructive preacher, and in many of his charges his labors were attended with the conversion of many souls. When nearing the land of rest, though his sufferings were "very extreme," "his joy was unspeakable and full of glory." He fell "in the strength of his days, and in the maturity of his intellectual powers." He was an honor to the Christian ministry.

HIRAM SANFORD was accepted as a candidate for the itinerancy at Lockport in 1835. He died May 16, 1865, aged sixty years. He was superannuated in 1854, having been supernumerary for a time. He was an industrious, modest, faithful, good man. During his ministry he was a diligent pastor, and very useful. The author of his brief memoir states that "in his death there was a perfect triumph of grace."

CHARLES S. DAVIS died November 5, 1870, in the sixtieth

year of his age, at Savona, N. Y., and was buried at Havana. He joined the Genesee Conference in 1838. He located in 1850, and in 1861 was re-admitted in the East Genesee. His last appointment was to Jerusalem, in 1864, where he closed his effective relation to the itinerancy, thereafter sustaining a supernumerary relation. As a preacher he was "sound, eminently practical, always instructive, and often eloquent. A Christian gentleman in his manner, he added to his piety the fullness of culture and the sweetness of grace. . . . His death was very sudden." (See his memoir in Minutes of 1871.)

ELBRIDGE G. TOWNSEND. Of the class of 1836. As pastor, as Agent of the Genesee College, and as Agent of the American Bible Society, he was ever efficient and faithful. While pastor he occupied some of the best appointments in the Conference. Precious facts are affirmed of him in his obituary. In his last sickness he felt "ready for his departure." His language was, "I have trusted in God for many years, and I can trust him now." When asked by his sorrowing wife whether Jesus was precious, his oft-repeated answer was, "Yes, very precious." Peaceful and tender in his feelings, and perfectly submissive to the will of God, he fell asleep, September 10, 1862, in his fifty-first year.

"Servant of God, well done!"

EBENEZER COLSON. He passed in life greatly diversified experiences, in and out of the itinerancy, within the Oneida, Genesee, and East Genesee Conferences. In death he was a conqueror; with a shout of triumph he met his last foe. Among his last expressions was this: "Jesus! Yes, sweetest name ever sung! My all! my all!" Of his character his brethren say: "He was a good man, and his record of Christian fidelity is with the Churches he served, and it is written in heaven, which is better. . . . He had not the brilliancy of the flashing meteor, but the perpetual effulgence of the fixed star, and his memory is precious as the perfumed ointment of the broken vessel." Many souls were saved by his ministry, and his memoir names two ministers who were converted through his instrumentality.

SYLVESTER L. CONGDON, one of the choicest young ministers of the Methodist Episcopal Church, died May 27, 1868, in

the forty-third year of his age. Some twelve years pastor in prominent appointments, and eight years, with great credit to himself and usefulness to the Church, a presiding elder, his ministry above the ordinary degree was honorable and precious. As in his life he was full of love for souls, and for the Lover of souls, carrying with him a living, quickening influence upon the Church around him, and, with Christ in him, wielding the soul-converting power, so was he successful in his arduous labors; and when his work was done because he could do no more, and when in family affliction he was bereaved of three of his beautiful children, and himself was brought down to the gates of death, his dying testimony was in many particulars an exhibition of the moral sublime.

"Tell my brethren," said he, "that I love them dearly, and hope soon to greet them on the other side of the river. O how precious to feel that I am saved by the blood of Jesus Christ! that his blood can save such a poor, unworthy sinner as I am! I never felt before as I feel now the preciousness of the words of Mr. Wesley,

"I the chief of sinners am,
But Jesus died for me."

Yes, for me, even for me!" His wife requesting him to be careful of his strength and rest a little, he answered, "O, Laura, I must talk, for I have but a little time, and my thoughts are now turning toward the other shore. O, my dear wife, I know it seems cruel for me to rejoice in prospect of going home when I know how much you need me here, but I cannot help it. I long to be up yonder." His last words, while passing through the valley, were, "There is light ahead!" S. L. Congdon was a nephew of Elijah Hebard.

THOMAS B. HUDSON. The writer's personal recollections of him are of a very pleasing and endearing character. His obituary reads as follows:—

"Thomas B. Hudson was born July 23, 1818, in the town of West Greenwich, Kent County, R. I. In early childhood he removed with his parents to Sardinia, Erie County, N. Y., where he lived until manhood. He joined the ranks of the Redeemer in 1836. He received license to exhort in 1837, and in 1838 license to preach. In 1838-39 he attended that

nursery of the Church, the Genesee Wesleyan Seminary, which has sent out so many to minister at the altar of God.

“In 1840 he was married to Miss M. A. Rhodes, who now looks forward to a joyful reunion with him where there are no more partings. This same year he entered the traveling connection in the Genesee Conference. At its division he was assigned to the East Genesee Conference, and by the action of the late General Conference he became a member of the Central New York Conference. His fields of labor were Portageville, Belfast, Franklinville, Olean, Corning, Penfield, Walworth, Webster, Lyons, Elmira, Watkins, Frank-street, Rochester, Avon, Geneseo, Troy District, Penn Yan District, and Lyons, where he fell in the fight with his armor on. During the last winter of his life he enjoyed a precious revival on his charge, and his anxieties and labors for the welfare of the Church and the salvation of sinners had been unceasing. On Sunday morning, March 2, 1873, being apparently in his usual health, he preached from Isa. xii, 1: ‘And in that day thou shalt say, O Lord, I will praise thee.’ He proceeded as usual in his sermon, and was describing the different kinds of days the Christian has to pass here, as waiting days, watching days, warring days, and weeping days, when he stopped and called for air. While the window was being lowered he leaned his head upon his hand, and then twice attempted to proceed with the sentence, ‘But these days shall all pass away by and by,’ but could not, for the summons had come that the Master had need of him. He sank back upon the sofa stricken with apoplexy. He was carried to the parsonage, followed by a weeping and stricken Church, and when laid upon the bed was heard to say, ‘Think my work is about done.’ He spoke no more until, a few hours afterward, he sang the praises of Immanuel’s name in ‘the kingdom of our Father.’

“As a preacher he was clear, logical, and forcible, and oft-times rose to great sublimity and power. As a pastor his sole care was to build up the Church of God, and as a Christian minister his character and reputation were ever without reproach or stain. As a presiding elder he was greatly beloved by his ministers. He represented his Conference in the trusteeship of her literary institution at Lima, and also in the General Conference.”

Were it consistent with the design of this work it would be interesting and profitable to trace the history of the East Genesee Conference, the third noble daughter of Mother Genesee ; but this must be left to other hands. Whether the act of division of 1848 was wise or unwise, the event came to pass, and westward, if the idea please the reader, we pursue our historic journey.

CHAPTER IV.

FROM THE DIVISION OF THE CONFERENCE IN 1848 TO 1872.

Section I. 1848-49.

THE Genesee Conference held its thirty-ninth session in the city of Buffalo, commencing September 6, 1848.

Bishop Waugh opened the session at the usual hour, and with the usual religious services.

A. N. Fillmore, the secretary of the last session, called the list of members, after which James M. Fuller was elected secretary, and Albert D. Wilbor assistant secretary.

The body of the Conference appeared very small, but, no longer of unwieldy proportions, it could move with ease and agility. About the usual number of committees for business were appointed, but there being but four districts, the committees were of very convenient proportions as to the number of members composing them. It is believed that the pastors of the city found no difficulty in providing a sufficient number of places for the entertainment of the members of Conference during the session.

The Conference having been divided, T. Carlton was appointed a committee to "co-operate with a committee of the East Genesee Conference to obtain an act of incorporation for each Conference.

Communications from several Quarterly Conferences were received and read on the subject of secret societies, and a harmless, half-amusing bit of a bluster was created in the Conference by a pamphlet relating to the same subject, written by C. D. Burlingham. The case of the author of the pamphlet was referred to a committee. The following, presented by Asa Abell, was adopted:—

"*Whereas*, A certain pamphlet relating to secret societies has been thrown into the Conference, in which it is stated that the tendencies of such secret societies are to certain evils therein specified; and,

"Whereas, Certain members of this body feel themselves aggrieved by the statements aforesaid; therefore,

"Resolved, That whether the tendency of secret societies be or be not such as is stated in the said pamphlet, we do not believe that the said brethren joined said societies, or that they continue in them, believing the tendency to be such as aforesaid, and that we have undiminished confidence in the integrity and uprightness of the said brethren, and also in the author of said pamphlet, and that we continue to extend to them as heretofore the hand of Christian and ministerial fellowship."

The above having passed, the report of the Committee was taken by resolution, and the following was adopted, and thus was the whole matter disposed of:—

"Resolved, That we recommend to the ministry and membership within our bounds on both sides of the question, to cease all action on the subject of secret societies which is calculated to alienate affection and create agitation among us.

"On motion, voted that the character of C. D. Burlingham pass."

During the examination of the character of effective elders the case of D. J. B. Hoyt came up. He had caused the Conference and the Church considerable trouble for some time. At this session a committee was appointed to arrange charges against him and present the same to the Conference. While the committee were out attending to their work, Hoyt presented to the Conference in writing a request to be no longer considered a member of the Methodist Episcopal Church. The committee not having reported, and the Conference wishing to avoid further trouble, the request for a withdrawal was granted. Hoyt afterward settled in Gaines, and for a time, at least, preached for a sister denomination.

The Missionary, Bible, Sunday-school, and educational interests were duly considered. The Conference finances also received considerable attention, and favorable action was taken in behalf of the Bethel cause in the city of Buffalo.

Conference, by resolution, advised the Publishing Committee to "reduce the price of the 'Northern Christian Advocate' to one dollar, with the understanding that preachers relinquish all claim to premium or percentage for services, except a copy of the paper."

T. Carlton and D. C. Houghton were appointed on the Publishing Committee of the "Northern Christian Advocate."

A plan for the endowment of the Genesee Wesleyan Seminary had been instituted, and the Conference resolved to heartily co-operate with the agent of the institution in the several charges in raising the proposed endowment. Also resolved on increased efforts to secure students for the seminary during the year.

The report of the trustees of the seminary was adopted by the Conference and entered on the Journal, such action being necessary to secure to the Genesee and East Genesee Conferences an equal share in all the interests and privileges of the institution, the trustees contemplating "asking the Legislature for a *College Charter*, with a view of endowing the institution with at least fifty thousand dollars as a permanent fund." In connection with this the report looked to the securing of such action of the General Conference at its next session as would authorize a change in the Conference boundary line every four years, so as to place Lima Station in the Genesee Conference an equal half of the time. (See Report of Trustees, Journal, vol. iv.)

The amount reported for missions at this session was \$3,948 75.

Frederick Grim, German Methodist, for the German missionary work; William C. Kendall, Harvey K. Hines, Benjamin T. Roberts, Benjamin F. M'Neal, Chauncey C. Baird, Joseph Latham, Jun., and Josiah L. Parrish, of and for the Oregon Mission, were admitted on trial. Wm. M. Ferguson was re-admitted. G. De La Matyr was discontinued at his own request. James M'Clelland, Zenas Hurd, Joseph W. Hines, Edward B. Pratt, and John Sauter, were admitted into full connection, and, excepting the first and last named, were constituted deacons. J. K. Torry, Daniel Ide, and William Bush, local preachers, were also set apart to the deacons' office. Edward Clement was discontinued at his own request. Hiram Hood, Charles M. Woodward, Wm. S. Tuttle, Isaac C. Kingsley, and Schuyler Parker, were elected and ordained elders.

Loomis Benjamin, superannuated, and residing in Illinois, was located, according to a proposition understood as made by him in 1846.

Anson D. Burlingame was granted a location. He afterward lived near Phillippsville, in Alleghany County, and later became lost to the Methodist Episcopal Church. He was something of a scholar, and it is thought might have done well as a traveling preacher. He was a brother of Rev. A. G. Burlingame, of Oneida Conference. His wife was a daughter of Wm. White, of Norwich, Pa., and a superior woman.

William R. Babcock located according to his own pleasure, stating in substance that his sympathies were with the Methodist Episcopal Church, South. He was afterward presiding elder of Parkersburgh District, West Virginia, and later was heard of in Missouri. The following complimentary paper was adopted :—

“Whereas, Our worthy brother, Rev. Wm. R. Babcock, on account of ill health, and with a view of repairing to a more southern and genial clime, has this day located ; therefore,

“Resolved, That, in view of his long labors and services among us as a Conference, we extend to him our cordial wishes and prayers, that wherever he may be called to labor in the vineyard of the Lord the blessing of Heaven may attend him, and we cheerfully recommend him to the attentions and fellowship of the flock of Christ.”

The secretary was instructed to furnish a copy of the above to Brother Babcock.

Jonathan H. Havens located and afterward left the Church. He never was much of a Methodist. Whether he ever became permanently any thing else is questionable. Quite eloquent at times, but full of blunders.

Ashbel Parcell was located at his own expressed desire. His last appointment was with Asa Abell on the Chili and Churchville Charge.

John Fuller asked a location, which was granted. He subsequently joined another Methodist organization. He was a good man.

The names of O. Abbott, I. Chamberlayne, R. M. Evarts, E. C. Sanborn, and A. G. Terry, formed the list of the supernuantes. H. Hood, D. Anderson, A. Hard, and J. Timmerman, supernumerary.

Conference closed September 14. The record of this session closes the third volume of the Conference Journal.

Respecting the appointments, it may be noted that Glezen Fillmore was appointed presiding elder of the Genesee District, S. C. Church of the Niagara, J. B. Alverson of the Buffalo, and E. Thomas, of the Rushford.

D. C. Houghton was assigned the agency of the Genesee Wesleyan Seminary. A. F. Waller and J. L. Parrish, missionaries to Oregon. J. G. Gulick, Alpha Wright, James Durham, Orrin Trowbridge, Samuel B. Rooney, and John Sauter, were transferred to the East Genesee Conference. The last named was a German missionary, and was stationed in Rochester. Frederick Grim was also transferred.

The Conference embraced in four districts seventy-four separate charges, and the whole number of appointees was about ninety-two. Amos Hard, supernumerary, was appointed with Asa Abell to Chili and Churchville. What Brother Hard meant by partial service would be a caution to some effective men. Brother Hard has not lived in vain. He has liberally educated and given to the Methodist ministry two sons worthy of him, Rev. Manly S. Hard, of the Central New York Conference, now stationed at the Centenary Church, Syracuse, and Rev. Clark P. Hard, of the Western New York, now missionary in India. The positions of these young men correctly indicate much as to their talents and character.

James G. Witted, having been a sailor, and being a strong, energetic, and shrewd man, often preaching like a whirlwind, was thought to be just the one for the Bethel service in Buffalo.

Rushford District was greatly pleased with the appointment of Eleazer Thomas as presiding elder, and under his administration there was a general stir in his field of labor. His preaching was in demonstration of the spirit and of power, and he was much among the people, all classes every-where feeling his electric influence.

His quarterly meetings were seasons of special spiritual interest, and on other occasions his zealous efforts were the means of blessing to the Church and the congregations generally.

The Portville camp-meeting, held by him toward the close of the Conference year, was characterized by the awakening of sinners and the sanctification of believers. Many a glorious

camp-meeting; has been held in the vicinity of Portville, and along up and down the valley of the Alleghany River.

The District Meetings, or, as they were often styled, the Ministerial Associations, in the Rushford District, as in the other districts of the Conference, were occasions of some degree of importance. And as in other Conferences so in the Genesee, such meetings or associations have been quite an institution for many years. Purely voluntary, and not provided for or mentioned at all in the Discipline, yet have they been generally kept up, with some constitutional and parliamentary regulations, and in a proper history of the Conference, not to say of the Church, cannot be ignored. The object of these associations has been the mutual improvement of the members in literature, theology, spirituality, and pulpit qualifications, and they have partly answered in place of "District Conferences," as furnishing convenient opportunity for consultation and agreement upon the part of the presiding elder and preachers of the district in order to concord of action in carrying out the requirements of the Discipline and the Conference respecting all the interests of the Church in the district locality. And they have afforded opportunity for considering the question of camp-meetings in the district, Sunday-school gatherings, and other special movements for the advancement of the cause of religion. Sometimes, it must be admitted, improper questions have been introduced in the association, and hurtful agitations have been originated or fostered there, and sometimes discussions on legitimate questions have been allowed to take an unfortunate turn; but the sessions were and have been generally so conducted as to be in greater or less degree profitable to the members and attending spectators, the same being opened with religious services, and continued mostly with a pleasant intermingling of the intellectual, sentimental, and spiritual, and a happy fraternal feeling and intercourse. And many a sermon has been delivered, and many an essay read, which, having cost much labor in preparation, would do honor to any class of preachers or writers. And the criticisms and discussions on the literary productions presented, and on the wide range of topics interesting to ministers of the Gospel who are up to the times, and are the men for the times, were and have been, often, of a

character for pertinency and ability well suited to sharpen the intellects, and improve the minds, of those for whose benefit they were designed, the local preachers and exhorters included.

A District Preachers' Meeting was held, pursuant to notice in the "Northern Christian Advocate," at Rushford, May 8th of this Conference year, E. Thomas, presiding elder, in the chair, and S. Hunt, secretary. At this meeting the camp-meeting already referred to was appointed to be held the last week in June. The resolutions, not to say "acts," passed at this session of the association may serve to show the spirit of at least some of the preachers, not to say "apostles," at the time. The resolutions related to Sunday-schools, Sunday-school publications, etc.; to missionary operations in the district, to the duty of fasting, the supply of every member of our Church with a copy of the Discipline, the appointment of class collectors for benevolent objects, the reading of the General Rules in our societies and congregations, the holding of love-feasts and class-meetings according to Discipline, the instant dismissal of all choirs, immediate introduction of congregational singing, and refusal to tolerate on any pretense whatsoever instrumental music in our public worship, and, the prompt observance of the requirement to read Wesley's "Advice on Dress," and his "Cure of Evil Speaking."

The Geneseans this year addressed themselves to their work like true men of God and true lovers of Methodism. They felt that their little Conference was vigorous and able to stand. They were not afraid of the "Tonawanda Swamp!" and were determined nobly to command the respect of the adjoining Conferences and of the whole connection. And did they not? With such men in the effective ranks as Fillmore, Alverson, Abell, Woodworth, the Seagers, Laning, May, Carlton, Waite, Buck, Parsons, Fuller, Church, Thomas—Allen Steele was in the Troy Conference at this time—Benedict, Ryan Smith, Brown, Ferguson, and others; with such men for "counsel," and "war" too, and with a goodly number of others bravely and fast marching upward to positions of honor and influence, men for war and counsel too—with these and others still coming, the prestige of the new old Conference was not to be ignored.

With such places as the city of Buffalo, and the growing

villages of Lockport, Medina, Albion, Brockport, Batavia, Le Roy, Perry, Warsaw, Rushford, Olean, and others; and with numerous strong charges in the flourishing rural districts, with a membership all told of upward of ten thousand, and a Methodist population of forty or fifty thousand, and with a fair amount in Church property and over nine thousand in our Sunday-schools, the Genesee was, in 1848, no mean Conference.

Within our territory there were revivals this year. In several charges of the Olean District there was an encouraging increase. At Rushford, under the labors of J. M'Euen, a good work was wrought. S. Hunt was very successful in saving souls and building up the Church in the Ellicottville Circuit. Benajah Williams, aged and venerable, but invincible, was thought to be just the man for the Coudersport Circuit. He went on alone, traveled the extensive charge on foot, and spent his time largely among the people, visiting from house to house, and staying over night wherever night overtook him. A goodly number were saved through his instrumentality, happy for all concerned.

Franklinville Circuit was somewhat extensive in 1848. Thomas W. Eaton was supplied as second preacher that year, and himself and the preacher in charge, F. W. Conable, had a laborious but pleasant year together. The regular appointments were Machias, Cadiz, Farmersville, Rice, Sandusky, Yorkshire Center, Watson's School-house, M'Kinstry Hollow, West Woods, West Franklinville. We preached at several other places occasionally. At West Franklinville and some other places revival meetings were held, and after a number of old probationers were discontinued, and some members were excluded, and after several removals, the preachers reported a net increase of fifty. There were many worthy members on the Franklinville Circuit at that time. The highly esteemed Stevens brothers of our Conference were raised in Machias. The preachers endeavored to perform their work faithfully, and to live economically on their moderate support, receiving their pay in large proportion in oats, maple sugar, and orders on the stores.

The returns of numbers within the Conference at the close of the year showed a decrease of members in full connection,

but an increase of probationers, so that the total footing gave the small increase of one hundred and sixty-eight.

Section II. 1849-50.

According to the plan of episcopal visitation Bishop Hedding was to attend and preside at the Genesee Conference in 1849, but he was absent. The venerable bishop attended the commencement of the Wesleyan University about the 1st of August, after which he passed a few days at Middletown and then returned home, where he arrived August 11th. In his "Life and Times" may be found his own account of the reason of his absence:—

"On my way home from Connecticut I was taken sick, and was obliged to remain at home under the care of a physician about two months; consequently I was not able to attend the East Genesee and Genesee Conferences, at both of which I should have presided had health permitted. Bishop Hamline attended the former, and Bishop Morris the latter, in my stead.

"This is the first time I have failed in getting to a Conference where it was my duty to preside since I have held the office—twenty-five years. At several of the Conferences during that time I was so sick that I could do but little; a number of times I have traveled when I was sick in order to reach the Conferences.

"The state of my health and my age required me to remain at home through the winter; but, through God's mercy, I was enabled most of the time to preach once every Sabbath, and have enjoyed many seasons of religious comfort with the people of God in the house of prayer. Yet, though at home, I have had plenty of care of the Churches, and plenty of letters on Church business to answer from different parts of the country. But God has kept my soul in peace. Glory be to his holy name!"

So it turned out that Bishop Hedding's last visit to the Genesee Conference was in 1846, at Lyons, the junior bishop (Janes) at that session principally presiding. A prominent minister once remarked that Bishop Hedding was "more than any other the father of the Genesee Conference." Certainly he attended its sessions a greater number of times than any other

bishop during its entire history, and he was always received with warm regard and profound respect for his great wisdom, unaffected gravity, and fatherly goodness.

Conference met for its fortieth session at Albion, Orleans County, N. Y., September 12th. No bishop being present, the secretary called the Conference to order and read a communication from Bishop Hedding informing the Conference of his sickness and consequent inability to be present, also that no superintendent would be present. On motion, Rev. A. Abell was appointed chairman *pro tem*.

The usual religious services were conducted by the chairman, the list was called, and the Conference proceeded to the election of a president for the session. Rev. Glezen Fillmore was by ballot duly elected, and after some appropriate remarks from him the Conference proceeded to the regular business.

James M. Fuller was elected secretary, and A. D. Wilbor assistant secretary. The latter handsomely recorded the proceedings in the Conference Journal.

On Friday morning Bishop Morris made his appearance and took his seat as president of the Conference, Rev. G. Fillmore having presided the first two days with ease and grace, and turned off a large amount of business.

Information was given to the Conference that James M. Vail, on trial in the Conference, "had been removed from the Church militant to the Church triumphant, leaving behind him the savor of a pure life, and a devoted and successful though brief ministry. Our great loss is his greater gain."

F. W. Conable was appointed treasurer of the Conference Missionary Society.

The GENESEE COLLEGE, now just in the incipency of its existence in collateral relationship with the seminary at Lima, eliciting Conference action, the bishop was requested to appoint D. C. Houghton and William H. De Puy agents for the same for the ensuing year, which was done.

J. B. Alverson and S. Seager were elected trustees of the Genesee Wesleyan Seminary, and John Copeland and John Dennis, who were nominated by the East Genesee Conference, were also elected.

A communication from the Board of Bishops on the subject

of the prevalence of sinful amusements among our membership was read by Bishop Morris, and resolutions were adopted fully approving the views set forth in the communication, promising the impartial and faithful carrying out of such views, and requesting the New York and Auburn "Advocates" to publish the address from the superintendents, and also the resolutions of the Conference referring to the same, and the preachers were formally requested to read the address and the resolutions to their respective congregations.

P. E. Brown and James M. Fuller were appointed on the Publishing Committee of the "Northern Christian Advocate," and Conference resolved, as one of the four Conferences patronizing the paper, to use its utmost endeavors to introduce it into every family as the special paper for our people, and to raise its proportion of the necessary number of subscribers to sustain the paper at the low and yet approved rate of one dollar.

By some means a volume of the Conference Journal was "lost," and the members of the Publishing Committee of the "Northern Christian Advocate" were appointed a committee to institute all due inquiry in order to the recovery of the missing book. As the writer has in his possession all the volumes then in existence, it is presumed the *lost* was *found*.

Conference felt it proper to take some action with reference to the man sometimes called "*Alphabet Hoyt*," so the following was adopted:—

"*Whereas*, D. J. B. Hoyt did at the last session of this Conference, in the city of Buffalo, withdraw from our Church; and *whereas*, his credentials were then duly demanded; therefore,

"*Resolved*, That he has no authority to officiate as a minister of the Gospel by virtue of his former connection with the Methodist Episcopal Church."

The secretary was instructed to furnish a copy of the foregoing preamble and resolution for publication in the "Northern Christian Advocate."

Rev. Israel Chamberlayne had delivered a unique and powerful sermon before the Preachers' Association of Niagara District, at Niagara Falls, August 1, 1848, on the subject of "Evil Speaking: or, a Bridle for the Unbridled Tongue," and the discourse had been published in pamphlet form. Confer-

ence, in the form of a resolution, expressed high gratification with the publication of the sermon, and recommended its general circulation among our people.

The state of the finances of the Conference were such as required the continued consideration and action of the body, and through such consideration and action there was slow but sure improvement. In the Sunday-school department the table of statistics under all the ten different headings showed a gratifying increase.

At this session Lorren Stiles, Jun., Elias M. Buck, King D. Nettleton, Sandford Hunt, Joseph M'Creery, Jun., Alfred W. Luce, and John Kennard, were admitted into full connection and elected and ordained deacons; and George W. Terry, John M'Euen, William H. De Puy, William B. Slaughter, John Timmerman, Sheldon H. Baker, and Josiah F. Mason, were elected and ordained elders.

Nehemiah Doane was introduced to the Conference, and the bishop informed the Conference that the reverend brother was present for the purpose of his admission on trial in the traveling connection, and his election and ordination as deacon and elder, in view of his appointment to the Oregon Mission. His proper recommendation being read, he was accordingly admitted, and also promoted to holy orders.

E. Smith Furman became connected with the Genesee Conference this year. His case was presented by J. B. Alverson. The certificate of his ordination to deacons and elders' orders in the Methodist Episcopal Church in Canada was read, and his orders were recognized on condition of his taking upon him our ordination vows.

Mr. Alverson also presented the case of William Barrett, who came from the Baptist Church. The testimonials of his ordination in that Church were read before the Conference, and on motion his orders were recognized, on condition of his taking upon him our customary ordination obligations.

Daniel Jenkins of the Royalton Circuit, and Isaac Lathrop of Lancaster Circuit, both local preachers of at least four years' standing, were elected to deacons' orders; John Stainton of Perry, Thomas W. Eaton of the Franklinville Circuit, Justus Rice of the Olean Circuit, and George Kuck of West Carlton, all local deacons, were elected to elders' orders, and they were

ordained at the same time with the candidates connected with the Conference.

J. J. Gridley, of the New England Conference, was, in compliance with his request, at this session transferred to the Genesee. The transfer was also requested by this Conference. Mr. Gridley was present at the Conference and preached an interesting and instructive sermon. Some brethren from the Somerset Circuit hearing his sermon and being pleased with the man, requested his appointment as their pastor, and accordingly Somerset was his first charge in the Genesee Conference. Owing to some peculiarities he did not get on smoothly in the Genesee, and in 1854 he was transferred to the Rock River Conference.

Orrin Abbott and Daniel Anderson located this year. The latter has ever since resided in the village of Le Roy, where he has had a warm place in the bosom of the Church, and where he is now spending a serene and happy old age.

James G. Witted withdrew "in an orderly manner," for the purpose of joining the Canada Conference. In a manuscript history of the Olean District Ministerial Association it is said of him: "A stout Englishman; had been a sailor. Illustrated gospel truth by frequent references to sailor life. Talented, witty, author of 'Suicide the Sheet Anchor of Universalism.' Went to Canada, then to Iowa, after crossing and recrossing the Atlantic, and experiencing the excitement of a good shipwreck or two." James G. Witted was a character to be remembered. As to shipwrecks, it might be said he once had something of one far inland, as when moving to Aurora, Erie County, the teams with his household goods were crossing Cazenove Creek on a high bridge the bridge fell, and down went the horses, wagons, goods, timbers, and planks pell-mell into the water. As a matter of course the goods were much damaged, and the preacher's valuable library was nearly ruined.

Admitted on trial this year, John F. Derr, Charles Shelling, Jason G. Miller, Thomas W. Eaton, E. Smith Furman, and Nehemiah Doane.

The Committee on the Publication of the Minutes was instructed to accede to the wish of the East Genesee Conference, and publish the minutes of this Conference in connection with theirs, and it was done.

Conference closed on Tuesday afternoon, September 18, having resolved to hold its next session at Rushford, Alleghany County.

There were no changes in the presiding eldership of the Conference this year, except that Thomas Carlton was appointed to the Buffalo District instead of J. B. Alverson, who took a superannuated relation.

The Oregon and California Missions having been erected into a Mission Conference, A. F. Waller, J. L. Parrish, and N. Doane were transferred to that Conference.

Rev. E. S. Furman was stationed at Akron. He has succeeded finely. He is a sound preacher and an excellent pastor. Church interests do not run down in his hands. At any time since he was received among us this might have been recorded of him.

Lodi in name was changed to Gowanda, and E. E. Chambers was appointed to succeed C. S. Baker on that charge. Wales in pastoral jurisdiction was separated from Java, and the brilliant little fellow, Harvey K. Hines, was appointed thereto.

An historical fragment is extant showing that this was a pleasant and profitable year with Micah Seager at East Elba, and that a ministerial association was held there, much to the pleasure and profit of the society.

Rev. Philo E. Brown was stationed at Medina, where he remained two years. During his pastorate there a very good house of worship was built and dedicated, Professor S. Seager preaching and performing the dedicatory service. There was no form for the dedication of churches prescribed in the Discipline in those days.

About this period a district association was held, it is believed at Lyndonville, and Brother P. E. Brown preached on the occasion. He took what seemed to be with him a favorite text, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" and during his sermon he became highly impassioned, giving full play to his imagination, and describing in high-wrought style the order, ranks, and the almost amphitheatrical arrangements and splendors of heaven. It was an effort of considerable merit, but the speaker was regarded as a little

extravagant in some of his notions, pardonable to be sure. Philo Woodworth heard the sermon, and on his way from church with others he pleasantly remarked: "Brother Brown thinks heaven is a capital place!"

F. W. Conable was sent to the West Carlton Charge. It was a pleasant charge with three regular appointments, namely, at Kuck's, Kenyonville, and Waterport. At each of the first two places there was a respectable church edifice. There were upward of one hundred members on the charge. George Kuck, Henry Sturges, and Alanson Reddy were local preachers. At Kuck's, Reuben Root, Jerry Clark, Timothy Miller, Calvin Baker, Jesse Murdock, the Greeleys, O. N. Fuller, I. B. Tomblin, George Clark, and their worthy families, and others, helped to make the society strong. At Kenyonville, also, was a good society. The venerable couple, Barber and Lydia Kenyon, were then living, and theirs was a good home for Methodist preachers. Brothers Soper, March, Plummer, Parker Sargent, and the good old mother in Israel, Dolly Seabring, were then members of that society. Henry Sturges, the local preacher at Kenyon's, was a young man of good mind and worthy character. Very pleasant were the writer's visits with him and his excellent wife. He died early and well.

A. Reddy, R. W. Smith, Robert Rackham, Alfred Sargent, and others, lived in and near Waterport, and were leading members. The first named, naturally a man of more than ordinary mental power, has had a very singular history, but the present writer asks to be excused from tracing it. The infinitely wise Judge of all the earth will know what to do with all singular and to us unaccountable characters.

Rev. George Kuck died March 16, 1868. His wife, Electa, a sister of Brother Cash Fuller, a noble woman, and truly one of the elect of God, died some years before him. For her he deeply mourned.

The obituary of Brother Kuck, well prepared by Rev. A. L. Backus, possesses historical value. "He was born in the city of London, old England, December 23, 1791. The first removal of the family was to what is now called the city of Toronto, Canada. Thence, as a loyal subject, he entered with his king's commission into the war of 1812, battling heroically for the glory of the fatherland. Soon after the peace of 1815,

with his widowed mother, he immigrated to that part of this country now known as Carlton, N. Y., then all but an utter wilderness. A tract of some five or six hundred acres was located contiguous to Johnson's Creek and the southern shore of Ontario Lake, on which is now situated the pleasant village of Kuckville, named from him. Enterprising, benevolent, comparatively affluent, he supplied mills and merchandise, the first and most indispensable wants of his needier neighbors. As an adopted citizen of our republic, he entered into a lively sympathy with its institutions, honor, and well-being. Of another country by the accident of birth, he became an American and a Republican by choice. Religiously inclined for some time before, in March, 1821, he became a Christian, and on the 12th of October of the same year himself, wife, and eight others, were constituted the first class north of Ridge Road. He was appointed leader the same year. In 1825, having assisted in organizing the first Sabbath-school, he became one of its teachers and devoted laborers. He was licensed to exhort by Rev. Micah Seager in 1829; to preach in 1833 by Rev. Loring Grant, presiding elder. He was ordained deacon in 1837 by Bishop Hedding, and an elder in 1849 by Bishop Morris. Intellectual, scholarly, gentlemanly, of easy address, a soul of sympathy, and all refined and sanctified by the Spirit of grace, George Kuck filled a wide sphere in our community, and a warm one in the hearts of all that knew him. For the interests of humanity, for the cause of God and Methodism, he gave, not his thousands only, but, what was of greater price in God's sight, his prayers, his labors, his life. That word, 'Mark the perfect man, and behold the upright, for the end of that man is peace,' was strikingly exemplified in the closing scene of our brother's earthly life. To the writer he said, 'I am laid aside from active work now. Oh! I have done so little for Christ, and he has done so much for me. My only plea is,

" 'I the chief of sinners am ;
But Jesus died for me !'

" Then, pointing upward, he said with emphasis, ' Brother, we will have a shout in glory soon. There is my wife,' and naming the children that had gone before, ' they are there, and I shall be there ; my children shall all be there, for the promise is to me and my children.' "

Our recollections of our two years at West Carlton intermingle pleasure and sadness. Very pleasant was our intercourse with the cultivated, ever kind, and confiding people, and sad were our experiences during the lingering months in each year from the quaking and feebleness of the ague and fever, and bilious intermittent, death violently wrenching from our arms our bright second son of two years, and bearing him away out of our sight forever. In his pastoral work the preacher was frequently called upon to visit the sick. One Sabbath evening at the church at Kuck's, at the close of the service a messenger stopped at the foot of the pulpit stairs, and requested the preacher to go to a house perhaps a mile and a half away and see a man who was evidently nigh unto death with consumption. The preacher went and found the man very low, and feeling that he was not prepared to die, his faithful wife weeping over him, more deeply concerned for his soul than sorrowful on account of the prospect of her speedy and painful bereavement. The poor man manifestly had not apprehended the way of salvation by faith in Jesus Christ. The preacher immediately began to preach Jesus to him, and he labored and prayed with him until about three o'clock in the morning, when light broke in upon the dying man's soul and he was enabled to believe, and sweet peace and assurance took the place of his guilt and fearful forebodings, while his anxious companion was made quite as happy as he. Within a day or two the preacher was sent for again, and it was, in accordance with the dying man's earnest desire, to baptize him as he lay panting away his breath, and administer to him the sacrament of the Lord's Supper. This being done, in a little time the peaceful spirit, released and free, fled to the bosom of the Redeemer. The funeral service of this deceased one was conducted by the same pastor, and in connection with that of another man of the same name, in the same neighborhood, there being two classes of mourners, and a large congregation of sympathizing friends and neighbors, one and the same sermon answering for the solemn occasion. The name of the two families was Fuller.

Souls were saved in various places within the bounds of the Conference during this year, but the accessions to the Church were scarcely sufficient to offset the losses by death, removals,

and otherwise. C. M. Woodward, with J. Latham for his colleague, was very successful on the Royalton Circuit, reporting some ninety conversions in the winter. There were numerous conversions at Pendleton under the labors of J. Bowman. H. K. Hines had fifteen or more conversions at Wales. In other places there was encouraging proof that God was still with his people.

Section III. 1850-51.

Bishop Waugh met the Conference at Rushford, September 25, 1850, and he thought the people of so small a village must have large hearts to entertain the Conference, which, doubtless, was true. There can be no question of the large-heartedness of the people of Rushford. Methodism has had a strong hold there for many years. The name first appears in the General Minutes for 1820, Cyrus Story being appointed to that circuit that year. Few Quarterly Conferences have sent up more names of recruits for the itinerant ranks than that of the Rushford Charge.

The secretaries of the preceding session were re-elected.

Rev. Dr. J. Holdich, Financial Secretary of the American Bible Society, which office he still holds, was present at the session of 1850, and by his preaching and addresses greatly interested and profited the Conference and the people, and advanced the interests of the noble institution he represented.

One member of long and honorable standing was missing at this session, namely, John B. Alverson. As had been seen, he took a superannuated relation at the session of 1849, and he died April 21, 1850, at his residence in the village of Perry, N. Y., at the age of fifty-six years. Rev. C. D. Burlingham was pastor of the Church at Perry at the time, and at this session of Conference he was appointed as one of the committee to prepare a suitable memoir of the worthy and beloved deceased. This committee first presented a report in part, and on motion Brother Burlingham was requested to preach the funeral sermon of the deceased before the Conference.

Rev. J. B. Alverson delivered his last sermon at the Kendall Church in Covington on the text, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. i, 28.

This was in June, 1849, and from that time until the session of the Conference in September, such was his attachment to Methodism, and such his love to the cause of God, that though unable to preach, he visited the most of the charges upon his district, presiding in the Quarterly Conferences, and giving such advice from time to time, to both preachers and people, as his wisdom and experience suggested. It was said by those who heard his last sermon "that they never heard him preach with so much freedom; that they seldom, if ever, saw a congregation so deeply affected, especially when he spoke of the closing scenes of the last day, when God's faithful ambassadors would present the souls committed to their care 'perfect in Christ Jesus.'" And it has been stated that in his sermon he remarked that he was up to his knees in the waters of death, but his soul exulted in the strength of a triumphant faith.

Honorable mention is made of this servant of God in M'Clintock and Strong's "Cyclopædia," vol. v; and the Minutes say of him that "he possessed a discriminating mind, a prompt, yet cautious judgment, a high sense of honor and integrity, a correct taste, and a well-furnished understanding, by which he secured for himself a high position in the confidence and affection of his brethren; in testimony of which, he was intrusted with many offices of responsibility. In 1824, 1844, and 1848, he was a delegate to the General Conference, by the last of which he was appointed a member of the Committee for the Revision of our Hymn book. He was the patron of sound learning in our Church as well as of pure religion.

"He served the interests of the 'Genesee Wesleyan Seminary' from its origin to his death, and for eight years—eleven years, according to a statement in the "Christian Advocate"—was president of the board of trustees. The Genesee College in its incipient steps, and in its advance to maturity, shared in his practical sympathies.

"As a preacher, Brother Alverson was sound, clear, argumentative, and convincing. His sermons, having been first elaborated in his own mind, were brought forth with an energy and an unction that seemed at times like the rushing of a restless torrent. His address was to the understanding and the consciences of men.

“Brother Alverson was justly regarded as a great man in our Israel—great in his labor and sacrifices ; great in his mental resources and power ; great in his moral endowments and gracious attainments ; great as a wise and prudent counselor. . . .

“Our dear brother, as he stood upon the crumbling verge of time, was remarkably sustained by Divine grace, and as he was about to pass away from our sight he uttered in substance the following :—

“‘The Saviour is mine, I am his. I count it a joy, an honor, to labor in his cause. The prospect before me is bright and glorious ; the motives of the future are inviting. Jesus calls, let me go.’”

Conference voted to invite the bishop having jurisdiction in the case to transfer Robert E. Thomas, of the Wisconsin Conference, to this Conference if in the judgment of the said authority the work would justify it. The transfer was consummated.

A resolution from the Ohio Conference was concurred in, asking the next General Conference to extend the term of probation in the itinerancy to four years.

Loomis Benjamin was present at this session, and he came down from Illinois for the purpose of demanding his share of the funds for conference claimants for the two or three years preceding, on the ground that he had been located without his consent ; the good man not having the slightest recollection of saying in a letter written by himself in 1846 : “Please say to the Conference, not because I am worthy, but needy, they will please allow my claim for the past year, and continue me in the same relation for the year to come, with the promise on my part that if I continue longer in the same relation I shall relinquish all further claim on their funds.” It seems that Brother Benjamin had written the letter during a protracted illness which greatly enfeebled his powers of recollection, and he was sadly surprised to find in the possession of Conference such a communication. The brethren of the Conference, however, intended no injustice to him ; they continued his relation, that of superannuated, and allowed his claim for 1846, withheld it in 1847, and in 1848 gave him a location, in accordance, it was supposed, with his intelligent consent at least,

and so the brethren were surprised at Brother Benjamin's presentation of such a demand, and thought it not robbery to decline to accede to it. The case was a painful one, but it was thought consistent to vote Brother Benjamin only a collection, Brother P. E. Brown obtaining from the preachers and others what he could for his benefit. It is due to say, that Brother Benjamin, still "needy," returned to the West with the feeling that he had been denied his claims on insufficient grounds. The case was referred to a kind and judicious committee appointed by the chair—P. Woodworth, P. E. Brown, and A. Steele—and the report of that committee was adopted. (See Journal, vol. iv.)

The Academy at Coudersport, Potter County, Pa., was this year taken under the patronizing wing of the Conference, and on motion Conference recommended the appointment of W. B. Slaughter as its principal, and accordingly he was appointed.

Upon the reading and filing of the account of the "Northern Christian Advocate," Conference expressed its appreciation of the success and safety attending the reduction of the price of the paper to one dollar, the same being the means of greatly extending the usefulness of the publication; and the body observed with pleasure a gradual improvement in the character and style of the paper, regarding it as a "sufficient recommendation" of the ability, discrimination, good taste, and enlightened piety of its editor, and it was resolved to use every effort to promote its circulation till it should become "the weekly visitor of every family in our respective congregations." It will be remembered that Rev. William Hosmer was the editor at the time. P. E. Brown and J. M. Fuller were elected members of the Publishing Committee.

The stewards made their report, and the Journal says:—

"There being a surplus of funds, on motion the stewards were directed to distribute the surplus among the preachers deficient in their claims, according to their best judgment."

The report was adopted. Several of the claimants received two hundred dollars, and a few considerably more.

A committee of five, to be nominated by the Committee on Education, was moved, to confer with a similar committee appointed by the East Genesee Conference upon the subject of the theological and literary training of candidates for the min-

istry. I. Chamberlayne, S. Seager, P. Woodworth, D. C. Houghton, and E. Thomas were nominated and appointed.

It was "resolved that local preachers, candidates for deacons and elders' orders should be required to pass a creditable examination in the course of study prescribed for the traveling ministers," and the presiding elders of the districts were instructed to call the attention of such local preachers to this action of the Conference.

Rev. Gustavus Hines, after his return from Oregon, had published a large 12mo., entitled, "A Voyage Round the World; with a History of the Oregon Mission, and Notes of several Years' Residence on the Plains bordering the Pacific Ocean, comprising an Account of Interesting Adventures among the Indians west of the Rocky Mountains. To which is appended a Full Description of Oregon Territory, its Geography, History, and Religion. Designed for the Benefit of Emigrants to that Rising Country." Such was the title in full, and the body of the book justified the title, and Conference expressed itself as "happy to recommend" the said book to the "favorable notice of the public, and to the members of our Church in particular."

The reports of standing committees adopted this year were not incorporated in the Conference Minutes, but the reports on slavery, temperance, education, and on the "Northern Christian Advocate," were published in the "Northern" by order of the Conference.

Resolutions were adopted looking to the purchase, building, or permanent renting of houses for the preachers' families, and requiring each preacher in charge "to take the collection in full for the superannuated preachers and the widows and orphans of such as had died in the work, and that he and the presiding elder of the district be held personally responsible, in proportion to their respective claims, for any deficiency occurring on his charge."

Resolutions were also passed, and incorporated in the Conference Minutes, pledging general collections for the American Bible Society, and for aiding in increasing the libraries and apparatus in the literary institutions at Lima; and instructing the presiding elder of the Buffalo District to employ a special agent to collect the amount necessary to liquidate the debt on

the German Mission Church in Buffalo, and pledging aid to the agent in the accomplishment of his work.

The amounts contributed for missions, the Bible cause, and the Sunday-School Union, aggregated about four thousand five hundred dollars.

At this session William C. Kendall, Benjamin T. Roberts, Benjamin F. M'Neal, Chauncey C. Baird, and Joseph Latham, Jun., were admitted into full connection, and elected and ordained deacons; and Joseph W. Hines, James M'Clelland, Zenas Hurd, and Joseph K. Cheeseman were duly graduated to elders' orders.

Lorren Stiles, Jun., located, it is believed, for the purpose of better fitting himself for the ministry by attending the Biblical Institute at Concord, N. H. That "school of the prophets" was founded in 1847, and was just beginning to command recognition and influence.

Amos Worcester was granted a location, because the state of his health would not justify his undertaking so much labor and travel as had been and was likely to be assigned him. Some organic difficulties gave him painful inconvenience, of which he was a better judge than others could be. There is no doubt of his Christian and ministerial integrity, according to his own conceptions of what it was his duty to do and endure for the sake of Christ and the souls of men.

Thirteen brethren were admitted to the opportunities of trial in the itinerant connection at this session, namely: William Barrett, recommended by the Quarterly Conference of the Alabama Circuit; Nelson Reasoner, then from the Lima Station; William O. Fuller, brother of James M. Fuller, from Attica; Walter Gordon, a native of Rushford, from Olean; John Fuller, of Yates, re-admitted; Henry Butlin, of Swan-street Station; Gilbert De La Matyr, then from Belfast Circuit; Julius Stevens, Lima; John C. Nobles, from the Franklinville Circuit; Alonzo Newton, Covington; Loren Packard, Belfast Circuit; Edwin R. Keyes, Castile; William Bush, persistent in his determination to work in the itinerant field, and having a talented wife, from the Java and Wales Quarterly Conference; and Christian Willerup, recommended by the Quarterly Conference of Stroudsburch Circuit, Philadelphia Conference, and who, having been designated for the work of a missionary

among the Danes, Norwegians, and Swedes, was on motion elected to deacons' orders, and he was also elected to the office of an elder.

Benoni Conley, a very estimable man and local preacher, was elected and ordained deacon ; and the Journal shows that Titus Roberts, of Gowanda, father of Benjamin T. Roberts, was elected to deacons' orders, but it does not appear that he was ordained.

After a very harmonious session of about eight days, the preachers, with the usual degree of interest, not to say anxiety, listened to the reading of their appointments, and presently hastened away to their respective fields of labor for another year.

A. Abell was appointed presiding elder of the Genesee District, G. Fillmore of the Niagara, T. Carlton of the Buffalo, and A. D. Wilbor, young for the office, but a compact impersonation of chaste pulpit ability, to the charge of the Rushford District. A good quaternion of presiding elders.

E. Thomas was wanted at Pearl-street, Buffalo, and hence was released from the responsibilities of the Rushford District, and removed to the city.

A. Steele, deservedly popular every-where, was appointed to Niagara-street, and S. Seager, excellent preacher and pastor, successor to J. M. Fuller, at Swan-street, and the remaining Buffalo appointments stood : Elk-street, to be supplied ; Seneca-street Mission, J. Stevens.

D. C. Houghton was appointed Professor in the Genesee College, and D. F. Parsons, College Agent. William H. De Puy took the position of Principal of the Teachers' Department in the Genesee Wesleyan Seminary.

J. Pearsall and C. Willerup were transferred to the Wisconsin Conference, and D. N. Holmes to the Indiana Conference. Years after the latter was presiding elder in the Upper Iowa Conference, and is still a member of that body.

This year Micah Seager was returned to Elba, and under his labors was commenced the enterprise of repairing the church at East Elba—building a parsonage, barn, and front fence—and the good work was finally accomplished at an expense of about \$1,225. When it was ready the church was re-opened by Rev. S. Seager.

The Preachers' Association of the Rushford District met at

Hinsdale, November 12th, and at Rushford, May 28th, of this conference year, A. D. Wilbor, chairman. The preachers represented the spiritual and financial state of their charges; resolved that our churches ought not to be opened on the Sabbath for any other than strictly religious exercises; took up the subject of parsonages and parsonage furniture; passed upon the subject of the circulation of books and colportage; resolved to carry out the penny-a-week plan, and, as far as practicable, to hold monthly meetings for prayer and conference; appointed a committee of nine to hold missionary meetings on the district; and had conversations on questions of discipline. At the meeting at Rushford in May, it was resolved to hold a district camp-meeting June 30th, A. D. Wilbor, C. Shelling, and Schuyler Parker, Committee of Arrangements. The missionary meetings held during the year resulted in considerably increasing the amount of missionary money from the district.

In the Niagara District a pleasant session of the association of the district was held at Pekin in May, 1851, and one was also held at Knowlesville in the month of August.

The writer cherishes many agreeable recollections of the venerable Fillmore, as presiding elder of the Niagara District, during the four years commencing with 1850. He rode over the district in his small, open, one-horse wagon, with low, stout wheels, and one seat just wide enough for him—no one would ever think of asking to ride with him—and his small horse, of marvelous strength and powers of endurance, was allowed to travel without the annoyance of a check-rein, so that he could drink by the way-side with the greatest convenience; and when his harness was taken off it was done, as his itinerant owner would say, "just as you would skin a squirrel." The same vehicle, until it was worn out, was driven through mud, snow-drifts, dust, and all kinds of going, through autumn, winter, spring, and summer; and promptly, through all sorts of weather, the elder was always on hand at his quarterly meetings, and on Saturday, if there were but few present, they heard just as good a sermon as if the house were thronged. It was a matter of principle with him that the few who came, when but few should be expected, were just as much deserving "of the best efforts of the preacher" as the multitude would be. His Saturday sermons usually were admirably adapted to edify

the children of God, and his sermons generally, with a sufficient doctrinal basis to give them solidity and strength, were largely built up of the experimental and practical, with ingenious expositions of Scripture, happy illustrations drawn from common life, and forcible and impressive applications of the truth, according to the character of his audiences and the demands of the times. His voice as yet was quite strong, his public prayers were full of earnestness and faith, and his amens emphatic. His was a model manner of repeating the Lord's Prayer.

He never used notes in his preaching. It is believed the nearest he ever came to it was when he preached in two or more places on the subject of "Modern Spiritualism ; or, Spiritism," and had written on a very small piece of paper a few Scripture quotations or references, used in his biblical argument against that fallacy and imposition. His sermon on the subject was a strong one, evincing much thought, an extensive examination of the word of God, and proving him to be thoroughly posted as to the principles and claims, and the prevalence and influence, of the delusive form of superstition and false philosophy referred to.

Elder Fillmore generally selected plain texts, but sometimes his congregation would be agreeably surprised with a selection calculated to awaken the spirit of curiosity, leading his hearers in their own minds to ask, "Well, what will you do with that?" At a quarterly meeting on the West Carlton Charge, on Saturday, he took for his text the fourteenth verse of the second chapter of Solomon's Song: "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice ; for sweet is thy voice, and thy countenance is comely." In making the dove represent the faithful Christian, he remarked that one characteristic of the dove was watchfulness—suggestive of the habit of watchfulness becoming the Christian—and as of a dove one might see on the ground in the road before him as he was riding along, said he, "Careless thing ! you thought you were going to run over it, but you didn't !"

This servant of God was accustomed to preach to the children and young people, and being a quick, shrewd, though quiet observer of the ways and habits of persons and families

and of passing events, he was prepared to address to the young, as well as to those of mature years, many a useful lesson and valuable hint relating to matters of personal conduct and the affairs of every-day life. In a sermon to the young at West Carlton he called attention to the importance of cultivating the habit of maintaining order and tidiness at home, in the house, and on the premises round about, and he made plain the bearing of such a habit in the formation of character and in securing success in life. In doing this he referred to some things which had a bad look—the drawers half shut, with the corners of articles hanging out, “as if they would say, we are all in a tumble here!” in driving the cows to pasture leaving the bars down, and mischief resulting. Two boys who heard the sermon had that morning left the bars down, and they began to be afraid, and wondered who had told the minister of them.

Father Fillmore was a model man in many respects. He was a very pleasant visitor in the family. Not that he was incessantly talking. He talked enough, but he took time to read, to read the Bible; and few persons ever read the “Christian Advocates,” whether at home or abroad, more regularly and thoroughly, in the order of the columns and pages, than he. And so he was well read, and was prepared to answer inquiries concerning the progress of the Church at large, the important news, and the great questions of the day. When calling on families he endeavored to make as little trouble as possible; and when, in his long drives from his home at Clarence Hollow, he had to make his calculations where he would dine, he made it a point to be at the place a little before dinner time that he might eat with the family, and save the good housewife the trouble of cooking for him an extra meal.

Father Fillmore was a good eater. He cared little for the richer viands, but he ate heartily of plain, substantial food, and it did him good. He was fond of pork and beans, and he knew the choicest variety of beans. In conversing with Mrs. C. on questions of a horticultural character, a variety of white beans was mentioned which both had learned to value, and the good man, in a stroke of pleasantry, said, “Well, Sister C., you and I have done some good in the world, if it has been only by scattering these white beans!” It might be said

that his preaching was good and wholesome, like pork and beans to the hearty, hungry man.

He was a good sleeper. He would take a nap whenever tired nature required it, and retiring for the night, at peace with God and man and with himself, his sleep was sweet and refreshing. At Akron, on a time, the preacher stationed there was worrying over a difficulty in the Church, and his sleep departed from him. The elder being there, probably at his quarterly meeting, the preacher said, "Father Fillmore, what would I give if I could go to bed and sleep as soundly as you do?" "Why," answered he, "that is what I go to bed for."

The subject of these reminiscences took the rough things of life very much like a philosopher, or rather, like a Christian. At one time a lady inquired of him—perhaps not on the Niagara District—to know whether he was designing to publish a history of his life, giving an account of his "trials," etc. "Trials!" said he, with evident emotion, "I never had any." Many interesting anecdotes are related of this *our* "old man eloquent," but the foregoing will suffice for this place. The Lord graciously spares him to us still, 1874; mournful will be the day of our bereavement.

Spiritually, as well as in other respects, there was a prosperous state of things at the Genesee Wesleyan Seminary, more than fifty of the students taking their first lessons of Christian experience. Brother D. F. Parsons was successful in his college agency, reporting some \$140,000 pledged for endowment. The Commencement was a great occasion; the inaugural of the president, Dr. Tefft, a grand effort. Dr. M. Crow was elected principal of the seminary, and George Loomis, a noble man, body and soul, professor in the college.

This year William Barrett was appointed to the Alabama Charge, on which he had been employed the previous year. While he was here, and under his administration, a church was built at Alabama Center, P. E. Brown and H. R. Smith preaching on the occasion of the dedication. Brother Barrett has been a very successful and valuable worker in the Church ever since his connection with our Conference. Many souls have been converted and gathered into our communion through his instrumentality.

In the latter part of June, 1851, a camp-meeting was held at

Alexander, during which a large number professed conversion. Upward of thirty preachers were present, and good order prevailed. The good effects of this meeting were afterward visible in a revival at Darien, under the labors of the energetic Vaughn, believers being saved from all sin, backsliders reclaimed, and a few converted to God. A camp-meeting was held in the Genesee District, August 11-16.

The population of Niagara County in 1850 was forty-two thousand three hundred and twenty-one. The number of members and probationers of the Methodist Episcopal Church in the county at the time was about sixteen hundred; within one hundred of as many as were reported in 1873. The population of the city of Buffalo in 1850 was about forty-five thousand, the Methodist membership numbering a little short of six hundred. Suggestive statistics!

The completion of the New York and Erie Railroad to Dunkirk this year was a matter of considerable interest to the southern part of the Genesee Conference.

Section IV. 1851-52.

The Conference was advancing in age, the session of 1851 being the forty-second in its history. The beautiful village of Le Roy was favored as the seat of the Conference this year, the session commencing Wednesday, September 10th.

Bishop E. S. Janes presided, and J. M. Fuller and W. H. De Puy served as secretaries. Besides the usual opening religious services the sacrament of the Lord's Supper was administered to the Conference, in which the Christian friends present were invited to participate. The occasion was one of solemnity and spiritual profit. At the first roll-call sixty-nine members answered to their names.

A number of clerical celebrities were introduced to the Conference at different stages of its proceedings. On the Sabbath, in the Methodist church, Dr. Durbin preached in the morning, Dr. Peck, of New York, in the afternoon, and C. D. Burlingham in the evening. After the first two sermons the usual ordinations took place. Preaching in other churches of the village by Professors Seager, Loomis, and H. Mattison, and E. Thomas, and W. B. Slaughter. All the sermons of the day

and evening, it is believed, were worthy of the men and the occasion.

The visit of Rev. Wm. Butler added considerable interest to this session. He presented the subject of a missionary chart which he had published, and eloquently addressed the Conference. The chart, prepared with great care from authentic sources and official documents, gave satisfactory proof that the great Wesleyan Church of the world was the "banner missionary Church of the nineteenth century." It is presumed it was not then dreamed that the author of that chart, then present, was destined to plant the standard of the cross and of Methodism in Northern India, and, after wonderful success there, to serve in a leading and potent agency in furthering the interests of the American and Foreign Christian Union, and still later, as a hero and conqueror, to march down into the darkness and gloom of the Romanized heathenism of Mexico, and kindle there the light of a pure evangelism. There is hope for the world when such men are in it.

The address of Bishop Janes to the candidates for full connection was "an able and pungent exhibition of ministerial duty, faithful and appropriate." There was always "a pinch" in Bishop Janes's sermons and addresses. On Monday he addressed the Conference on the subject of ministerial labor, and a copy of the address was requested for publication.

The subject of an equalizing plan for raising funds for the superannuated elicited considerable and warm discussion. A majority of the Conference were thoroughly determined that the worthy claimants should be able to look forward to something certain and reliable for their support. It was quite distasteful to some that the members deficient in taking the fifth collections were called to the bar of the Conference to answer for such deficiency, while it was specially painful to the feelings of the claimants that there should be so much discussion and agitation on their account and for their sake.

A resolution was passed requesting the next General Conference so to change the Discipline of the Church that the Annual Conferences should have authority to determine "who were the claimants on its funds, and to what extent."

The apportionment for the fifth collections was at the rate of fifteen cents per member, on the basis of the numbers pub-

lished in the Minutes of that session, and the preachers, including the presiding elders, were made responsible for the amounts apportioned in proportion to their receipts on their own claims. The Conference was not quite prepared to take the advanced position it has since taken, and successfully held, in relation to the support of the superannuated, and the widows and orphans of deceased ministers.

A communication from the trustees of the Methodist Episcopal Church in Lima was received and read, requesting aid for the erection of a suitable house of worship in that place for the accommodation of the society, and congregation, and all connected with the literary institutions there, and the paper was referred to a committee of three, consisting of S. Seager, T. Carlton, and G. Fillmore, who made a verbal report which was adopted. The proposition for a new church in Lima worthy of the Methodist denomination met with general favor.

The bishop called the attention of the Conference to the mournful event of the decease of Dr. Stephen Olin, which occurred August 16, 1851, and he gave a brief sketch of the eminent man's life and peaceful death; after which Conference adopted a preamble and resolutions, offered by I. Chamberlayne, very appropriately expressive of its high appreciation of the talents and character of the deceased, and of its sense of the great loss in his death to the Church and Protestant Christianity, to the Wesleyan University, of which he was the distinguished president, and to his friends and family; and the paper was ordered to be published in the several Christian Advocates and "Zion's Herald," and it was also provided that a copy of the same should be furnished to the family of the deceased.

This being the session next preceding the meeting of the General Conference, it became necessary to elect the delegates thereto, and the great honor was, by a fair majority, conferred upon T. Carlton, E. Thomas, P. E. Brown, and I. Chamberlayne. Reserves, G. Fillmore, S. Seager.

The delegates were instructed to ask the General Conference to hold its session for 1856 in the city of Rochester. It was voted also to request the next General Conference to re-elect Rev. William Hosmer editor of the "Northern Christian Advocate," and to instruct the delegates to use their best endeavors to secure the establishment of a Book Depository in the

city of Buffalo. The last day of the year was appointed as a day of fasting and prayer "for the more powerful outpouring upon the ministry and membership of the blessing of holiness." A request from the Newcastle Station, Erie Conference, for the restoration of the credentials of E. O'Flyng, was granted, and, as usual, much business was done relating to the educational and benevolent institutions and interests of the Church and Conference. Conference adjourned finally Tuesday afternoon, September 16.

J. M. Fuller was appointed to preach the annual missionary sermon in 1852; J. K. Cheeseman, alternate.

John B. Wentworth, Stephen Y. Hammond, W. L. Leake, and James Watts were admitted on trial at this session. Admitted into full connection, John F. Derr, Charles Shelling, Harvey K. Hines, Jason G. Miller, E. Smith Furman, and the same were elected and ordained deacons, excepting the last-named, who was already in orders.

J. M'Creery, Jun., E. M. Buck, A. W. Luce, K. D. Nettleton, and S. Hunt were elected and ordained elders.

The local preachers Curtis P. Davison, Alanson Reddy, and Titus Roberts were ordained deacons.

Edward B. Pratt was granted a location. This man began well in the Conference, but he imbibed the erroneous opinions of his father, who was one of the New England "Perfectionists," left the Methodist Episcopal Church, and led a few astray with him. He was afterward killed by the falling of a tree.

William M. Ferguson was located at his own request. He found government employ at Washington.

This year the Conference was divided into five districts, the new one receiving the name of Perry, P. E. Brown, presiding elder. Brother Brown received his appointment as presiding elder with deep emotion, but he proceeded to his work with resolution and energy, and administered the affairs of his district with efficiency, conducting his quarterly and camp meeting with enthusiasm and success.

The name of the Rushford District was changed to Olean, which name it has borne ever since.

S. Y. Hammond and J. B. Wentworth were sent to Coudersport this year, the former as pastor of the charge, the latter as principal of the academy.

In Buffalo William B. Slaughter was stationed at Niagara-street, S. Seager at Swan-street, and E. Thomas at Pearl-street. Zenas Hurd and J. E. Robie were respectively appointed to Seneca and Elk streets. Rev. Brother Hurd was regarded as adapted to the missionary work. Well educated, of cultivated manners, he has also always been a wise instructor of the young on Christian principles, and a judicious and earnest laborer in the cause of God and Methodism.

Rev. Thomas Carlton at the General Conference of 1852, at Boston, upon nomination by his great friend, Dr. I. Chamberlayne, was elected principal Book Agent at New York. Up to the time of his leaving the Buffalo District to attend the General Conference, May, 1852, he performed the work of his district with his accustomed energy and enthusiasm. He delighted in holding something like "old style quarterly meetings," and with diligence and great efficiency looked after all the interests of the various charges under his superintendence. At least two churches in his district were dedicated this year, one at Alden Center, and the other at Bear Ridge. Professor Seager preached on both these occasions. In those years the professor was much in demand for dedicating churches. At one of the above-named places penitents were at the altar during the closing services of the day.

The Olean District Ministerial Association, at its session at Portville in February, appointed a district camp-meeting for the 23d of June at Portville, afterward changed to July 7th. It was said to have been "a glorious meeting," some fifty or sixty persons professing to have passed from death unto life. Happy was the influence of the presiding elder, A. D. Wilbor, on the Olean District, and his preachers were a company of earnest laborers.

F. W. Conable and James Watts were this year appointed to the Newfane Circuit, Niagara District. The preaching places were at Charlotte, Olcott, Drake Settlement, Hess Road, Coomer Road, North Hartland, Brown's School-house, Turnpike, and Shaw's. The preacher in charge occupied the parsonage at Charlotte, where was a good church. The old-fashioned church at Olcott had then long been a sanctuary of Methodism. There were nearly two hundred members and probationers on the charge. The official board was a strong

one. Enoch Williams, a local preacher, resided on the Coomer Road. He was a genuine son of Mother England, and his wife was one of her nobler daughters. He possessed more than ordinary preaching talent, and she was an admirable governess and instructor of children and youth, and the parents and children together were a family of a very interesting character. Thomas Adriance belonged to the Coomer Society. He was a man of quiet demeanor, but of generous sympathies. His son Jacob, then a modest boy of about sixteen years, during a series of meetings held by the writer gave his heart to God. He was afterward licensed to exhort, and then to preach, and still later became one of the pioneer itinerant heroes in the region of Pike's Peak, Colorado. He is now a member of the Nebraska Conference, not great, but good and useful, one of a class of evangelical laborers always wanted in the wide field of the itinerancy.

Oliver Lewis, a local preacher, lived on the Eighteen Mile Creek, above Charlotte. He was advanced in age, but still active and useful in his several official relations.

At Olcott, once called Kempville, resided Dr. A. Butterfield and family. Sister Butterfield was a woman of Methodistic renown. She was one of the first Methodists north of the Ridge Road. Highly gifted and truly devoted, she served at times as class leader and Sunday-school superintendent. The house of the Butterfield family was one of the pleasant and hospitable homes of the itinerant, and three of the daughters became wives of Methodist preachers.

One of the well-remembered, worthy sisters of the charge was Sophia Kemp. She was unmarried and truly pious. At one time she sought a private interview with her pastor, and revealing her desire and purpose so to do, afterward with tears placed in his hand, nearly all in gold, one hundred and eighty-nine dollars and seventeen cents, for the cause of missions, the same being the amount left her by a brother who died in California. She was not wealthy, but felt that that legacy belonged to God, and at her request subsequently her pastor was made by the said contribution a Life Director of the Missionary Society of the Methodist Episcopal Church.

Father George Van Ostrand, connected with the Olcott Society, was an interesting character. He has related a story of

himself which runs about thus: About the year 1813 he was converted, somewhere in the vicinity of the village of Lyons. Soon after, a quarterly meeting was to be held which he desired to attend. The idea of "quarterage" was associated with that of a quarterly meeting, and he supposed that quarterage meant a quarter of a dollar a quarter. But he had no money, and there was but little in the country. There was one man, however, not very far away, who had some money, and our young convert called upon him to negotiate for enough to enable him to attend the quarterly meeting. The man proposed that if he would split two hundred rails he would give him two shillings! The work was done and the money was received, but the receiver thought he ought to have another shilling, and he supposed he would need it, as in addition to quarterage it was expected that the usual quarterly collection would be taken. The man said if he would split another hundred rails he should have another shilling. This was declined, and our hero started for the quarterly meeting with his hard-earned quarter of a dollar in his pocket. On the way (and he had to go a part of the distance by marked trees) he came to a stream of water, and just after crossing it, to his agreeable surprise, he found a two-shilling piece, so that he was well furnished for the great occasion. Arriving at the place of the meeting at the hour for the love-feast, he found Judge Dorsey acting as door-keeper. The judge asked him if he had "a ticket." He replied that he had not, but that he had recently been converted and desired to enjoy the love-feast. The judge informed him that he could not be imposed upon in that way; too many had tried it before. Just then the love-feast door opened, and the preacher within, recognizing the young convert without, beckoned to the judge to allow him to enter. Permission was granted accordingly, and with the sweetest satisfaction did young Van Ostrand share the privilege of his first Methodist love-feast. Father Van Ostrand lived to a great age, and died but a few months since.

Among the young converts in the Lewis neighborhood was an interesting young man by the name of Cornelius Tice. It was a privilege to baptize such a young man. He has since demonstrated the genuineness of his conversion.

James Watts, the junior preacher, possessed native talent

and labored with some degree of efficiency on the charge. He came from Canada.

John M'Euen was this year and the next stationed at Wilson. He preached strong sermons, strong in thought, and spirit, and in Arminian argumentation, and he was very successful in bringing souls to the cross. At the end of his first year, according to the Minutes, he reported a net increase of forty-five members and thirty-four probationers; making a total increase of seventy-nine. How many professed conversion who did not unite with the Church the writer knows not. Brother M'Euen has always loved to preach, God helping him.

Rev. Robert E. Thomas was this year stationed at Smethport. He has given in substance the following for this work :

He held a protracted meeting in a private house belonging to a Brother Southwick, on Potato Creek, three miles below Smethport. Many were converted at that meeting. One day as he stood in the door a man with an ox team stopped just in front of him in the road, and asked if that was the place where there was a protracted meeting going on. He was told it was. "Well," said he, "I have come ten miles out of the pine woods, and have brought my wife with me to get her converted. She is so ugly that I cannot live with her, and if she can only get religion I think then I can live a happy life with her." He was assured that they would be very glad if both he and his wife should become converted. "No," said he, "I don't want religion ; I want my wife converted, then I think we can be happy together." Brother Southwick took care of the team, and the man and his wife spent two days at the meeting. In the evening of the second day the woman was powerfully converted. "Now," said he, "I am ready to go home." They started the next morning. All that could be said to the man, touching the matter of his own salvation, seemed to make no impression upon his mind whatever.

Toward the latter part of the conference year Brother Thomas and Brother William Weber held a protracted meeting in Eldred, in a school-house. The meeting resulted in a goodly number of marked conversions. At that time there were two stages running from Olean to Smethport, in opposition to each other. One evening as Brother Thomas was preaching, the door and windows being open on account of the extreme

heat, one of the stages from Olean came up, and just as it passed the school-house door, very closely, the driver gave an Indian whoop, intending, doubtless, to disturb the meeting. At this some young men of the baser sort about the door began to laugh, and the meeting was greatly disturbed. Brother T. paused, and looking about upon the congregation, as by a sort of inspiration said, "I believe God will make an example of some of these young men if they do not stop disturbing our meetings." The next morning the stages came down from Smethport. The one driven by the young man who made the disturbance was ahead, and stopped at the hotel for water. While this was taking place the other stage passed by. This was about one mile from the post-office. Seeing this, the young man at the watering-place sprang to his seat upon his vehicle, exclaiming, "I will pass that stage before it gets to the post-office or go to hell trying!" And just as he came opposite the school house where he had made the disturbance the night before the forward wheel run off into the ditch, the stage tipped over, and he fell under it, and was so injured that he died in three hours. He was in an unconscious state at first, but his senses returning for a brief interval he asked for Brother Thomas, and began to cry to God for mercy. Brother Thomas was immediately sent for, being three miles away, but before he could possibly reach the place the young man was dead. The next day Brother T. preached his funeral sermon in the same school-house, and they sadly laid the remains of the strange young man away in the grave, but a few yards from the spot where he met his fate.

This year Bishop Elijah Hedding, one of the noblest Christian divines of our Church, of our country, and of the present century, triumphantly passed away. He died in Poughkeepsie, April 9, 1852.

On the whole this was a year of comparative prosperity in the Genesee Conference, notwithstanding adverse influences in the various quarters. There was an increase of between four hundred and five hundred in members and probationers, in the principal annual collections there was an advance, and also in the important items of the general Sunday-school statistics. Total membership, 11,312. Number of Sunday scholars, officers, and teachers, 12,412.

Section V. 1852-53.

The flourishing village of Lockport was the seat of the Conference for 1852. Bishop Morris was the president, and the secretaries of the previous session were re-elected. The session opened in due form and manner September 8, sixty-seven members responding to their names. It may not be improper to remark that some of the members of Conference have always made it their business to be promptly on hand and in their places at the moment the first word of the opening services was uttered; but others have been less particular, and a few the while reprehensibly lax, in relation to the disciplinary rule touching punctuality, which certainly should govern at the Annual Conference.

Rev. Loring Grant, then of the Michigan Conference, was present at this session, and invited to participate in the deliberations.

Rev. Brother Pease, of the New York East Conference, attended this session as agent of the New York Colonization Society, and at a suitable time gave an address of rare interest, which brought from the pockets of the preachers and others one hundred and sixty-one dollars for the cause represented. In addition it was resolved to take collections in the various charges, wherever judged advisable, to aid the operations of the Colonization Society.

Bishop Morris, Glezen Fillmore, Israel Chamberlayne, Micah Seager, and Asa Abell were, by vote of the Conference, made life members of the Colonization Society.

According to previous appointment, the secretary, J. M. Fuller, on Friday afternoon delivered a missionary sermon before a large audience, composed of members of the Conference and citizens of Lockport and the surrounding country. The text was Rev. xiv, 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth," etc. The speaker thought that the prophecy of the text was receiving its fulfillment in the extension of the Gospel by means of the missionary enterprise, and particularly urged the responsibility of the Methodist Episcopal Church, and the importance of individual effort in the prosecution of the great work.

This was the first regular missionary discourse before the Conference by previous appointment. The General Conference of 1852 enacted that "The president of the Conference at each session shall appoint one of its members, with an alternate, to preach a missionary sermon during its next succeeding session, at such time and place as the officers of the Conference Missionary Society shall designate, and said officers shall cause timely notice of such sermon to be published abroad."

The anniversary proper of the Conference Missionary Society was well conducted, Glezen Fillmore in the chair. The speakers on the occasion were Rev. J. H. Whallon of the Erie Conference, Rev. Mr. Hall of the Canada Conference, and Rev. J. Morris Pease of the New York East Conference. Their addresses were interesting and appropriate.

Preceding these addresses the report of the treasurer of the Conference Missionary Society was presented, which showed an increase of contributions of nearly one thousand dollars over those of the previous year.

For the first time the names of contributors for missions were published in the Conference Minutes. The names of contributors on many charges were not reported. The Olean Circuit raised one hundred and sixty-five dollars, and sent up one hundred and fifty-eight names of contributors. The largest sum from any one charge (two hundred and thirty-seven) was from Swan-street, Buffalo, names not furnished. Forty-one persons were constituted life members of the Conference Missionary Society by the payment of ten dollars for each, forty-eight were made life members of the Parent Missionary Society by the payment of twenty dollars each, and Alpha Wright and Jason G. Miller were made life directors of the Parent Society by the appropriation of one hundred and fifty dollars each.

Rev. Allen Steele was by Bishop Morris appointed to deliver the annual missionary sermon at the next session, H. R. Smith, alternate.

After the General Conference of 1852 there was no disbursement of any portion of funds at Conference to the bishops, as it was provided that their salaries should be paid more directly from the Book Concern, only each Annual Confer-

ence was required to "pay its proportionate part toward the allowance of the widows and orphans of bishops."

The total from the various sources for Conference claimants was two thousand and seventy-six dollars and twenty-three cents. The amount was so disbursed among the claimants as to leave a balance in the hands of the stewards of three hundred and fifty-two dollars and twelve cents, which, by vote of Conference, was placed in the hands of the treasurer of the Conference Fund for investment.

The General Conference of 1852 did ordain and provide in the language following:—

"Each Annual Conference shall have full power to determine, by a vote of two thirds of all the members present and voting, who among the superannuated and supernumerary preachers, and the widows and orphans of deceased preachers belonging to the Conference, shall be claimants on the funds of said Conference, and what amount each claimant shall receive from year to year."

The treasurer of the Conference Fund was authorized to receive the bequest of Mrs. Lydia Avery, late of Albion, made for the benefit of the superannuated preachers of the Genesee Conference. The amount of the bequest is not stated.

Bishop Morris preached the ordination sermon Sunday morning in the Methodist Episcopal Church. The sermon thrilled the audience, but it was thrillingly short. The sermon on the occasion of the ordination of elders was by J. H. Wallace.

Toward the close of the session Governor Hunt of this State was introduced by the bishop, and eloquently and appropriately addressed the Conference.

The following preamble and resolutions, presented by I. Chamberlayne, were adopted:—

"*Whereas*, The visible unity and harmony of Christians are so earnestly and emphatically a matter of supplication in our Saviour's intercession, when on the eve of offering himself for our salvation; and,

"*Whereas*, This visible oneness and affection of the Saviour's followers is represented by him as prerequisite to the world's salvation, according to the Divine purposes; and,

"*Whereas*, The developments and indications of the times

are calculated to encourage effort in the above direction; therefore,

Resolved, 1. That members of this body be charged with our Christian and brotherly salutations to the Niagara Presbytery, to the Ontario Congregational Association, to the Genesee and Niagara Baptist Associations, and to the Franckean Evangelic Lutheran Synod, respectively, at their next ensuing sessions, and whose duty it shall be to invite these bodies of our brethren in the ministry to institute a corresponding and reciprocal intercourse.

Resolved, 2. That our reverend brethren, Wisner, Gilman, Galusha, Dox, and Mason, of this village, be respectively invited to make the nominations provided for in the preceding resolution."

G. Fillmore was nominated and elected as delegate to the Genesee Synod, H. R. Smith to the Congregational Association, P. E. Brown to the Franckean Evangelic Lutheran Synod, J. M. Fuller to the Genesee Baptist Association, and E. Thomas to the Niagara Baptist Association.

In answer to the twelfth question, "Who have died this year?" the name of Marshall St. John was announced. He died in Grove, Alleghany County, New York, July 5th, 1852, aged forty-seven years.

"Brother St. John was born in Vermont in 1805, and converted in Rochester, New York, in 1826. He was licensed to preach in 1828, and joined the Genesee Conference at West Mendon, October 21st, 1833. In 1842 his health failed, and he consequently took a superannuated relation, in which he continued until his death, with the exception of the years 1846-48, in which he was effective. He bore his illness with great patience. While suffering in the flesh, his spirit, under the influences of grace, ripened for immortality. As he approached the grave, the gloom which had sometimes shrouded his mind was displaced by the glorious brightness of the divine countenance. His last hours were peaceful and his death triumphant. Brother St. John was a devoted Christian and a good Methodist preacher."

The officers and managers of the different Conference societies were appointed, and the trustees and visitors of the various literary institutions were elected. The examining committees

were also appointed, and S. C. Church was made one of the Publishing Committee of the "Northern Christian Advocate."

Conference adjourned late on Tuesday, September 14.

Henry Hornsby, Rufus Cooley, Jun., James W. Thomas, Cornelius D. Brooks, Calvin P. Clark, William Scism, Wallace Hurd, John A. Wells, and Wm. H. Kellogg were admitted to probation in the itinerancy, and Wm. Barrett, Wm. O. Fuller, Henry Butlin, Alonzo Newton, Edwin R. Keyes, Nelson Reasoner, Walter Gordon, Gilbert De La Matyr, John C. Nobles, Loren Packard, William Bush, and Thomas W. Eaton were admitted into full connection. The latter class were elected and ordained deacons, excepting those already in orders. W. C. Kendall, B. T. Roberts, B. F. M'Neal, C. C. Baird, J. Latham, Jun., and L. Stiles, Jun., were promoted to the order of elders. Expelled and withdrawn, none. W. B. Slaughter and J. E. Robie located. The former went West, where he has occupied high positions. The Minutes of the Nebraska Conference for 1873 show him as secretary of the Conference, and stationed at Brownsville. Pleasant are our recollections of Rev. Wm. B. Slaughter.

E. Thomas was appointed presiding elder of the Buffalo District this year. I. C. Kingsley was placed in charge of the Olean District, A. D. Wilbor being wanted at Swan-street, Buffalo.

Rev. A. D. Wilbor, at a good age, married Miss Mary A. Sleeper, daughter of Mr. and Mrs. Ira Sleeper, of Lancaster, N. Y.; and Brother and Sister Wilbor, and their interesting sons and daughters, constitute to-day a happy, model Christian family. The wife of one of the members of our Conference recently said of Sister W., "She is just as good as he is," the declaration being intended as special praise.

F. W. Conable was this year appointed to the Cambria Charge, Niagara District. Rev. Sheldon C. Baker had preceded him on the charge; and among the many good things done by Brother B. was that of building a good parsonage on North Ridge, a short distance from the Church. The circuit embraced Dickersonville and Marsh Settlement, since called Chestnut Ridge. On North Ridge lived Sister "Olive Beach." A few particulars of her interesting personal history are here given. She came into the place with her parents in 1815.

Herself and her mother were the only Methodists at the time in all that vicinity. Living several months without the privilege of hearing the Gospel preached, and the people of the neighborhood being without the public means of grace and pursuing the vanities of time, she began to feel anxious that something should be done. Providentially she was the means of introducing a Methodist local preacher into the neighborhood. His name was George Ash. She had heard that there was such a preacher living on the Lake Ontario shore, some ten or twelve miles through the woods, but how to reach him and secure his services was the difficulty. It was a long way to reach him by road, some twenty-five miles, and a perilous journey on account of the wild beasts and the density of the forest, to take a direct line to his residence. Learning of an Indian path leading nearly in the right direction, she resolved, after due reflection, like a heroine, to take that path. She started in the morning of an April day, entered the woods and found the path, traveled a little distance in it, and crossing a swamp she lost it, and could find it no more. She turned a little to the north, gave herself up to the Lord assured that she would be guided aright, and traveled until two or three o'clock P. M., when the bleating of a calf gave assurance of her being near a human habitation. Soon, to her great joy, she found herself in the very place she had sought, Brother Ash's improvements on the bank of old Ontario. She stayed at Brother Ash's over night, and in the morning, having obtained leave from him, in whom she found all she could wish, to give out there would be preaching at her father's house, she re-entered the pathless woods on her route home. During her absence her parents became anxious for her safety, and her mother traveled several miles in search after her, but she found her safe at home when she returned.

Brother Ash continued to preach regularly in the place, until a preacher was sent from the Genesee Conference. His name was Daniel Shepardson. It is related that Brother Ash dreamed that a woman came to his house and requested him to go to her neighborhood to preach. The dream made an impression on his mind, and in the morning he related it to his mother. It was but a short time afterward that Sister Beach appeared at his door, and considering it a providential

call to go and preach the Gospel, he went. Brother Ash long since went home to heaven. When the first class was formed on North Ridge Sister Beach was appointed the leader, in which position she continued several years. She was a woman of strong mental and moral characteristics. She still lingers this side of the river, well-nigh approaching fourscore years and ten, waiting to be called to her heavenly home.

There was a moderate increase of numbers in the Conference this year. The number of conversions reported in the Sabbath-schools was two hundred and eighty, an increase upon previous years. Conversions in our Sunday-schools were first reported in 1847.

Section VI. 1853-54.

At the General Conference of 1852 Revs. Levi Scott, Matthew Simpson, Osmon C. Baker, and Edward R. Ames were elected bishops of the Methodist Episcopal Church; and at the session of the Genesee Conference held in Batavia, N. Y., in 1853, Bishop M. Simpson presided. The Conference was delighted with his presence and presidency. On Sabbath the bishop preached to a very large congregation in an immense tent near Main-street, toward the eastern part of the village. His text was John xvii, 21, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." There was no other service in the village at the same hour. The sermon was one of wondrous power of thought and emotion, one to be remembered for a life-time. The fame of the bishop as a pulpit orator had preceded him to the Conference, but the high anticipations of all were more than realized. Every one was completely overwhelmed and carried away, and melted down before the Lord, by the extraordinary eloquence of the speaker.

Near the close of the session I. Chamberlayne and D. F. Parsons presented the following, which was adopted by a unanimous rising vote:—

"*Resolved*, 1. That, as members of this Conference, we not only entertain a deeply satisfied sense of the adaptation of the discourse, delivered by our beloved Bishop Simpson last Sab-

bath, to the purposes of an impressive public solemnity, but also that we have a high appreciation of the great and valuable thought by which it was pervaded, a quality which, while rendering it responsive to the prayer of the great Mediator, is equally the representative of the increasing desire of his true disciples that they all may be one, to the end that the world may believe that the Father sent him.

Resolved, 2. That under these impressions, and with the conviction that a great necessity of the times demands it, we respectfully and earnestly request the bishop, at his earliest convenience, to furnish to the Book Room at New York, or Cincinnati, a copy for publication."

Conference was opened in the usual form September 7, this being the forty-fourth session from its original organization. Bishop Waugh was present and presided a portion of the time, and ordained the elders.

A communication from Rev. H. Slicer, Agent of the Metropolitan Church, Washington, D. C., was read, and a committee of three was ordered to be appointed by the Chair to confer with him on the subject of his agency. The "confer"-ence being had with Rev. Mr. Slicer, who was present, a favorable report was presented by T. Carlton, and the same was adopted. A. D. Wilbor was appointed "Treasurer of the Metropolitan Fund."

Rev. Charles Adams, transferred from the New England Conference, was introduced, and his name was entered on the Conference roll.

Appropriate action was had touching fraternal relations with clerical or ecclesiastical bodies named in the preceding section.

H. R. Smith was appointed delegate to the Franckean Evangelic Lutheran Synod. Rev. Mr. Dox, very much of a Christian minister and gentleman, and Rev. Mr. Ottman, of like character, at different times very finely represented the above-named synod at our Conference.

Dr. Kidder, Corresponding Secretary of the Sunday-School Union of the Methodist Episcopal Church, was present at this session, and, on occasion of the presentation of the Sunday-school Report, addressed the Conference.

Rev. Abel Stevens, editor of the "National Magazine," addressed the Conference on the subject of the Tract cause. His

address thrilled his audience. During the session a Conference Tract Society was organized, with a suitable constitution and the necessary officers and managers. President, Bishop Simpson. James M. Fuller was appointed traveling agent of this Tract Society, as such superintending the business of obtaining funds, and of the circulation of tracts and volumes within the bounds of the Conference.

According to the adjustment of claims this year, the claimants were paid in full. Nothing from the Book Concern.

The amount reported for missions was \$7,134, of which sum \$5,613 went into the general missionary treasury. S. Seager was appointed to preach the annual missionary sermon at the next session, A. D. Wilbor alternate.

Voted to approve of, and recommend to the official members of our several charges, the practice of meetings of reception for pastors when first reaching their charges.

Conference seemed liberally inclined toward poor Churches. J. G. Miller had permission to pass through the Conference silently and receive subscriptions for the Church at Portageville, and S. Y. Hammond was granted the same privilege in behalf of the Coudersport Church.

Wm. O. Fuller, brother of James M. Fuller, was not present at this session. He had joined the glorious Conference above. The Committee on Memoirs, Brothers De Puy, Waite, and W. D. Buck, reported that the deceased "was a son of Dr. Olney Fuller, and a native of Danville, Vt. Brother Fuller was converted at the early age of twelve years. He was licensed to preach in 1848, and received into the Genesee Conference in 1850. He was stationed successively in Pavilion, Stafford, and Lima. In these several appointments he was uniformly acceptable and useful. After a protracted and painful illness, which he bore with Christian patience and fortitude, he finished his course at Clifton Springs February 10, 1853, in the thirty-fifth year of his age.

"Brother Fuller was a man of fine talents, of great promise as a Christian minister, and a man of ardent and devoted piety. Under a deep conviction of his ministerial responsibility, he prosecuted his work with undeviating fidelity. As his health declined there was a manifest ripening for heaven." "Brother Fuller died, as the Christian and the Christian

minister should die, in the triumphs of the Christian faith."

Agreeably to the request of the Quarterly Conference of Flushing Circuit, Michigan, the parchments of Wm. J. Kent were restored to him.

The names of the brethren admitted on probation at the session of 1853 were: Andrew M'Intyre, John H. De La Matyr, Griffin Smith, William C. Willing, James R. Woolley, Samuel M. Hopkins, James N. Simkins, Henry H. Farnsworth, Rollin D. Miller, Woodruff Post, James J. Roberts, Charles Partridge. The brethren received on trial the previous year were all continued excepting Brother J. W. Thomas, who was discontinued on account of ill health. It is believed that he was deeply pious, and of considerable promise as a preacher.

James Watts, John B. Wentworth, Stephen Y. Hammond, and Wm. L. Leak were admitted into full connection and promoted to the order of deacons; and, upon recommendation by the Quarterly Conference of the Auburn Station, Oneida Conference, Reuben Berry was also elected and ordained as a deacon.

John F. Derr, Jason G. Miller, and Charles Shelling, and Theron H. Tooker of the Lima Station, were, by the imposition of hands, made elders this year.

John Fuller and D. C. Houghton located. The character of the latter became somewhat involved, and charges of wrong-dealing and insubordination were preferred against him; but on his presenting a letter containing expressions of regret and proper acknowledgments and promises, and after a declaration upon the part of the Conference of its sense of the moral quality of his actions, his character passed, and he was granted a location. Subsequently he joined the Presbyterians, and years after died a minister and member of that denomination. He was a man of considerable ability, and, doubtless, died safely.

There was no change in the presiding eldership of the Conference this year.

C. M. Woodward was continued Agent of Genesee College—his business that of raising endowment funds by the sale of one hundred dollar scholarships and collecting on the notes.

A. H. Tilton was continued Bible agent. W. H. De Puy, Professor in the Genesee Wesleyan Seminary. He was an

engaging and successful educator. Rev. Charles Adams was appointed to the Lima Station. He was an able preacher and platform speaker. D. Field, a transfer, was appointed to Gowanda. The writer is not certain that this transfer was the occasion of J. Bowman's offering the resolution, which was adopted—"That the bishops be respectfully requested not to make any transfers to this Conference without an invitation from the Conference, unless the work absolutely requires it within our bounds." D. Field was an old preacher.

The three Brothers Hines—Gustavus, Joseph W., and Harvey K.—were transferred to the Oregon Conference, and Nelson Reasoner was transferred to the California Conference. These all were an honor to the Genesee Conference, and they have had an honorable career in the distant fields of labor to which they were transferred. The first named, and the devoted Waller, have within a short period been reunited in the land of rest. Always abounding in the work of the Lord, their labors were not in vain in the Lord.

As yet the number of churches was not reported at Conference, but the Conference Minutes show the number of parsonages, and on what charges they were. There were three parsonages reported from the Buffalo District, twelve from the Niagara, nine in the Genesee, twelve in the Wyoming, and ten in the Olean District—total, forty-six. It is presumed the preachers did not report all in the Buffalo District, as the year previous ten were reported.

This year a small but neat house of worship on the county line, Somerset Charge, was dedicated by Professor Seager.

Conversions and accessions to the Church were not as numerous as they sometimes had been, so that there was a small decrease in numbers, according to the footings, in the Minutes for 1854. Nevertheless it is believed the Geneseans were generally men of "one work," and faithful, as they had ever been.

Section VII. 1854-55.

Warsaw, the seat of justice for Wyoming County, N. Y., situated in the pleasant valley of the "Oatka," was the seat of the Genesee Conference in 1854.

Bishop Janes, prompt and energetic, was the president, and

Wilbor and Shelling, accomplished penmen and expert in business, were the secretaries.

Many of the preachers reached Conference by rail, as the Attica and Hornellsville Railroad, running near the village, had been completed about two years previously.

In connection with the usual opening services, Sept. 6, the sacrament of the Lord's Supper was administered.

A large amount of business was done. On the more important interests committees of one from each district, five in number, were appointed.

Near the close of the first morning session a pleasant matter was introduced. Glezen Fillmore "presented a communication addressed to himself, by Rev. George Taylor, from Michigan, formerly a member of this Conference, which was accompanied by a cane, manufactured from timber found in the remains of the first Methodist Episcopal Church, and the first Protestant Church, in Michigan, procured, adorned, and finished with silver, copper, and agate. Manufactured from native productions of Michigan procured by Methodist missionaries. The cane was presented to Brother Fillmore, and, by request of Brother Taylor, is to descend after Brother Fillmore's decease to the oldest member of the Conference, and so on successively.

"On motion of Brother Fillmore, voted that a copy of the foregoing be furnished to Brother Taylor, with assurances of cordial reciprocation, on the part of this Conference, of his fraternal regards."

The examination of character, with proper regard to the principles of morality, justice, and mercy, was "strictly attended to." The case of C. M. Woodward was referred to a committee, who unanimously expressed the opinion that in the matters of report detrimental to his character he had been highly imprudent; "but in view of the careful and efficient disciplinary measures taken by his senior in office, and of his humble confession, leading to a final settlement and satisfactory adjustment between the parties" concerned, the committee recommended "that his character pass." The report of the committee was adopted, but Brother Woodward requested a location, which was granted. He was a large, energetic man, had been quite successful in the regular work, and

was thought by some to be almost a second Fillmore, but somehow his agency was unfortunate for him. Soon after his location he presented his certificate to the Rock River Conference, and being re-admitted into the traveling connection, he was called to important positions, lived and labored with efficiency and success, and died well, at Mount Carroll, Illinois, September 1, 1862, aged fifty-one years. His last testimony to his brethren was, "Tell them the Gospel I have preached to others sustains me now." "A good citizen," "a noble and faithful minister," "a kind and sympathizing husband and father," are representations made of him by his brethren of the Rock River Conference. (See Annual Minutes, vol. ix.)

Rev. J. M. Pease was present at this session as Corresponding Secretary of the State Colonization Society of Pennsylvania, and he addressed the Conference on the subject of colonization, and in behalf of the liberation of a Rev. Brother Mobely and family, then in slavery. After his address the list was called for the purpose of giving the brethren liberty to contribute to the relief of Brother Mobely, and the minister stationed at Swan-street Church, Buffalo, was made the treasurer of the Mobely Fund for the ensuing year.

T. Carlton, Book Agent, addressed the Conference on the subject of the Book Concern, and the Conference, by resolution, cordially approved of the administration of the Book Agents and Committee at New York in their settlement with the commissioners of the Methodist Episcopal Church, South, and in regard to the "California Christian Advocate."

The Book Agents had found it expedient to establish a branch Book Room at Buffalo, No. 4 Seneca-street, with which arrangement the Conference was highly gratified, as expressed by resolution adopted, the said action of the Agents being in accordance with the recommendation of the preceding General Conference. Brother H. H. Matteson, Esq., of Buffalo, was employed to take charge of the new Book Room, and the Conference earnestly commended the enterprise to the support of the members of the Church and the friends of evangelical literature generally, especially of our friends in Canada, and other districts of country whose convenience might be served thereby.

The educational interests of the Conference received a large

share of attention. Rev. J. Cummings, D.D. had succeeded Dr. Tefft in the presidency of Genesee College, and his presence at the Conference was heartily welcomed, and gratitude to God, and hopefulness of spirit with reference to our institutions at Lima, inspired many hearts. Conference promised endeavors to raise as early in the year as practicable the sum of twenty-five dollars each, for the benefit of the Cabinet of Natural History, the library and apparatus of the college. Asa Abell, one of the warm and well-tried patrons of the institution, was appointed its agent this year. Bishop Janes was elected trustee of the college, and Rev. Dr. Shaw of Rochester was re-elected as such. Of the seminary A. P. Ripley was elected trustee in the place of Hon. James Brooks, deceased, Samuel K. J. Chesbrough in place of A. Abell; R. L. Waite, reelected. Conference declared its belief that the time had come for seeking the establishment and supervision of three or more academies, to be located in different departments of our Conference territory, and J. M. Fuller, E. Thomas, W. H. De Puy, Z. Hurd, and S. C. Church were constituted a board of commissioners "with full power to receive and accept, on behalf of the Conference, propositions for the location, transfer, or supervision of such institutions."

On the subject of temperance, Conference expressed the earnest desire that a law might be enacted prohibiting the sale of intoxicating liquors as a beverage, and resolved, previous to the next election of governor of the State and of members of the Legislature, to preach in all the pulpits on the subject of temperance, and the duties of voters in this regard.

The total amount paid on all the charges for the support of the preachers during the preceding year, excepting special agents, and including about \$1,427 raised for the superannuated, was \$44,250 15. The average salary was about \$420, exclusive of agents. The total amount raised for benevolent purposes was, according to the Minutes, \$11,877 74. For the support of the Gospel altogether, \$56,127 89. Number of members and probationers, 11,581. Baptisms and deaths not reported.

Philo E. Brown was appointed on the Publishing Committee of the "Northern Christian Advocate," and also to preach the annual missionary sermon at the next session, with E. E.

Chambers as alternate for the sermon. J. M. Fuller was appointed Corresponding Secretary of the Conference Tract Society. S. Seager was again at the head of the Genesee Wesleyan Seminary, and W. H. De Puy was appointed principal of a new institution, the "Genesee Model School for Boys" This was carrying out the favorite idea of Dr. Tefft, the education of the threefold nature of man, the full, rounded development of the physical, intellectual, and moral nature—a perfect education, to fit the subject for any profession, or calling, for every work and position.

At this session it was clear that the Conference still lived in the confidence of the Church, and that there were not wanting those who considered it a privilege and honor to be associated with its members in the great work of saving souls. Among those admitted on trial were Charles Strong, Roswell Canfield, Alfred Kendall, Nathaniel Jones, Philip Houseknecht, William Weber, Stephen Mapes, Newell Newton, and Joseph H. Knowles. The last named, a good brother, since well known among us, was immediately "transferred to the New Jersey Conference and stationed at Cross Roads Mission."

The answer to the Second Question, "Who remain on trial?" was in part that Woodruff Post was discontinued at his own request, and that Charles Pattridge had died of the cholera, Brother Abell stating that he was triumphant in death. Brother Pattridge was deeply pious, and, it is believed, a young preacher of considerable promise. His widow, an excellent Christian lady, some time after became the wife of Joseph Hillman, Esq., the "revivalist" of Troy, N. Y.

H. Hornsby, Rufus Cooley, Cornelius D. Brooks, C. P. Clark, Wm. Scism, John A. Wells, W. H. Kellogg, H. W. Annis, and Edwin D. Lamb were promoted to full membership and to deacons' orders. Almond L. Backus and Russel Wilcox, local preachers, were also ordained deacons.

Henry Butlin, Alonzo Newton, Walter Gordon, Gilbert De La Matyr, John C. Nobles, and Loren Packard, were promoted to eldership, and with them two local deacons, John Cannon and Jenks Phillips.

D. Field asked and received a location. Four brethren were placed in the supernumerary relation, and nine in the superannuated.

Respecting the appointments for the year 1854-55, it is observable that Glezen Fillmore, having closed his four years on the Niagara District, was appointed to the Buffalo again, the former district being placed under the superintendence of I. C. Kingsley. E. Thomas was made the official incumbent of the Genesee District, R. L. Waite successor of P. E. Brown on the Wyoming District, and C. D. Burlingham was sent to the charge of the Olean District. P. E. Brown was stationed at Swan-street, Buffalo, having for his compeers at Niagara and Pearl streets respectively, H. R. Smith and John B. Wentworth. A. D. Wilbor was transferred to the Michigan Conference, he being wanted at Woodward Avenue, Detroit. Charles Shelling was transferred to the New York East Conference, and stationed at Second-street, New York ; E. R. Keyes was transferred to the New York Conference, and stationed at Tarrytown ; C. Adams was transferred to the Indiana Conference, and J. J. Gridley to the Rock River Conference. A few years since E. R. Keyes became a Swedenborgian.

C. D. Burlingham continued four years on the Olean District, where, because of his preaching ability, administrative tact, social geniality, and spiritual earnestness, he was very useful and popular.

E. Thomas began admirably on the Genesee District, walking directly into the hearts of the people and preachers, but, early in 1855, was by Bishop Janes transferred to the California Conference, Dr. Samuel Luckey being called from Rochester to fill his place on the district for the remainder of the year. Before leaving, Brother Thomas met the preachers of the district in association at Brockport, when a series of resolutions were prepared and adopted expressive of the feelings of the brethren in view of his transfer to California, and his consequent removal from the district. They loved him fervently, and were exceedingly sorry to lose him, highly as they regarded his substitute, Dr. Luckey. As a slight token of their love for Brother Thomas, the preachers presented to him, through Brother James M. Fuller, an elegant copy of Goodrich's "History of All Nations," each preacher placing his autograph in the first volume of the work. The token was received by Brother Thomas with deep emotion.

Eleazer Thomas possessed the quality of being wanted

every-where. "Rich in natural endowments, and their balancings and happy adjustments, his was a character complete, and well fitted to bear weighty responsibilities." His religious experience of the Timothy Merritt type, he was a happy man, and ready, with perfect loyalty to the Church, to go to the "farthest verge of the green earth" to proclaim the name of Jesus, and "peace" and good-will to men. First receiving an important preparatory training at the Genesee Wesleyan Seminary, and then becoming connected with the Genesee Conference, we are witnesses of his abundant labors during the seventeen years of his stay among us, once in the time (1852) representing us in the General Conference at Boston. Following him to his new field of evangelical toil and responsibility, we contemplate him as first pastor of the Powell-street Church, San Francisco; then for twelve years editor and agent of the "California Christian Advocate;" next, in 1868, elected by the General Conference "second Book Agent of the Concern in New York," and placed in charge of the San Francisco business; and last, (1872,) released from the responsibilities of the book business and appointed presiding elder of the Petaluma District.

While attending to the duties of this his last Conference appointment, he received, by telegram from Washington, his authority as one of the "Peace Commissioners," under Government appointment, to the Modoc Indians, and the nation knows, and the whole Methodist Church mourns, the tragical termination of his valuable life. When he received his commission of peace to those treacherous sons of the forest "he immediately felt the promptings of duty that could not be disregarded, and characteristically was ready with this appropriate answer to any one who would dissuade him: 'It has been my calling to carry peace to men; that is my mission now.' Again, when spoken to of the danger, he said, 'Heaven is just as near from the Lava Beds as from Napa City.'" It is reported that at the moment of his death he had fallen upon his knees, with his hand uplifted to ward off the murderous blow dealt by the savage, and with the name of "Jesus" upon his lips as his last articulation. So ceased "at once to work and live" the talented, the heroic, the loving, and faithful Eleazer Thomas, D.D. (See memoir in the General Minutes.)

In 1854 the Genesee District was strongly manned, then taking in Lima. Besides the presiding elder, Brothers Chambers, Derr, Furman, Laning, G. Smith, A. P. and H. M. Ripley, B. T. Roberts, Jenkins, Farnsworth, Conable, Mason, Wallace, Eaton, W. C. Kendall, Lanckton, S. H. Baker, Church, Willing, Lawton, Woodworth, S. Seager, De Puy, Tilton, Fuller, and Abell. J. M'Creery was then stationed at Yates, in the Niagara District, and Lorren Stiles at Lockport. Besides the constitutional and natural peculiarities of these men, there were beginning to be more and more manifest among them differences as to their tastes, prejudices, and preferences concerning questions of Church polity and Conference administration; touching methods of conducting revival meetings, and many matters of expediency and propriety in promoting the cause of Christian holiness: all claiming to be Methodists, to be sure.

Rev. Amos Hard then resided within the bounds of the Genesee District, and, though "superannuated," he was much of the time all about among the Churches, according to his convictions of duty and his utmost strength co-operating with the pastors in promoting the work of God.

Rev. Joseph Latham, Jun., was this year returned to the Porter Charge, Niagara District. He was brought into the Church, and into the work of preaching the Gospel, under the administration of Rev. Thomas B. Hudson, in the Franklinville Circuit, 1834. Of moderate pretensions as to his physical proportions, he has nevertheless been a man in a noble sense. A good thinker, a discriminate reader, a clear and forcible expounder of truth, he has not failed to impress thoughtful minds in a way to mold their character. His wife, a woman of decided energy and moral worth, has been a material help to him. Perhaps one of the most successful years of his itinerant life was when he had charge of Wales in 1857. "Nearly one hundred of the best people of that region were converted and joined the Church, among them the father and mother and brother and sisters of the late Judge Hall of Buffalo." Brother Latham's account of this work very happily illustrates the utility of a courageous faith, and indomitable perseverance in the work of saving souls. On several of his pastoral charges Brother L. has been exceedingly useful in build-

ing and improving Church property. He has for some time worthily sustained a superannuated relation.

Rev. Wm. Weber commenced this year, in connection with the Conference, a career of travel and labor in which he has gained some distinction. He reckons some four hundred at least converted under his labors. For eighteen years he has every year, save one, held a circuit camp-meeting, owning two canvas tents, one for his own use or to rent, and a large chapel tent, so that he would have a camp-meeting anyhow. With or without the assistance of other preachers the meeting must go, and he has always found a few, at least, to stand by him. Unobtrusive in his manner, and charitable to all, thankful for sympathy and regardless of ridicule, he has worked heroically, with faith in the mighty One, to spread scriptural holiness over some of the most sterile fields of the Conference. In the department of church and parsonage building and reparation, and in the payment of old Church debts, he has marvelously succeeded. Was a parsonage needed? Why, it could be built, and, therefore, it must be. If the materials were not at hand, they could be obtained by some fair means somewhere. And the Lord had money for the purpose in men's pockets, in or out of the Church, at home or abroad, and they could be found. So the house went immediately up and was paid for, and God had the glory. This indefatigable worker for Jesus and Methodism is at it still.

F. W. Conable was this year appointed to the Clarkson Circuit, and J. F. Mason supernumerary. The appointment of Brother Mason, however, was merely nominal, and soon after Conference he removed with his family to the south part of Cattaraugus County. Not to trace his history particularly, some time after his wife died and he went to Nebraska, where he has since resided, sustaining a superannuated relation to this Conference.

Various were the experiences of F. W. C. on the Clarkson Charge, a beautiful part of the country, and some excellent Christians and Methodists there. Brother I. O. Thompson, who became one of the best of Church members, joined at East Clarkson that year. His estimable wife was a daughter of Elder Hannibal, a Free-will Baptist of some renown in that region. In the winter some extra meetings were held at the

Brick Church, in the Moore neighborhood, where, notwithstanding some fanatical demonstrations, there were a few conversions and accessions to the society. Brother George Moore, Wilson Moore, and others of the family name, are well remembered. At East Clarkson Zebulun and Williams Johnson, the Rices, and others, were prominent members of the Church.

A large camp-meeting was held, June 13-20, 1855, on the Genesee Camp Ground in Bergen. In accordance with a vote of the Genesee District meeting, Rev. Seymour Coleman, of the Troy Conference, was invited to attend. He preached three times, and variously otherwise labored for souls. Rev. B. W. Gorham, of the Wyoming Conference, was also present, and preached twice. Preaching on the Sabbath by Wallace, Gorham, Coleman, Lawton, and Fuller, thousands attending. It was a great meeting, closing with an address from the venerable presiding elder, a love-feast of striking testimonies, a procession and the parting hand, and the doxology and benediction. The leading object of this camp-meeting was the promotion of the work of entire holiness in the Church. A camp-meeting was held in the town of Carlton, near Conference time, attended by S. Coleman. In the Olean District, also, a camp-meeting was held, commencing July 4.

It was thought by some observing minds that many came too near falling into the error of taking holiness "out of its proper connections;" that in their zeal for entire holiness they were almost impatient of hearing any thing on the subject of repentance, justification, regeneration, adoption, as if these things did not form the very basis of a complete Christian character; that they labored too exclusively to bring Church members into the right position, to the proportionate neglect of the great work of bringing unconverted sinners to Christ; and further, that some had fallen into the damaging mistake of thinking and speaking of some matters of experience, of obligation and duty, belonging to the life and character of all the children of God, as such; as if such things pertained only to the state of those who had received the "second blessing," who had advanced to the high state of entire sanctification; and it was also thought that some were urged to profess Christian perfection quite too early after their conversion for to deep an experience, or for a mature of judgment in divine

things. On the other hand, it was thought that the work of God, in the conversion of sinners, the reclamation of backsliders, and the sanctification of believers, being essentially one, could always be carried forward in harmony, according to the particular moral state of each and all the persons concerned. As was always the case, there were some who thought and said too little respecting the claims of the higher life, of the deeper, richer experiences of spiritual religion.

All along during the period of years considered in this chapter, the "Guide to Holiness," Dr. Upham's and Mrs. Palmer's writings, and other productions, were read by many; some, it would seem, regarding them as presenting views in harmony with the Wesleyan standards, and others valuing them as superior to those standards, on the subject of the "interior life;" while others still regarded them as teaching error in matters of doctrine and Christian experience.

The membership of the Church, including probationers, numbered at the close of the year about the same as at the beginning, varying very little from eleven thousand five hundred.

Before passing to the next section, it may be stated that in April of this year the Clinton-street Methodist Episcopal Church of Lockport was organized. L. Stiles was the preacher in charge, and D. W. Ballou the leader. The first board of trustees was composed of Origen Storrs, Nathan Botsford, Sidney S. Cross, Lorenzo D. Chatfield, and Daniel W. Ballou. Rev. J. N. Simkins, one of the best of ministers, and who has been pastor at Clinton-street five years, represents the society as ever liberal according to its means in sustaining benevolent enterprises, and meeting its own current expenses.

Section VIII. 1853-60.

At the five annual sessions of the Conference considered in this section twenty-two preachers were received on trial, namely: 1855, Robert N. Leake, Philip W. Gould, De Bias Worthington, and William H. Shaw; Robert S. Moran, Albert Plumley, and Merrill W. Ripley were at the same session re-admitted. 1856, Alfred W. Abell, Francis M. Warner, Isaac H. Foster, Joseph W. Gould, John W. Reddy, Timothy W.

Potter, and Almond L. Backus; A. Macintire re-admitted. 1857, Charles W. Bennett, George W. Coe, Rollin C. Welsh, and Jeremiah H. Bayliss; L. A. Chapin re-admitted. 1858, Isaac A. Staats, David Copeland, James E. Bills, and Owen S. Chamberlayne; A. Steele and P. R. Stover re-admitted. 1859, Martin R. Atkins, Samuel D. Lewis, and Franklin J. Ewell; Milton H. Rice and John E. Robie re-admitted.

During this time thirty-two probationers were admitted into full connection, namely: 1855, A. Macintire, G. Smith, J. H. De La Matyr, W. C. Willing, J. R. Woolley, S. M. Hopkins, J. N. Simkins, W. W. Hurd, H. H. Farnsworth, R. D. Miller, J. J. Roberts; 1856, C. Strong, E. J. Selleck, A. F. Curry, R. Canfield, A. Kendall, N. Jones, W. Weber, Job Miller, Newell Newton; 1857, R. N. Leake, P. W. Gould, D. B. Worthington, W. H. Shaw; 1858, A. W. Abell, J. W. Reddy, T. W. Potter, J. W. Gould, A. L. Backus; 1859, G. W. Coe, R. C. Welsh, J. H. Bayliss. All the above were elected to deacons' orders at the time of their admission, and were duly ordained, excepting E. J. Selleck and A. L. Backus, who were already in orders. In the course of the five years George Allison, Nicholas Cleveland, John Caudell, George T. Dennis, Martin R. Atkins, Wm. Caudell, Philip Houseknecht, and Trench Mason, local preachers, were elected and ordained deacons.

Ordained elders: 1855, J. Watts, J. B. Wentworth, S. Y. Hammond, William L. Leake; 1856, H. Hornsby, R. Cooley, C. D. Brooks, C. P. Clark, W. Scism, J. A. Wells, W. H. Kellogg, H. W. Annis, R. S. Moran; 1857, G. Smith, W. C. Willing, J. R. Woolley, S. M. Hopkins, J. N. Simkins, H. H. Farnsworth, R. D. Miller, J. J. Roberts, W. W. Hurd, M. W. Ripley; 1858, L. A. Chapin, C. Strong, A. F. Curry, A. Kendall, W. Weber, N. Newton, A. Macintire; 1859, R. N. Leake, P. W. Gould, D. B. Worthington. R. C. Welch, while yet a probationer, was elected to deacons and elders' orders, having been appointed missionary to India. Afterward, however, owing to circumstances, his appointment was revoked, and he was continued in the regular work at home. He enjoyed the cordial confidence of his brethren. John Downing and Judah S. Mitchell, local deacons, were ordained elders.

Locations during this period were not more numerous or frequent than at other times during the history of the Conference:

1855, A. Macintire, Edwin D. Lamb, William Bush, P. E. Brown, J. Watts, H. Hood; 1856, J. H. De La Matyr; 1857, R. S. Moran; 1858, A. W. Luce; 1859, W. W. Hurd, J. W. Reddy, H. H. Farnsworth. A. Macintire gave himself to the work of teaching.

In the Minutes of the Upper Iowa Conference for 1857 may be found the following item of information: "Died in Janesville, Bremer County, Iowa, August 19, 1857, E. D. Lamb. He was converted at Medina, N. Y., in 1847, under the labors of Rev. Allen P. Ripley; licensed to exhort, July 12, 1848, by Rev. T. Carlton; licensed as a local preacher, Nov. 1, 1851, by Rev. P. E. Brown."

Brother Lamb was married to Miss Betsey P. Elmer, May 24, 1855, and immediately after emigrated to Iowa, and the same season was re-admitted into the traveling connection. He had a strong desire to recover from his last sickness for the sake of his interesting family, and that he might work for the Church; but he was enabled to give all away to Jesus, and died with the shout of "glory" upon his lips.

H. Hood, a very estimable brother, joined the Detroit Conference, of which the Minutes of 1873 show him to be a member in the superannuated relation.

William Bush removed to the West some time the preceding year from the Bradford Charge.

P. E. Brown, at the Olean Conference, asked a location, which was granted, with appropriate complimentary resolutions offered by I. Chamberlayne and T. Carlton in view of his contemplated removal to the Iowa Conference. His first station in that Conference was Cedar Falls.

J. Watts also went to the Iowa Conference, and his name appears with J. G. Witted and others in the list of appointments for the Dubuque District. What could many of the western Conferences have done without supplies from the old Genesee?

J. H. De La Matyr went West and became a member of the itinerant connection in Nebraska, and more recently in Nevada.

R. S. Moran, with strong southern proclivities, left us to follow his inclinations.

A. W. Luce, son-in-law of M. M'Neal, of Lancaster, went into business, and the writer cannot further trace him.

During the period now under consideration seven members of the Conference were expelled. In 1855 Chauncey C. Baird was expelled, being found guilty under a charge of "gross immorality." Two of the seven referred to were expelled in 1858, and four in 1859. Of these more hereafter.

Including E. Thomas, some fourteen members were transferred during this period. In 1855 Allen Steele was coveted for the First Wesleyan Chapel, New York, and so he was transferred to that Conference; but he was home again in 1858. In 1856 J. K. Cheeseman was transferred to the Troy Conference. He was an able and excellent minister. S. R. Thorp was transferred to the Minnesota Conference, and soon located there. He was a good man and minister. He loved to teach and to preach. S. Seager was taken away from us to the East Genesee, and stationed at Corn Hill, Rochester. J. C. Nobles was wanted for the Hedding Church, Elmira, East Genesee Conference, and so they had him. I. C. Kingsley and L. Stiles, Jun., asked to be transferred to the Cincinnati Conference, and why, we shall see. In 1857 I. C. Kingsley was re-transferred to the Cincinnati Conference at his own request. He afterward left the Methodist Episcopal Church.

In 1859 W. L. Boswell, an educator, was transferred to the Philadelphia Conference, and appointed professor in Dickinson College. C. W. Bennett, who had served as principal of the Genesee Wesleyan Seminary, and was one of the nobler class of young men, and destined to distinction as an educator, was transferred this year to the Troy Conference. He is now (1873) professor in the Syracuse University. A. H. Tilton was Bible Agent in Ohio, and was transferred to the North Ohio Conference.

S. Luckey, who, as a matter of accommodation, had been temporarily transferred to the Genesee Conference, was returned this year to the East Genesee, and stationed at Corn Hill, S. Seager having been elected principal of the Dansville Seminary.

It has been seen that in 1854 A. D. Wilbor was transferred to the Michigan Conference, and it ought to be stated that, agreeably to an express understanding at the time of his transfer, and also in harmony with the best feelings of the brethren of the Genesee Conference, at the close of his two

years' service at Woodward Avenue, Detroit, he was safely and truly returned to us.

The case of John H. Wallace was peculiar. At the Conference session of 1855 he was placed in the superannuated relation, and soon after removed to Michigan. In 1856 he was continued in the same relation, and was allowed a claim of one hundred and ten dollars. In 1857 his case was referred to the Michigan Conference, the secretary being instructed to make immediate communication with that body on the subject. The case was attended to, and by the Michigan Conference John H. Wallace, after a ministry of some thirty-three years, was expelled from the connection for his crime of adultery. It was a clear case, for the proof of his crime, committed with his own housekeeper, his wife having been insane for many years, was a living reality. The action of the Michigan Conference in this case was under the rule of Discipline incorporated therein in 1840:—

“And if the accused be a superannuated preacher, living out of the bounds of the Conference of which he is a member, he shall be held responsible to the Annual Conference within whose bounds he may reside, who shall have power to try, acquit, suspend, locate, or expel him, in the same manner as if he were a member of the said Conference.”

This man was a profound thinker and theologian, a man of great strength in the pulpit—logical, close, practical, powerful. He would flay a man alive, he would pound him into a pomace, he would crush him to atoms, and then he seemed to know how to gather up the bleeding, quivering mass, and present the poor victim of his power to be healed and restored. He was an unmerciful disciplinarian, one of those who, governing inflexibly by the letter of the old Discipline, would almost break up a society for a lace veil, or some little conformity to fashion, when many others, as true lovers of Methodism as himself would claim to be, would counsel forbearance and gentleness of pastoral dealing. This man, professing “flaming purity,” to use a phrase of his own, and a perfect “war horse” in the battle for holiness, to use a representation of him by one of his admirers, was of a character to make disciples of some of particular temperaments and prejudices, and really was the leader in a “proposed” and attempted

“reform” movement, which had its development and culmination in the Genessee Conference during this period.

The writer, with many others, for a long while had confidence in him, esteeming him as a very superior man, minister, and Christian; but the time came when his case illustrated the truth of a saying of his own, that “there is but a step between the highest degrees of faith and fanaticism;” and certainly, while he was preaching holiness, and writing ably and beautifully on the subject, and writing his work entitled “An Antidote to Backsliding,” and leading on an admiring host in reforming the Church, as claimed, he was growing sour in spirit, and practicing glaring social improprieties, which were but the outcroppings of more secret sins, until,whelmed in the “depth of Satan,” the catastrophe of his fall was finished, and he was cut off from the Church of God. No wonder that not very long after his expulsion he died, though it was thought by those who were with him that he died forgiven. Terrible was the effect of this case upon the cause of “scriptural holiness” in the Kendall Circuit, his last appointment, and elsewhere, though the majority of the members endeavored to take proper views of the same, piously giving heed to its admonitory lesson.

During this period four preachers died. On the first day of February, 1858, William C. Kendall finished his work, and exchanged the cross for a crown. He was of the Kendall family, of Covington. He was a graduate of the Wesleyan University, of Middletown, Conn. He had preached with success on the Cambria, Royalton, Pike, Covington, Albion, Brockport, and Chili charges, and next and last, on the West Falls Circuit, he finished his course. The committee appointed to prepare his memoir consisted of A. Abell, S. Luckey, L. Stiles, Jun., and B. T. Roberts. They said of him that “He fell at his post, in the midst of one of the most promising revivals that had attended his labors. It was remarked by his presiding elder, Rev. G. Fillmore, that, notwithstanding all his previous ministerial success, he had never known a time when there was such a prospect before him of extensive usefulness as when he was taken sick; and he had never known an instance where a preacher had so interwoven himself into the affections of all the people,

"A short time before he died he said, 'I have been swimming in the waters of death for two days, and they are like sweet incense all over me.' Sometimes he would wave his hands in ecstasy, saying, 'Why, heaven is coming down to earth! This is heaven! I see the angels! They are flying all through the house!' He often sang his favorite hymns, suggestive of the bliss of heaven.

"Just before his departure his afflicted companion held her ear to catch the accents of what he seemed to be uttering in a whisper, and distinctly heard him breathe out, as from his inmost soul, 'Hail! hail! all hail! I see light! light! light!' 'I see,' was uttered with emphasis. One asked, 'Is all well?' He sweetly replied, and repeated it three times, 'All is well!' He suffered a brief conflict with the powers of darkness, but soon attained the victory, and exclaimed, 'Jesus, the conqueror, reigns!' Thus lived and died our beloved brother, William C. Kendall, a man honored of God and greatly beloved by all who knew him."

In 1859 James R. Woolley, John B. Jenkins, and Isaac A. Staats exchanged the toil of earth for the rest of heaven.

There were many points of touching interest in the personal history of Mr. Woolley which may not be referred to here. In 1848 the writer found him at Machias, on the Franklinville Circuit, and, becoming interested in his case, gave him license to exhort. He was then, though not as well disciplined mentally as he afterward became, an engaging and effective speaker. It was a privilege to supply him with a few books, and to encourage him to leave his business and prepare himself for usefulness in a higher sphere. And it was matter of gratitude and congratulation that his way was gradually cleared before him, and that he was admitted to the itinerant connection in 1853, and afterward regularly promoted to ministerial orders. On all his charges—Java, Alden, Clarence, Darien, Portage, Mixville—he had revivals, and at the last-named place he embarked all his energies in a revival effort, during which he preached with amazing power, and as the result "the Church was rallied, sinners trembled and rushed to the altar, and soon fifty souls were converted to God." "In the midst of this glorious revival his health failed, and, like the stricken warrior, he was compelled to retire from the field of conflict and victory

and lie down to die." But he was "willing and ready to die." Dear brother, thou hast passed the gates of pearl—thou art safe eternally with God!

Rev. J. B. Jenkins had traveled in all some twenty-two years, and had had good appointments. He died in Ridgeville, August 7th, 1859, "graciously upheld by God's free spirit, and his end was peace." His brethren say of him that he "possessed constitutionally those elements of character which naturally develop the stirring, energetic man, and, under grace, the zealous, earnest Christian. He was a frank, kind-hearted man, a devoted Christian, a good pastor, and a useful minister of Jesus Christ. The grand aim of his life was to do good."

Mr. Staats was a probationer in the Conference, and worthy of probation. He had been employed on the Somerset and East Wilson charges, and being admitted on trial at the Perry Conference, was sent to work for souls on Grand Island. He toiled faithfully "until sickness compelled him to desist, and he went home to die. . . . When asked how he felt about dying he replied, 'I would like to live, and glorify God, and do good; but if God can glorify himself more by my death than by my life I am ready to go.' His end was peaceful and triumphant." He died in the twenty-third year of his age, having been married but six months.

The "reform" movement referred to in the sketch of J. H. Wallace, early took the name of

"NAZARITISM."

It is not proposed to incorporate in this work a full history of Nazaritism, as it would require a volume of itself, but to give, as space will allow, a condensed account of the nature and developments of the "thing," and particularly of its history in connection with the general proceedings of the Conference during the period embraced by this section.

Nazaritism may be said to have had its incipency about 1853, though there were always those in the Church saying, "the former days were better than these."

Nazaritism in fact, if not in name, originated with a few ministers of the Genesee Conference—J. H. Wallace, B. T. Roberts, J. M'Creery, Jun., and others. J. M'Creery was

admitted into full connection in the Conference in 1849, and B. T. Roberts in 1850.

Nazaritism assumed that the great body of the Conference and a large portion of the membership of the Church had backslidden from the spirit of essential Methodism; that upon the part of such within the territory described the Discipline of the Church had become a dead letter; that on the subject of "scriptural holiness," understood in the Wesleyan sense, many had become heterodox, and many more were grievously derelict; and that general worldliness, extravagance, and vanity had spoiled and made desolate the once fair heritage of our Zion. It seemed to make no allowance whatever for any changes "in the modes of thinking, customs or circumstances of society within the last fifty years," and quite to overlook "the difference between what was essential and what was merely incidental to Methodism," or to Christian experience, but seemed to regard every change as necessarily an evil, and proposed to bring Methodism back to those accidental as well as essential peculiarities which marked it in its earliest years. In relation to the rules of Discipline requiring attendance on class—requiring family prayer, quarterly fasts, and singing by the congregation—and in relation to the custom of free seats in our houses of worship, attendance from abroad upon our love-feasts, camp-meetings, and simplicity and spirituality generally in our worship, Naziritism represented the Genesee ministers and members generally as so far fallen away, that extraordinary measures must speedily be instituted in order to the restoration of such observances and customs or all would be lost.

Such being the views entertained of the character of a formidable portion of the ministry, and of the condition of a very large share of the membership in the Genesee Conference extraordinary means must be employed, if possible, to bring about a reformation. The leading men of the Conference in high positions, and the majority of the body, must be reformed—and the membership of the Church generally—and these were the men, of all others, to comprehend the situation, and with supernatural courage and "audacious hope" to undertake the mighty work. Were not these the true sons of John Wesley? And, as truly as he and his coadjutors were

thrust out to reform the Church of England, they were called upon to rise and restore Methodism in the Genesee Conference, and in their estimation there was scarcely less need.

Of course as the views and representations of Naziritism became known they were regarded by the body of the ministry and the better part of the membership as in some particulars extreme and slanderous; and as to the policy instituted in order to the great reform, even conceding the representations to be truthful, the same was looked upon as extra disciplinary and unwarrantable. Not that all the ministers were as entirely devoted to their work as they ought to be—not that many of the members were not more or less delinquent in duty, or wanting in spirituality, or living in conformity to the world—not that there was no occasion at all for solicitude in the state of the Church and the tendencies of the times, and no pressing need of urging on our people in the way of Methodistic holy living; but was there really less rational piety in the Church than ever before? And were the backslidings of young converts and of old professors more grievous than ever in our history? Men of God—self-sacrificing, long-tried, and honored watchmen upon the walls of our Zion—whose names are too deeply inwritten in our memories and hearts to require specification, *where were ye then?*

THE POLICY OF NAZIRITISM.

During the first two years of Naziritism the question of organization was under careful consideration, and the first mold into which it was cast was that of a *secret society*, to which was given first the name of the “Nazarite Band,” and after a revision of its policy the name of “The Nazarite Union of the Genesee Conference.”

In an “Historic Circular,” published by the “chief scribe” of the organization, with other Nazarite documents, in 1856, the following account is given:—

“The notion of an *united* and orderly effort to return more fully, as ministers, to the observance and enforcement of the Discipline of the Church, and to the religious customs of early Methodism, has been in the minds of several for two years past. Some were decided for immediate action; but some hesitated, dreading the imputation of partisanship in the Con-

ference. They dreaded also the inevitable hostility to the measure from a certain quarter, as it was foreseen to be necessary to disturb the feelings and plans of a very enterprising, *unscrupulous*, and *vindictive fraternity in our midst*, which held the ear of the episcopacy, and by secret and adroit management wielded, for the time being, the chief patronage of the Conference. At length, however, the number concurring being about twelve, it was resolved to *form the Union*, and solicit the co-operation of all those preachers in the Conference whose *antecedents and sympathies* were judged to be in favor of a return to 'the old paths—the paths our fathers trod.'

"Although the *obligation* proposed enjoins no secrecy, it is nevertheless advisable that, till the matter shall be thoroughly spread before *those indicated*, a *discreet silence be observed*, both to avoid noise and confusion, which in religious matters above all others ought to be avoided, and also to prevent a premature outcry from frightening some of our less resolute brethren from a co-operation before they fully understand the matter. Thus far the union has been accomplished through the agency of *district consultations*, it being, of course, impossible to get many of the preachers together. Thus far, by tacit refusal, no Odd Fellow has been solicited; and by common consent, thus far, none will be admitted except on convincing proof satisfactory to all *that he holds his obligations to the Church superior to his obligations to the lodge*, and will not, by obligation or sympathy, act with them in *THEIR management of Conference or Church affairs*. No presiding elder is solicited or admitted because of his official position, which might be thought to be embarrassed thereby. A simple and scriptural device, the hint of which was taken from the tenth chapter of Nehemiah, was formed, both as a token of union and as a defense, provided any one chose to keep it secret, *against Odd-Fellow vengeance*, in anticipation of such being threatened and attempted to be executed. At first it was proposed to have *three divisions*, and some circulars were issued with this view; but on more general consultation this was abandoned as unnecessary, and liable to excite prejudice. All the traveling preachers *subscribing the obligation*, with the limitation above recited, are acknowledged members, and of equal rights, privileges, and powers in the Union. The general

officers annually to be appointed by the whole body are a president, a recorder, a chief scribe, and one scribe and one counselor in each district. These constitute the executive committee of the Union, to circulate the obligation and documents, to encourage the brethren in the several districts in the good work, and to give them such advice and counsel in all things pertaining to the objects of the Union as the exigencies of circumstances may demand in respect to the manner of its execution. It is not designed to spread any organization among the people. The aim is to return gradually and surely to the old paths, without strife or divisions, other than that which will necessarily arise from the spontaneous conflict of sentiment between persons of adverse views in respect to the general propriety of the general object proposed.

"This is all the order, organization, society, or band contemplated by the 'Nazarites' of the Genesee Conference. We hold such a society to be no more improper than a 'Preachers' Aid Society,' or a 'Preachers' Antislavery Society.' This Nazirite Union might appropriately be styled a 'Preachers' Come-back-to-the-Discipline Society,' for it is that and nothing else." Such was the "Historic Circular." The reader will see, without the aid of comments, the objectionable features of the child Naziritism, an old mason the father of it. The "simple and scriptural device, the hint of which was taken from the tenth chapter of Nehemiah," gave to the president the title "The *Tirshatha*," and to the chief scribe the name "*Bani*." Every member of this Union was allowed to suppress his real name in communications, and use only his hieratic name, as it was called, and only the chief scribe was expected to come out openly and profess himself a Nazarite.

The *obligation* referred to originally commenced as follows :—

"In the name of Almighty God. Amen! I do solemnly vow to observe," etc.; but as revised, in a "general consultation," the whole read :—

"1. I will observe and enforce the rules of the Methodist Episcopal Church to the best of my ability, and under all practical circumstances.

"2. I will steadfastly resist all departures from them, or from the religious customs derived from them.

"3. I will steadfastly oppose the introduction or continuance

among us of any religious practice or custom, or of any institution foreign to or at variance with the Discipline of the Church.

“4. And I will encourage and sustain, in the disciplinary execution of the above purpose, *in preference to all others, those covenanting together in this obligation.*”

In meeting the terms of the obligation some eight “Practical Propositions” were laid down to be carried out :—

“To restore the observance of the rules requiring attendance on class ;” “requiring family prayer ;” “requiring quarterly fasts ;” and “requiring singing by the congregation ;” “to restore the custom, in part, of free seats in our houses of worship ;” “of attendance *from abroad* upon our love-feasts ;” “of camp-meetings more fully among us ;” and “to restore, generally, *simplicity and spirituality* in our worship.” The *italicizing* in the above quotations is principally by the historian.

It will be seen that, in the estimation of Naziritism, the well-defined disciplinary means of promoting “Christianity in earnest” were insufficient. A new and extraordinary policy must be inaugurated in order to restore “old line Methodism.” A platform must be thrown up, outside of Methodistic economy, on which men must be “solicited” to stand to lift Methodism out of the mire and pit into which it had fallen. It was not enough to exhort others to rally to the common means of grace and make them the most efficient possible, and in sympathy with the Church to promote love and fellowship among brethren, all of which there was constant occasion for, as conceded by all ; but, if Methodism was to be restored, the hands of these reformers must be laid upon the administration. They deemed it unavoidably necessary. *They* must gain “the ear of the episcopacy ;” presiding elders must be appointed ; appointments of preachers determined ; the episcopal cabinet controlled ; men of the right stamp elected delegates to the General Conference ; church edifices secured in whole or in part under a new form of deed from that recommended in the Discipline ; and the peculiar *Nazarite type* must be impressed upon all the worship of the people. It was not designed to spread the *organization* among the people, to be sure ; but, as a matter of course, the people must be *restored* to Methodism.

In the further review of Naziritism, taking in the whole

period of this section, it may be stated that its workings show that it was the policy of its leaders—themselves bound together by their peculiar, solemn “obligation”—to provide for a full supply of the means of grace under its own supervision, and bearing the impress of its own individuality. Hence, in various places where the pastor was not a Nazarite, they held their meetings on Sundays and other days separately, and sometimes at the same hour of the regular service. This was said to be the common practice in several places. In some cases members were urged to go abroad to help those Nazarite meetings forward where they were weak, and start them in societies where they had none. Preachers itinerated through other pastoral charges to encourage and strengthen the separate meetings against the wishes of the incumbent pastor. Such things certainly came to pass, more or less all along, within this period. Was this sustaining each other in the “disciplinary execution” of the Nazarite “purpose?”

The “general quarterly meetings” and the camp meetings were appointed and sought to be controlled and conducted agreeably to the specialties and spirit of Naziritism. To carry their purposes these votaries of fanaticism were ready for almost any thing. “In one place several members, unwilling to attend the regular services of the Church under the ministration of the regular pastor, requested of him letters of membership. He declined giving them unless they intended to remove from the place, or wished to join some other Christian Church. They then wished him to consider them as withdrawn from the Church, and immediately repaired to another pastoral charge and joined on probation. Being thus freed from the pastoral oversight and jurisdiction of the preacher where they lived, and holding their membership at a distance from home, they proceeded to engage a hall, or room, for holding meetings in the place as a separate congregation.”

One of the practical propositions was to restore the custom of “attendance *from abroad* upon our love-feasts.” This led to the holding of the before-mentioned general quarterly meetings in the district, as in the Genesee District, under the administration of L. Stiles, Jun., presiding elder, 1855-56—not merely bringing together brethren from the different and distant parts of the *same* charge, which was *the* former custom, but bringing

them together from different circuits and stations, more or less from all parts of the district, and in some instances from the adjoining districts, thus making them great occasions. This had been well enough, only, as naturally followed, they were made in many instances occasions for the wildest demonstrations in religious exercises, and, what was worse, opportunities for making public examples of worthy ministers and others who did not sympathize with the Nazarite movement.

In striving to "restore, generally, simplicity and spirituality in our worship," the Nazarites made a specialty of "entire holiness," and in connection therewith the subject of *plainness of dress*. In relation to these things there seemed to be about *three classes* of persons in the Church. There were too many who were far away from holiness, living in conformity to the world, in the very tip of fashion, loaded with superfluous personal adornments; on the other extreme there were those professing Christian perfection who evidently were but children in knowledge and experience, and who carried the matter of plainness of dress to a useless extreme, and some of whom at least were uncharitably exacting of others in matters of *style*, about which it is natural there should be an honest difference of taste and judgment. Between these two classes there were those who made up the strength of the Church numerically, and also in wisdom and knowledge were the stability of the times and strength of salvation—who, of varied degrees of experience and Christian attainment, and some of whom were *eminent* for intelligent piety, were always reliable—ever ready for every good word and work; and who, in the main at least, were living in conformity to the apostolic precept, (1 Tim. ii, 9,) in avoidance of each extreme in the style and quality of their apparel. Howbeit, there were some whom it was difficult to classify; they were now at one extreme and now at the other in religion, and never long anywhere. And as to the *men*, there was no difference. One Methodist preacher was as plain as another; the Nazarites had no advantage.

Again, on the Articles of Religion contained in our Discipline, on the subject of congregational singing, in relation to the utility of class-meetings, and, in short, with regard to most things, making up what we have learned to denominate *Methodism*, the Nazarites were not "peculiar." They were

Methodists. But with regard to confidence in the Methodistic integrity of the Conference as such, and the body of the membership of the Church, and with regard to certain spiritual exercises, and certain methods and measures, they *were* peculiar, and far astray. One difficulty was, as remarked by a member of Conference, that with the Nazarite people the matters in which they were peculiar were "matters of *conscience*." They were conscientious in their fanaticism, and in the use of measures which, if allowed, their natural operation would rend the Church into shreds. Some of the opponents of the Nazarites, however, could hardly conscientiously concede their conscientiousness, which was hardly to be wondered at. Soon after the session of Conference at Perry, in 1858, an intelligent member of Conference published an article in which he gave *his* opinion on our present subject.

After expressing his understanding of the moral philosophy, or the moral causes, of Nazaritism, and after referring to various facts connected with the organization of the Nazarite Union, etc., he proceeds :--

"But what is more remarkable is, that the very Nazarite organization which looked with such pious horror on Masonry chose an old mason for its first president! This attempt to make capital out of Masonry is the sheerest absurdity imaginable. The subject of antislavery was for a little time made prominent, but it was found that their ranks contained too many old fogies to make capital out of that question. The astounding fact was then discovered that the Church was sadly backslidden. It was quite natural to conclude that preachers and people whom they could not move at their will were essentially wanting in piety. It was published to the world in various forms that the Methodist Episcopal Church had become formal and worldly, and these young men claimed to be called of God to arrest the tide of worldliness, and, like Luther and Wesley, reform a corrupt Church. 'Old-fashioned Methodism' was the watchword now, and a chivalrous attack was made on such articles of dress as were not common in the Church a half a century ago.

"A general onslaught was made upon ribbons, bonnets, jewelry, etc., as though these were questions of fundamental importance in religion. The doctrine of entire holiness was also

insisted upon, not in accordance with the instructions of Wesley, but in a perverted form which he would have denounced as unreasonable and unscriptural. Children of but a few weeks' religious experience, under this new system, suddenly became so holy that they could stand up in the presence of solid members of the Church and upbraid them for the slowness of their pace, presenting themselves as specimens of old-fashioned Methodism. All who did not join in the ranks of these reformers of Methodism were proscribed and denounced as backslidden. Physical manifestations of a violent character often attended this new mode of teaching religion. We have neither time nor disposition to spread out . . . a description of what has often been seen at Nazarite Quarterly and camp meetings. Scenes have often occurred which have been a disgrace to a civilized community, to say nothing of the refinements of a pure religion. These things were, of course, opposed by the best members of our Church, wherever they were introduced. This led to divisions and party feeling, and as the mania spread several of our best societies were well-nigh ruined."

So wrote our brother, and more, and his statements were painfully too true. And it is matter of simple historical justice to say, that, with the author of the above extract, many others whose candor ought not to be questioned were fully of the opinion, from their knowledge of facts, that Roberts and M'Creery, and two presiding elders, (all of whom became finally lost to the Methodist Episcopal Church, as will hereafter be seen,) were led on from motives of envy, jealousy, and unchristian ambition, in the endeavor to secure for *themselves* the "chief patronage of the Conference," and of course, in order thereto, to overthrow what they slanderously represented as an "unscrupulous and vindictive fraternity in our midst;" that these men, taking advantage of the deep interest felt by many of our people in the subject of holiness, of the opposition of some of our Church to secret societies, and of the antislavery agitation, somewhat sectional as to the Conference territory, were all the while managing to gain for themselves, and for some who were just coming into the Conference, the special favor of the people and the positions which those who were in the Conference long before them had so

fairly earned, and were still occupying with efficiency and success. And surely it was stupendous nonsense to suppose that these factitious characters were superior examples of Methodist piety, purity, and philanthropy.

For the history of Conference action relating to Naziritism the writer of this work acknowledges his indebtedness to Rev. Dr. F. G. Hibbard, who in 1856 was elected editor of the "Northern Christian Advocate," and who prepared such a history agreeably to the action of the Conference at its session at Brockport in 1859, recorded as follows :—

"*Resolved*, That we authorize Rev. F. G. Hibbard to have access to the Journals and documents of this Conference, under the direction and discretion of the secretary, for any information he may desire relating to the present and previous sessions."

The editor says : "The extraordinary condition of things impels us to the unpleasant duty of laying before the public a chapter in the history of Naziritism. We will call it the chapter of its *judicial history*. Our information is from the Journals and documents of the Genesee Conference, to which that body gave us access by a vote at their last session." . . .

"The first time the Genesee Conference came in formal contact with Naziritism was at its session in Olean in 1855. At this time the 'Nazirite Band' had been in operation about two years. In a letter of Rev. J. M'Creery to Rev. J. B. Wentworth, dated Lyndonville, N. Y., April 25, 1855, and in answer to questions by the latter, (we quote from Conference documents,) Mr. M'Creery says : 'The matter has been talked of for two years past by about thirty members, more or less, but no practical initiatory steps were taken till last August, when *eleven* of the preachers on Genesee District agreed to walk in the "old paths," and to spread the thing through the Conference as far as possible. I was one of them, and thus far success has been of the Lord. Inasmuch as the rumor is abroad of a "secret society," and some of our brethren "be weak," it would not be just to name them, as it might expose them to unnecessary annoyance.' In another letter from the same to Rev. S. Parker, dated January 5 preceding, Mr. M'Creery says : 'The origin of the Band was at the Genesee District camp-meeting, just before Conference. It was

strengthened at the Conference, but we were scattered in our boarding-places, and so full of many things that but little could be done there. Its completion was left to be done by epistle, which lot fell on me. We must either give up the *soul* of Methodism or some way UNITE in its defense.' In another letter from the same to Rev. G. De La Matyr, dated May 29, 1855, he says: 'I am charged during the present year with the general correspondence of the subject, [of the Nazarite Band,] with the largest discretion of solicitation.'

We have before us a pile of documentary testimony relating to the *modus operandi* of this new Band. The Genesee Conference met at Olean in the fall of 1855, and immediately after the calling of the roll and the election of secretary a paper was introduced by Rev. Dr. Chamberlayne, of some considerable length, to the effect that the extraordinary circumstances of the case made it proper that the Conference should waive its usual form of business, and call upon its members for all the information in their possession touching Naziritism. Bishop Waugh, who presided, consented, in view of all the circumstances, to admit the subject at that time, and the Conference

“‘*Resolved*, That all the papers in hand relating to the Nazarite Society be now read to the Conference.’

“The reading of papers and discussions engrossed two days, when a motion was made to sustain the statements made in Dr. Chamberlayne's paper. As a substitute for this, however, the following was offered by Rev. T. Carlton, and was adopted almost unanimously. This substitute of Brother Carlton was written by Rev. Jesse T. Peck, who was visiting the Conference as tract secretary, and who took a deep interest in the matter, and addressed the Conference at length upon the subject by invitation. It was understood and intended to be the mildest form of admonition which the doctor could write or the Conference accept. It was as follows:—

“‘*Resolved*, That while we doubt not that there is much room for improvement among us in spiritual religion, and in observance of our beloved institutions, we regret that, in view of such deficiencies as may exist, and with the ostensible purpose of returning to first principles, any of our members should have *associated together*, AS WE FIND THEY HAVE DONE under the name of the ‘Nazarite Band,’ or other similar appellations,

WITH SOME FORMS OF SECRECY, and with THE CLAIM TO BE PECULIAR IN THIS RESPECT ; and we pass our disapprobation upon such associations, and hereby express our full expectation that it will be abandoned by all members of this Conference. We especially, but affectionately, condemn the calumnious expressions read in relation to the Methodist Church and her ministers within her bounds ; and we do hereby submit these views to the special consideration of all who are concerned in this matter, and expect them, hereafter, to govern themselves accordingly.'

"Thus terminated the first Conference discussion and investigation of Nazaritism. The thing was complicated at this time with plans and incessant efforts to control bishops, cabinet counsels, presiding elder appointments, appointments of preachers, election of delegates to General Conference, not to speak of the effect of various movements among the people which had a direct tendency to a distinct ecclesiasticism. The case of J. M'Creery was referred to the presiding elder to be adjudicated on the district."

It should be stated that when the name of Joseph M'Creery was called in regular order in the examination of the character of effective elders, in response to the question, "Is there any thing against him?" Dr. Chamberlayne read to the Conference a paper "containing various allegations involving the ministerial character and official administration of Brother M'Creery during the past year," he having been stationed at Yates, where the doctor resided. The entry in the Journal of this session showing the final action after some consideration of the case, and after a lapse of several days, reads as follows: "The case of Brother M'Creery was resumed. On motion, *Resolved*, That Brother M'Creery's character now pass, subject to an examination before his presiding elder of any charges that may be preferred against him by Dr. Chamberlayne or any other person." It will be understood that M'Creery's "ministerial character and official administration" were after the order of the *Nazarene régime*.

Respecting the Conference at Medina in 1856, Bishop Morris presiding, Dr. Hibbard says: "The whole subject of Nazaritism came up again in connection with the case of J. M'Creery and others. A painful and tedious process was again gone

through. The Conference felt that an evil was upon them, but still hoped that the religious conscience and reflection of brethren would at length set things right. Actuated by an earnest desire to pacify and harmonize the elements and restore brotherly confidence, they finally adopted, as a sort of pacification bill, the following paper, which was offered by Rev. J. G. Miller. We were present at the Conference, and know that while there was a general feeling of disapproval of the errors and wrongs committed, there was a strong disposition to pass the whole with admonition, hoping thus to reconcile brethren and restore peace. The following is the paper that terminated the trial and discussion at this Conference :—

“*Whereas*, The peace and harmony of this Conference has been greatly disturbed, and is in further danger, which has partly grown out of a connection with opposition to secret societies, and partly from a shade of difference on the subject of Christian holiness, and partly from a difference of views in carrying on the work of God among us, and partly from personal matters, as also a variety of other things now undefinable ; and,

“*Whereas*, These matters have to some extent assumed party forms, which greatly endanger the peace of the Church and the work of God among us, not to mention what has been already suffered ; and,

“*Whereas*, The trial of Rev. J. M’Creery, Jun., now pending, is more or less mixed up with these matters, and as this trial is regarded by some as a persecution and thrust at holiness ; and,

“*Whereas*, This trial is likely to increase rather than allay the animosity and excited state of feeling now existing ; and,

“*Whereas*, Our session has been already protracted, and we have already trespassed upon the hospitality of our kind friends, and believing that we may in another way set ourselves right before the Church and the world, and perhaps accomplish more toward a reconciliation and a restoration of mutual confidence and brotherly love by cutting off all occasion to cry persecution on the one hand, or that we blink and connive at wrong on the other ; now, therefore,

“*Resolved*, 1. That we are not opposed to holiness, but, on the contrary, we cherish the doctrine as taught by the sainted Wesley and the fathers, and we are as much as ever in favor of the life and power of religion.

“*Resolved*, 2. That we greatly fear that there are excesses among us, bordering on *fanaticism*, leading to censoriousness and evil-speaking of a very aggravating character, and oft repeated—‘speaking evil of ministers’—thus ignoring Church vows and spreading distrust and jealousies among our societies calculated to injure our ministers.

“*Resolved*, 3. That there is no cover or excuse for such evil-speaking, and we do hereby deprecate it, come from whatsoever source it may, as expressly forbidden in the word of God, and calculated to do great harm among us.

“*Resolved*, 4. That we put a double watch over ourselves in this regard in the future.

“*Resolved*, 5. That Brother M’Creery, in our judgment, from a superabundance of proof, both oral and written, has been repeatedly guilty of the crime above named, and under very aggravated circumstances.

“*Resolved*, 6. That as an exercise of mercy we dismiss the case of Brother M’Creery, hoping thereby to prove to him and his friends that there is no vindictiveness or desire to persecute him or them, hoping thus to check this unfounded jealousy and restore peace among us.

“*Resolved*, 7. That in our judgment Brother M’Creery has become unduly excited, and, under this state of mind, has been betrayed into these extravagances, and this is one reason why we deem it advisable to dismiss the case.

“*Resolved*, 8. That we affectionately request the members of this Conference to cease to publish in the secular press or elsewhere articles relating to, or implicating, members of this Conference, and we deprecate certain articles published in the “Buffalo Advocate” and in the “Medina Tribune.””

“We have omitted the details of the preceding admonitory acts of Conference because our limits do not admit, and we trust the case does not demand a more full exhibit. The attitude and bearing of Conference is sufficiently indicated, as also the tone and character of Nazaritism.”

In April, 1856, Dr. Chamberlayne did present a bill of two charges, with specifications, against Mr. M’Creery, for examination before his presiding elder, and the fifteenth day was the time and Lyndonville was the place fixed upon for the

investigation. The necessary preliminary arrangements and appointments being made, the brethren, all told a large company, came together, and a protracted season of labor and excitement peculiar to such occasions was expected. But the chair, L. Stiles, Jun., ruled out the first charge and the numerous specifications under it, and as, this ruling being declared, the prosecution did not care to have the second charge traversed, there was no investigation. So was the whole affair suddenly and violently estopped.

As naturally might be expected, at the next session of the Conference, at Medina, there was strong opposition to the re-appointment of Rev. Mr. Stiles to a district, and this being understood by him, he indignantly asked Bishop Morris to transfer him to the Cincinnati Conference, and he was accordingly transferred. The true Christian gentleman, and able preacher and administrator, Rev. A. D. Wilbor, was appointed to succeed him on the Genesee District.

“The admonitory measures of the Olean and Medina Conferences had not the desired effect. Instead of conforming to the decisions of Conference, and the most earnest wishes of the almost unanimous body of their brethren, a few members carried their appeals to the popular masses, and to the outside world in fly-sheets, in newspaper articles, by various and unintermitted private communications. As the spirit of schism and insubordination developed, the number adhering to the Nazarite party grew less, the sympathy and confidence they had once enlisted were withdrawn, and the few leading ones were inspired to still bolder and more injudicious acts. At the Le Roy Conference, subsequently held, the matter again came up. We have space only to follow the directest line of proceedings in the case. The following is a copy of the bill of charges presented against Rev. B. T. Roberts at the session of Genesee Conference, at Le Roy, August 26, 1857 :—

“I hereby charge Rev. B. T. Roberts with unchristian and immoral conduct—

“1. In publishing in the “Northern Independent” that there exists in the Genesee Conference an associate body, numbering about thirty, whose teaching is very different from that of the fathers of Methodism.

“2. In publishing, as above, that said members of Genesee Conference are opposed to what is fundamental in Christianity—to the nature itself of Christianity.

“3. In classing them, in the above-mentioned publication, with Theodore Parker and Mr. Newman as regards laxness of religious sentiment.

“4. In charging them, as above, with sneering at Christianity in a manner not unworthy of Thomas Paine, and that falls below that of Voltaire.

“5. In charging them, as above, with being heterodox on the subject of holiness.

“6. In asserting that they acknowledge that their doctrines are not the doctrines of the Church, and that they have undertaken to correct the teachings of her standard authors.

“7. In charging them, as above, with attempting to abolish the means of grace, substituting the lodge for the class-meeting and the love-feast, and the social party for the prayer-meeting.

“8. In representing, as above, that the revivals among them are superficial, and characterizing them as “splendid revivals.”

“9. In saying, as above, that they treat with distrust all professions of deep religious experience.

REUBEN C. FOOTE.

LEROY, *September 1, 1857.*

“The defendant admitted that he was the author of the communication in the ‘Northern Independent’ referred to in the specifications, and consented that extracts from a copy of the same, issued in circular form among the members of Conference, should be presented in evidence.”

Dr. Hibbard here gave the somewhat lengthy extracts named, and which constitute the ample testimony on which the Conference voted to sustain the above specifications. As the specifications contain the gist of the extracts, for the sake of brevity the latter, interesting as they might be to some persons, are omitted. The fourth specification was withdrawn, as the ground was thought to be sufficiently covered by others.

“The only defense which Mr. Roberts set up in the case was the effort to prove the allegations contained in the specifications to be true.”

In conducting his defense he put a question to a witness

which was ruled out as "irrelevant" to the specifications. This ruling led him to change the form of the question, while it remained the same in fact, and again it was objected to; so the question was verbally modified with a strange pertinacity again and again, until he refused to proceed further, hastily took up his papers and withdrew from the Conference room. But the trial proceeded, and at the close of the testimony and pleadings the Conference by vote declared the specifications, excepting the one withdrawn, and the charge, "sustained."

The chair, Bishop O. C. Baker, inquired what penalty the Conference would award, gently suggesting the thought of mercy to the determined defendant. So mercy rejoiced against judgment, and it was moved and carried "that Brother Roberts be called in and reprimanded by the chair, and cautioned to observe a better course in the future." Brother R. was accordingly called in, and the reprimand and caution being duly administered, his character was passed. The final entry in the Journal at this session touching this case was as follows: "B. T. Roberts gave notice of his intention to appeal his case to the next General Conference."

Dr. Hibbard says: "Of the merciful character of the above penalty it is scarcely necessary to utter a single word. Those present when the resolution of admonition and caution was adopted will recollect that several members of the Conference stated their belief that expulsion alone would suffice to stop this habit of wholesale slander against the leading men of the Conference; but, after lengthy discussion, and after some of the partisans of Mr. R. had stated their readiness to give pledge that he would acquiesce in the admonition of the Conference and do better for the future, the resolution was adopted. The great desire on the part of all the preachers seemed to be to avoid severity in their decisions, and to err, if they erred at all, on the side of mercy.

"Soon after the close of the session the various charges in the Conference were flooded with a pamphlet, the first part of which consisted of a republication, *verbatim*, of the statements for which Mr. Roberts had been condemned, and the second of a paper entitled 'To whom it may concern,' and making the most unworthy and unfounded allusions to the decisions of the Le Roy Conference. This document was signed 'Geo.

W. Estes.'” To this pamphlet a writer before quoted refers in the following just language: “Within a month of the close of the Conference at Le Roy that same fly-sheet was reprinted in Brockport, and an appendix with it, containing the most infamous allegations and libels which can be constructed out of the English language. Any man who can believe that a body of Christian ministers is guilty of what is there alleged, must believe that they are worse than horse thieves and pirates. The printer refused to testify as to authorship, and we have no law to oblige attendance at an ecclesiastical court.”

Dr. Hibbard states that “the Nazarite preachers generally were exceedingly cautious in the circulation of this pamphlet, its circulation being secured mainly by means of certain obscure persons and Nazarite females, who had consented, on the ostensible plea of love for ‘holiness and old-fashioned Methodism,’ to give aid in this objectionable and destructive ‘fly-sheet’ currency. The publication, in part, accomplished its purpose. Many of the laity throughout the Conference territory were poisoned by its statements, and joined in its tirade of abuse against the leading ministry and the governmental action of the Conference.

“Such was the state of things at the next Conference session, held at Perry, October 6, 1858.”

At this session Bishop Baker presided, assisted by Bishop Janes—Bishop Simpson, who, according to the episcopal programme, was to preside, being prevented by sickness. At this session a bill of charges was presented as follows:—

“Charge. ‘I hereby charge Benjamin T. Roberts with unchristian and immoral conduct.

“ SPECIFICATIONS.

“‘First. Contumacy: In disregarding the admonition of this Conference in its decision upon his case at its last session.

“‘Second. In republishing, or assisting in the republication and circulation of a document, entitled ‘New-School Methodism,’ the original publication of which has been pronounced by this Conference unchristian and immoral conduct.

“‘Third. In publishing, or assisting in the publication and circulation of a document, printed in Brockport, and signed

‘George W. Estes,’ and appended to the one entitled ‘New-School Methodism,’ and containing among other libels upon this Conference generally, and upon some of its members particularly, the following, to wit:—

“1. ‘For several years past there has been the annual sacrifice of a human victim at the Conference.’

“2. ‘No man is safe who dares even whisper a word against this secret inquisition in our midst.’

“3. ‘Common crime can command its indulgences; bankruptcies and adulteries are venal offenses; but opposition to its schemes and policies is a mortal sin—a crime without benefit of clergy.’

“5. That ‘Brother Roberts’s trial was marked by gross iniquity of proceedings.’

“6. That ‘on the trial a right which any civil or military court would have allowed him was denied.’

“9. ‘That there is a clique among us, called the Buffalo Regency, conspiring and acting in secret conclave, to kidnap, or drive away, or proscribe and destroy, by sham trials and starvation appointments, every one who has the boldness to question their supremacy in the Conference.’

“10. The ‘fearless champions of true Methodism are being cloven down, one after another, in our sight.’

“11. That ‘the aforesaid members of this Conference are a ‘monster power,’ which is writhing its slimy folds around the Church of God and crushing out its life.’

(Signed)

“DAVID NICHOLS.”

“PERRY, *October 11, 1858.*”

Items 4, 7, and 8, under the above third specification, because of their particular personal bearing and extremely offensive character, are omitted. Indeed, the writer has been in doubt whether any of the above eleven items, constituting such a tissue of calumny, should be allowed a place in what he desires should be a decent history.

The proof of the above specifications was clear and uncontradicted. “Indeed, the chief effort of Mr. R., in his protracted defense, was to convince the public—not that he had not written and circulated such allegations as were charged against him, but—that the allegations were really true!”

“After a patient hearing of the whole case, the defendant having been, according to his own public admission, granted every possible appliance for his aid and defense consistent with the Discipline of the Church, the Conference proceeded to vote on the charge and specifications,” which were voted “sustained,” by not far from two to one, and accordingly Benjamin T. Roberts was expelled from the Conference, and from the Methodist Episcopal Church.

“At the same session the case of Rev. Joseph M’Creery, Jun., was investigated. The bill of charges in this case was signed by Rev. H. R. Smith, and were the same as in the case of Roberts, except that the first specification was omitted, as was also the prefix *re* to the words ‘publishing’ and ‘publication’ in the second specification. The testimony in the case was explicit, and painful as the act of excision was, it was accomplished by an emphatic majority.”

Some weeks after the close of the Perry Conference a call was issued, signed by nearly one hundred and fifty laymen, for a great indignation meeting, styled a Laymen’s Convention, to be held at Albion, N. Y., and the same, near two hundred giving in their names as members, met December 1st. The main business of this convention was to arouse resistant action against the above-indicated judicial proceedings of the Conference, and to determine upon a course of future operations. They denounced the action of the majority in unsparing terms, and declared that confidence in the Christian character of those whose votes were given, as they put it, to condemn the innocent and screen the guilty, was impossible. They said:—

“It would have been reasonable to suppose that common malignity would have been satisfied with deposing them—Roberts and M’Creery—from the ministry. But such was the malevolence of those controlling a majority of the votes of Conference that they could not stop short of the utmost limit of their power.” And hence they even expelled them from the Church!

The convention adopted a series of resolutions expressive of the utmost confidence in the expelled ones as among the most pure and able ministers of the New Testament, declaring, “We do not acknowledge the oppressive policy of the secret fraternity in the Conference, known as the Buffalo Regency, as the

action of the Church, and we cannot and will not submit to the same. We hold it as a gross maladministration under the assumed sanction of judicial forms," claiming that the laity ought to command some respect, rather than the cool contempt of the officials of the Conference; disclaiming any intention to leave the Church; demurring at pastors excluding from official positions members for adherence to "spiritual-religion-Methodism," and supplying the places with men of superficial experience, because of their adherence to "worldly-policy-Methodism;" determining not to aid in the support of any member of the Genesee Conference who assisted, either by his vote or his influence, in the expulsion of Brothers Roberts and M'Creery from the Conference and the Church, until they should be re-instated to their former position, and recommending that all those who believed that those men were unjustly so expelled should take the same course. And the same document recommended Roberts and M'Creery to travel at large to promote salvation, advising the first-named to locate his family in Buffalo; pledged to Roberts a salary of one thousand dollars, and to M'Creery six hundred dollars; authorized the appointment of a committee of fifteen to carry out the resolutions, and a treasurer to receive moneys and pay *pro rata* to Roberts and M'Creery; and also and finally required the resolutions, with the like-spirited preamble, to be published in the "Northern Independent." The committee on resolutions at the convention consisted of S. K. J. Chesbrough, H. Doyle, G. W. Estes, S. S. Rice, J. Billings, J. Handley, and Anth. Ames. The first-named was the secretary of the convention.

The doings of the convention were imitated, and the principles declared carried out in various societies, during the year the new policy developing its distinct ecclesiasticism more fully. Meetings were held, and "Band Societies" of a sort instituted in some instances, where a sufficient number could be associated for the purpose, at the same hours of regular pastoral and Church appointments, and the notes of "I'm glad salvation's free," and "I belong to this band, halleluia!" rang out upon the air in many a locality in a manner and spirit to be remembered. "Local preachers and exhorters were engaged to supply this new field of appointments, and the expelled ministers were every-where active, traveling abroad and holding

meetings, and employing ordained men where needed, to administer the Lord's Supper, in connection with their meetings. The Bergen Camp Ground Charter was changed by application to the Legislature, and the clause which gave the Methodist Episcopal Church any control or supervision of the ground, or meetings held there, was stricken out." This arrangement, however, to secure the camp ground to Nazarite uses, did not hold very long, as in due time, under the sanction of the Conference, measures were instituted which were successful in securing the same, according to the forms of law, to the Genesee Camp Ground Association, for the ownership and use of the Methodist Episcopal Church, in harmony with disciplinary provisions and Church usage.

The expelled ministers were by their sympathizers admitted to preach in pulpits, at camp-meetings, and elsewhere, and by them were received and recognized as preachers. Members of societies transferred their membership to other societies out of the places of their residences, so as to accommodate the principle and objects of Nazarite centralization and create new centers of operation. The *animus* of the said Laymen's Convention was with great persistency carried out, and strange and fraudulent methods were employed to deprive presiding elders and regular pastors of their support.

This state of insubordination and disorder in the Church could not be overlooked without an abandonment of that authority and government without which a Church is but a name; and, as a matter of stern necessity, at the next session there was plenty of work to do.

The next session of Conference was held at Brockport, commencing Oct. 5, 1859, Bishop Simpson presiding. W. H. De Puy was elected secretary, and F. W. Conable assistant secretary.

On the first day of the session a communication from the Quarterly Conference of the Cambria and Yates Charges, relating to certain influences exerted by the Albion Convention against the collection of moneys for the Fifth Collection, was read and referred to the Committee on Claims; and the case of J. W. Reddy was laid over, on account of his connection with the doings of the expelled ministers.

On the second day S. Hunt offered the following paper:—

Whereas, This Conference thought necessary to execute the discipline of our Church in past years in the exclusion of some of its members; and

Whereas, It is generally understood that some of the members of this Conference have received and indorsed some of said expelled members as ministers of Christ, inviting them into their pulpits to conduct religious services, and in assisting them to hold religious meetings, without respect to the action of the Conference by which they were expelled: therefore,

Resolved, 1. That the safety and prosperity of a Church can only be maintained by a solemn deference to its counsels and discipline, as legitimately determined and executed.

Resolved, 2. That we consider the admission of expelled ministers, whether traveling or local, to our pulpits, and associating with them and assisting them as ministers, until they have, by due process, as described in the Discipline, been restored to the fellowship of the Church, as subversive of the integrity and government of the Church, directly tending to the production of discord and division and every evil work.

Resolved, 3. That we disapprove and condemn the practice of certain members of this Conference in holding, in an irregular way, or in countenancing by taking part in the services of camp-meetings, or other meetings thus irregularly held.

Resolved, 4. That in the judgment of this Conference it is highly improper for one preacher to go into another preacher's charge and appoint meetings, or attend those that may be appointed by others in opposition to the wishes of the preacher in charge or the presiding elder.

Resolved, 5. That if any member of this Conference be found guilty of disregarding the opinions and principles expressed in the above resolutions, he shall be held to answer to this Conference for the same.

The resolutions were read and adopted *seriatim*, the first without opposition, and the others with but a small minority against them, and the paper was adopted as a whole, and ordered published in the Church papers.

Upon the passage of the above resolutions the bishop arose and solemnly addressed the Conference as follows:—

“Brethren, I have been a Methodist from my youth up. I have lived to witness several secessions, but I never heard such doctrines professed by Methodist preachers as have been openly declared on this floor this morning. I have heard brethren declare their right to admit to their pulpits, and associate in labor with them, men who stand expelled from the Methodist Episcopal Church; and I have heard brethren appeal to their right of private judgment in justification of the same, and also of their right to preach when and where they will, and to enter within other men's fields of labor, and work without the consent of the pastor. In all my knowledge of

Methodism, I have never heard such doctrines avowed till this morning.

“Brethren, a Methodist Conference is like a copartnership, each member agreeing and pledging himself to work under the direction and for the common weal of the company. Every member of this body has solemnly promised, before God and his brethren, when he was admitted into the Conference, that he would not be governed by his own will, but act in all things like a son in the Gospel. Let me read, continued the bishop, the vows which all members have taken:—

“To each the question was asked, ‘Have you considered the rules of a preacher, especially the first, tenth, and twelfth?’ The twelfth rule reads thus: ‘Act in all things, not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner in which we direct: in preaching, in visiting from house to house; in reading, meditation, and prayer. Above all, if you labor with us in the Lord’s vineyard, it is needful that you do that part of the work which we judge most for his glory.’

“In reference to this and the other rules the question was asked: ‘Will you keep them for conscience’ sake?’ And you have all solemnly promised you would. After such vow and covenant to surrender your private will to the judgment of your seniors in the Gospel, a promise made without mental reservation, and freely, I am astonished to hear brethren assert a right of private judgment in regard to the order and manner of their ministerial services, against the judgment and decision of the Conference. We are all bound by the covenant, and if any man cannot in conscience follow the judgment and direction of the Church, the only honorable course left for him to pursue is to retire from the Church. I have no doubt that brethren intend right, but they are misled. I have said this as your pastor—your chief pastor, to warn brethren, especially young brethren. You are treading on the verge of a precipice which is crumbling under your feet. By your course you are bringing ruin upon the souls around you. I beg of you to pause where you are. We have all of us work enough to do, and if the circuits are not large enough to fill your hearts and hands and time, let us know and we will make them larger.”

The series of resolutions given above, against four of which a minority, ranging from ten to twenty, voted, being considered as harmonizing with the spirit of the Discipline, were made a test rule in the examination of character in the Conference, in the case of those who were reported as having disregarded the opinions and principles therein expressed. This proved a very effectual way of settling matters so far as the Conference was concerned. Some of the suspected and culpable members made such explanations and gave such assurances with regard to their future conduct that their characters passed. Others, under the pressure of the times, voluntarily took themselves out of the way, and several were expelled. Among those who were made subjects of the severer application of discipline were L. Stiles, Jun., J. A. Wells, and W. Cooley. It was an exciting time. During the proceedings the galleries and audience room were crowded with spectators, many of them Nazarites, some of whom evinced a disposition to disorderly demonstrations for the encouragement of those whose characters were arrested, but who were promptly checked by the president of the Conference. One of the four persons expelled, unwise in his acts rather than intentionally contumacious, appealing to the General Conference and quietly awaiting the final decision in his case, was in due time happily restored. The paper respecting his case, adopted by a nearly unanimous vote at the session of 1860, read as follows:—

“Whereas, Brother —— did at our Conference session of 1859, and subsequently to his expulsion, present a paper to this body, now on file, in which he acknowledged that his administration, for which the Conference had arraigned him, was, under the ruling of the bishop, erroneous, which he regretted; and

“Whereas, He expressed in said paper his purpose to obey the proper authorities and decisions of the Church; and,

“Whereas, His course of action toward the Church during the past year has been commendable; therefore,

“Resolved, 1. That the charge and specifications to which he is subject, by the action of the General Conference in remanding his case back to this body to be disposed of at its discretion, be, and they are hereby, withdrawn.

“Resolved, 2. That his character now pass.”

During this session of the Conference the Nazarites held a camp-meeting in a vacant lot near the village, which was attended by some members of Conference, and by some ministers of other Conferences, who seemed anxious to show that they thought the Nazarites all right, and the Genessee Conference as a body all wrong. For the encouragement, however, of the old Genessee in this time of trouble, a number of good brethren from the East Genessee Conference were present at our session, and, after observing how things were going, presented the following

FRATERNAL COMMUNICATION:

“Whereas, The peace of the Church has been unhappily disturbed within the bounds of the Genessee Conference from causes which have mostly grown out of disorder and insubordination to the authorities of the Church; and,

“Whereas, Many conflicting reports have gone abroad respecting the causes, nature, and probable results of this disturbing influence; therefore we, members of East Genessee Conference, visiting the Genessee Conference at its session in Brockport,

“Resolve, 1. That we tender to the Genessee Conference our cordial sympathy in their trials, and declare our confidence in their Methodistic and Christian integrity, praying for the speedy return of peace and harmony among them.

“Resolve, 2. That it is our settled conviction that the causes of disturbance now at work must, if not checked and corrected, result in separation from the Church.

“Resolve, 3. That we earnestly entreat brethren from abroad who come within the bounds of this Conference to assist in meetings, to lend their aid and encouragement *only* to such meetings as are under the pastoral care and oversight of the regular ministry. (Signed)

J. K. TUTTLE,	N. A. DE PEW,	A. N. FILLMORE,
F. G. HIBBARD,	J. G. GULICK,	G. J. DU BOIS,
JNO. M. REID,	THOS. TOUSEY,	WESLEY COCHRAN,
I. H. KELLOGG,	J. A. SWALLOW,	E. WOOD,
WM. MANNING,	B. SHIPMAN,	JONATHAN BENSON.”
E. G. TOWNSEND,	A. F. MOREY,	

Respecting the two classes of visitors, Conference, by resolution, declared, "That while we are highly pleased with the visits of brethren from other Conferences, who come among us as regular Methodist preachers, yet we must say we feel deeply afflicted with the conduct of some who have given, by their presence and services, support and encouragement to the disorderly conduct of certain expelled members, and other preachers, members of this Conference;" and "that we, as a Conference, do hereby tender our hearty thanks to those brethren from other Conferences who have, during the difficulties through which we have been passing, extended to us their sympathy, and encouraged us to stand by the Discipline and order of the Church, and we promise to extend to them like sympathy and encouragement when the time of difficulty and trial shall overtake them."

It is due to historical truth to state, that in the excitement of the times during the ecclesiastical year closing at this session the loyal preachers were often embarrassed in their administration, and a few of them, in their zeal in opposition to Naziritism, and in order to the preservation of Church order, overstepped the lines of administrative propriety a little, if not more, for which they suffered arrest and correction at the Conference; but as they gave proof that their administration was not malicious, they safely passed into Conference favor. One or more preachers in charge had illegally declared several members, Nazarites, withdrawn. This being reported to Conference by the parties deeming themselves injured, made some work; and then charges, in some instances of a grave character, were preferred against one or more of the presiding elders and some other preachers at Conference, which could not be sustained; and an appeal case of a local preacher, who, after his expulsion, had joined on probation and preached several months, was considered, the appeal not being entertained; and, altogether, things were considerably mixed—the same men, in a number of instances, being now plaintiff and then defendant, and the witnesses many, testifying *pro* and *con*, and the acting clerical counselors pleading for and against—brother against brother. It was a time "great and terrible," but out of all we were delivered at last, and the session of twelve days closed with comparatively good feeling and cheer. One fact

which served to promote good feeling was, that several brethren of long standing in the Conference, who had been supposed to sympathize with the Nazarites, voluntarily arose and declared themselves in favor of the Conference resolutions and opposed to a censorious spirit, and variously expressed their feelings of regard for the peace of the Church, and their purpose to live and die in the sympathy and fellowship of their brethren, the Methodist preachers. Notwithstanding the unfavorable seeming upon the surface of things, there was a deep undercurrent of brotherly love and fellow-feeling, which a happy conciliatory word would often send eddying up through all the surface foam of troublous agitation to the sweet, refreshing overflow of nearly all hearts.

During the session many law questions were propounded to the bishop, and were answered by him with great wisdom; and, on many questions of expediency and propriety in the conduct of Church affairs, his observations and suggestions met the high approval of the fathers and brethren of the Conference.

At the close of the protracted session, before reading the appointments, the bishop gave an admirable address, which had a fine effect. He referred to the kind feelings of Conference to him, and reciprocated them. He had admired, during this session, the general bearing of Conference. He never knew a Conference which had passed through so many difficult matters with so few hasty expressions, so few unkind feelings. He had had many trying Conferences, but had not known so few personal and unkind feelings entering into the treatment of judicial cases. He hoped they would have wisdom and grace for future administration. There must needs be secessions to some extent; they had begun already; but he believed a period of success and prosperity, such as they had not experienced for many years, awaited them.

“Do not,” said he, “as you go to your charges, talk much about the troubles of the past and present. Go into your studies and prepare your sermons to instruct your people, and go from your secret prayer to your pulpits. Visit the sick, comfort the afflicted, teach the youth, take care of the children, and labor to edify the Church, and to present every man perfect in Christ Jesus.” The bishop gave sundry advices

relating to Church discipline, and to local preachers and exhorters, and said :—

“My own conviction is, that all our troubles have arisen from disaffected ministers. Our members are loyal, and love the Church. If they have been misled by others who have had ulterior views, be kind to them, inform them, bear with them. Be firm, but kind, and you will generally lead them back to the bosom of the Church.”

Many words, like apples of gold in pictures of silver, the worthy superintendent gave us in his concluding remarks, speaking of the power and life of religion, of hearty prayers and responses, of praising God aloud, as the privilege of his children, and warmly inculcating that we should keep up the spirit as well as the form of Methodism. His earnest appeals drew forth corresponding responses. His address being ended he read the appointments, the doxology was sung with a will, and Conference adjourned, Monday, October 17th.

In his parting address the bishop alluded to secessions as having begun already. Perhaps he referred to the movement at Albion, as indicated in the following. Mr. Stiles was expelled on Wednesday of the second week of Conference. On the next day, October 13, a communication was received, addressed and reading as follows, and signed by fourteen members of the official board :—

“REV. BISHOP SIMPSON : We, the undersigned, members of the Official Board of Albion Station, Genesee Conference, being desirous of securing the pastoral and ministerial services of our former pastor, Rev. L. Stiles, Jun., and believing that the time has fully come when such outrages upon justice and religious liberty perpetrated in the name of religion as that of the expulsion of L. Stiles, Jun. from the Genesee Conference, and the Methodist Episcopal Church, should be arrested and suitably rebuked, do hereby

“*Resolve*, That we cannot in conscience, and will not, receive or support any minister sent to us from Conference by episcopal authority.”

On Friday evening, October 14, Mr. Stiles preached in the Free-will Baptist Church from James ii, 5, two brethren of

Nazarite proclivities from the other side of the Genesee River being in the pulpit with him. After the sermon he stated "that on his return to Albion yesterday, October 13, the brethren met him with kindness. A meeting of the official board was called, eleven were present. These desired me to be their pastor—promised me a house well furnished if I would agree to come. I consented. Twenty-one men signed at once between four and five hundred dollars for my support; they promised me six hundred dollars.

"A lot was purchased for erecting a church for seven hundred dollars, and this building is soon to be in progress, and Albion is to be the rallying point for those who go in for godliness. This building is to be across the road from the old church. I am to preach there once in two weeks, and elsewhere the remainder.

"There is a secession already from the Church; the regency party are the secessionists. Of this class there are only a few in Albion, and those shall be read out. We are the Church, and I shall excommunicate all the other party. I will here declare the Genesee Conference expelled from the Methodist Episcopal Church. They have already virtually seceded—they have placed a false interpretation on the Bible and on the Discipline, and this is why I and others are out of the Conference and Church.

"This matter must be righted. To do this we must act together—must not scatter; let us have union, for this is strength; do not slander the old Church, do not say hard things; fight the devil and not the Church. Victory is *ours*; the Lord is with us. I feel I have done right—would not do differently if I was to act again." The reader will understand that he was expelled for contumacy, the specifications of a very special character.

Rev. G. De La Matyr was appointed by Bishop Simpson at this session to the Albion Station, and his account of the station and the state of things there should be introduced in this connection. As there were false rumors afloat concerning the secession in that place, the loyal official board requested him to publish a statement of facts. The first Sabbath after his expulsion Mr. Stiles and his adherents met at the academy hall, and organized by forming a Sunday-school. They con-

tinued to hold religious services by themselves at the same hours of the services in the Church. Stiles averred, and many of his friends believed, that they were the Methodist Episcopal Church of Albion. He refused to deliver up the Church record, or to allow the newly appointed pastor to copy the names. Most of the leaders appointed by him went with him, and kept their class books, the arrangements doubtless for secession having been conditionally made before the session of Conference.

At the Conference Mr. Stiles had reported the membership at Albion at three hundred and twenty-five. This number, however, included many of the adjacent charges who had left their own societies because their own pastors were not Nazarites. They were living at varying distances from three to twelve miles away—some of them, for instance, at Holley, about ten miles from Albion, and on the further side of the Hulberton and Clarendon Charge. The writer of this work had personal knowledge of the facts stated in this paragraph at the time. Rev. Mr. De La Matyr said (the substance of his account is given) there were ninety-five members left who were true to the Church. There were many others who, though sympathizing with Mr. Stiles, having been his ardent admirers, were not quite prepared to sacrifice their Church relations for their devotion to an individual. They were allowed time to examine the matter, and it was thought some of them would return. A few honorably withdrew, but most refused to do so. There was some difficulty as to the Church property. At first Mr. Stiles was disposed to vacate the parsonage in favor of his successor; but in the meantime B. T. Roberts came, and the programme was changed. Mr. De La Matyr occupied the church on the Sabbath—the second Sabbath of Conference—but immediately after a paper was drawn up, signed by two of the trustees, forbidding him to occupy the pulpit. One of the trustees, a leader in the secession, locked the door of the church; but, the proper authorities interposing, the better part of valor prevailed, the more sensible and upright of the friends of Mr. Stiles refusing to co-operate with the rest in forcibly retaining the property.

When the goods of the new pastor came the parsonage was closed against him. But the good people took him to their

homes, and he spent all the more time in visiting among them, concluding it best to wait for a time. After thirty days a trustees' meeting was called to take measures for vacating the parsonage. On the day of that meeting Mr. Stiles left *of his own good will*, so the new minister had possession of the property without law or contention, save the record and the most of the class books, which, however, were soon replaced with new ones.

The society left in Albion was strong in its unity, in social position and influence, and in its earnest spirituality. Some excellent members seceded or withdrew, but the real strength of the Church in Albion itself was left, and the same had the confidence and favor of the sister denominations of the place.

The General Conference of 1860 met in the city of Buffalo. The session was memorable because of its action in opposition to slavery, when the incorporation in the Discipline of the present section on the subject was authorized. The Genesee Conference delegates to that body were T. Carlton, D. F. Parsons, H. R. Smith, and J. M. Fuller. Reserve delegates, S. Hunt, J. G. Miller. Messrs. Roberts and M'Creery having, upon their expulsion, appealed to the General Conference, their appeal was appropriately presented; but they having turned round and joined the Church again on probation, and having held meetings, and preached, and exercised the functions of public teachers and evangelists, their course was regarded as one of open contumacy against the authority of the Church, and, therefore, their appeal could not be, and was not, entertained. So they were left out of the Church, and free to shape their course, if they could, to their own liking.

Roberts and Stiles united their fortunes in the secession movement, leading to the organization of "The Free Methodist Church." Which should be greatest was a question, but the career of S. was short, as, early after building their church at Albion and effecting a permanent Church organization, he was called away by death. Roberts became "General Superintendent" of the Free Church, as such, of course, claiming ordaining authority. M'Creery preferred to remain a Nazarite simply, and fight it out in the old Methodist Episcopal Church, but this could not be, and where he is who can tell? As to J. A. Wells, he lost confidence in B. T. Roberts, and after a time

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REV. THOMAS CARLTON, D. D.

returned to the Methodist Episcopal Church within the Erie Conference, and later became a Presbyterian minister at Springville. William Cooley, it is believed, became a Free Methodist, but his name does not now appear in the list of Free Methodist preachers.

During the period embraced by this section, notwithstanding the trouble with Naziritism, the great body of the ministers and members of the Genesee Conference and Church kept directly on in the pathway of Christian and Church duty, while more or less of the charges were comparatively exempt from disturbing influences. And it may be remarked that the Conference, while abundant in strictly evangelical labors, was unusually active and enterprising in labor and outlay in the cause of education—earnestly and efficiently sustaining the interests of its institutions at Lima, and generously taking under the wing of its coveted patronage the academical institutions at Perry, Springville, and Pike, all the while being fully up to the front with sister Conferences with regard to great denominational interests and the important questions of the day.

Some noteworthy particulars, not yet referred to, respecting some of the Conference sessions of this period, may be briefly stated, and this section shall close.

The amount paid into the general missionary treasury during the five years was \$16,735 76. The number of members, probationers, and local preachers reported from year to year, as shown by the Minutes, was as follows: 1855, 11,335; 1856, 11,414; 1857, 11,260; 1858, 13,531; 1859, 12,313.

The delegates to the General Conference of 1856 were T. Carlton, R. L. Waite, I. C. Kinsley, C. D. Burlingham, and I. Chamberlayne. Reserves, A. P. Ripley and E. E. Chambers.

The number of church edifices within the bounds of the Conference was one hundred and fifty-one, and the parsonages sixty-two. So reported in 1859. The value of the Church property was estimated at a total of \$436,225.

The Perry Conference continued seventeen weary days. When the last benediction was pronounced and the preachers dispersed all parties were glad; yet the citizens of Perry who entertained us were generously hospitable to the last, and received the heart-felt thanks of all their guests.

“Can I send you a *momentum*?” inquired the warm-hearted Thomas Carlton of the excellent lady with whom himself and several other ministers had boarded. “*Memento* you mean,” said a preacher standing by. “Yes,” said Carlton; “did I say *momentum*?” It was guessed that the memento would be an elegant one from the Book Room, the question of the renowned Agent being shaped with reference to the way of forwarding the token of grateful remembrance.

At the Perry session a pastoral address of rare ability, drawn up by Dr. Israel Chamberlayne, was adopted, and ordered to be published in the “Northern Christian Advocate” and Minutes. The address was designed, in addition to the customary counsels, to serve as a corrective of Nazarite enthusiasm and fanaticism in some parts of the Church. With other things it referred to “the matter of *physical demonstrations* in our sacred assemblies—bodily contortions, falling, leaping, clapping, screaming, and such like;” declaring that, “Of these, we hazard nothing in the remark that they are entirely at variance with the law of the New Testament, which has its embodiment in the precept, ‘Let all things be done decently and in order.’ From the time of Mr. Wesley to the present time the representative men of Methodism, the wisest and holiest, Coke, Clarke, Watson, Hedding, Emory, Fisk, Olin, have regarded these things, not as matters to be encouraged, but to be repressed; wisely and gently, to be sure, but still to be repressed, as being not only not adapted to promote the work of God, though often appearing in connection with it, but as being detrimental to it.” This position on the subject was strengthened by a few quotations from the later writings of Mr. Wesley himself, and by sundry arguments of the writer of the address, difficult to be refuted.

Alluding to the extensive revivals of the year preceding verily occurring in the Genesee Conference, as indicated by the large increase of numbers reported at the session of 1858, the language of the important paper was:—

“And now, brethren, dearly beloved and longed for, it were inexcusable remissness not to notice, as matter of congratulation and thankfulness to the great Head of the Church, the widely diffused influence of the Holy Spirit during the recent year. Many souls in the various departments of the

general Church of Christ, and more or less in nearly all our charges, have been saved, and called with a holy calling. At the same time, our membership have been largely quickened in the pursuit of that holiness, 'without which no man shall see the Lord.'"

The closing paragraph of the document so worthy of the grand mind producing it, and of the body of ministers adopting it, read as follows:—

"On the whole, we can never cease from fervent thanksgiving to the God and Father of our Lord Jesus Christ for that state of salvation to which he has called you, and wherein you stand. Losing sight of the local and exceptional, we thank him for your steadfast adherence to our doctrines, discipline, and usages, your social harmony, your care for the instruction and salvation of the children of the Church, together with your loyalty to that ministry, and those ordinances and institutions, so eminently instrumental in making us, instead of a weak, a mighty people, whose past history, if we remain united, and true to Methodism and to ourselves, shall prove prophetic of a future, whose glory will blend with the glories of that *millennial* day, when all shall know the Lord from the least to the greatest."

It is a matter of personal gratification to add, that when his biography shall have been adequately written, it will appear that the author of the sermon on "Evil Speaking;" of the discourse on the death of the Rev. Seth Mattison; of the articles in the "Quarterly" on "The Ground of Moral Obligation," and "God's Ownership of Man his Reason for Saving Him;" of the "Antidote to Despair of Pardon;" and of the masterly work entitled, "Saving Faith; Its Rationale: With a Demonstration of its Presence in the Organic Condition of Methodist Church Membership, a Treatise in Two Parts;" to say nothing of his other labors and productions; that if he had done nothing more he had lived a long life, and should be regarded as worthy, if it were possible, to live to witness the fulfillment of his own prediction, on such safe conditions recorded, of the glorious future of our common beloved Methodism.

At the Perry Conference Glezen Fillmore, then in the sixty-ninth year of his age, and having been forty years effective

and greatly efficient, gracefully took the relation of superannuation. He was still able to preach often, but did not enjoy the requisite ease of locomotion for the activities of the pastoral work. The relation was most cordially granted, and the venerable itinerant hero was by vote requested to preach a semi-centennial sermon before the Conference at some time during the next session. It will be remembered that he was some nine years a traveling local preacher before joining the Conference.

The tedium of this same session was relieved by a proceeding of extraordinary interest, namely, the ordination, by Bishops Janes and Baker, of Rev. Francis Burns, "black, but comely," as missionary bishop of Liberia. Bishop Janes' address to the noble son of Ham on the occasion was one of thrilling eloquence, and the following communication was duly adopted as an expression of fraternal feeling on the part of the Conference toward Bishop Burns:—

"REV. FRANCIS BURNS, MISSIONARY BISHOP OF LIBERIA, AFRICA:

"The Genesee Annual Conference of the Methodist Episcopal Church in the United States of America, hereby tender to you our cordial greetings.

"During the few days we were honored by your presence, with your ministrations and social intercourse, with your dignified and truly Christian deportment, we have been highly gratified.

"We regard it as an auspicious epoch in the annals of Old Genesee that in our Conference you were solemnly consecrated to the holy office of a missionary bishop for the continent of Africa, the first event of the kind in our ecclesiastical history; that from our midst, and with our prayers, you go forth as a Christian bishop to promote the interests of the infant Church, and to publish salvation to the pagan and savage tribes in the land of your ancestors. You enter the vast gospel field that spreads out before you, dear brother, with our most sanguine hopes that the results of your labors will furnish eminent illustrations of the capability of the African race to enjoy and appreciate the benefits of religion, education, and liberty.

"May the benediction of the Father, and the Son, and the

Holy Ghost attend you in your homeward voyage and in your great work.

"Signed in behalf of and by direction of the Conference this day, October 20, 1858.

"O. C. BAKER, *President.*

"J. M. FULLER, *Secretary.*

"PERRY, WYOMING COUNTY, STATE OF NEW YORK, U. S. A."

There were pleasant things connected with the Brockport session. A temporary tabernacle of capacious accommodations had been erected for the religious meetings of the Conference, and the ordination sermons and services on the Sabbath and various other services were very numerous attended, and were occasions of great spiritual interest and profit. Bishop Simpson preached as only Bishop Simpson could; and the renowned street preacher of San Francisco, Rev. William Taylor, was present, whom all were pleased to see and hear.

In one of his sermons the bishop took occasion to refer to his then recent visit to the East, and stated that when in his journeyings in Palestine he reached the top of the hill which overlooked the city which, of all others, he desired to see, his emotions were of a peculiar character, and his first and fervid exclamation was, "My feet shall stand within thy gates, O Jerusalem!"

In connection with the reference to the number of Church edifices within the Conference bounds, mention might have been made of the dedication of the Clinton-street Church, Lockport, August, 1856, by Dr. J. T. Peck; of that of the new church at Pekin by Dr. Cummings, in December of the same year; and the dedication of one at Abbott's Corners by Dr. Fillmore, August 13, 1857.

Section IX. 1860-66.

The session of the Genesee Conference of 1860 was the fifty-first of its history, and might be regarded as the semi-centennial anniversary of its organization. Conference assembled at Lockport, October 10, and closed on the 16th, the session, unlike several of the preceding, short and harmonious.

Bishop Levi Scott presided, this being his first visit to us as our superintendent, and the Conference was much gratified with his efficient presidency, and with the Christian and gentle spirit of his intercourse with preachers and people.

In pursuance of a resolution passed at the preceding session, lay delegates, three in each district, had been elected as members of Conference, to act as such as far as they could consistently with the restrictions of the disciplinary itinerant *regime*. These names were: Buffalo District, F. H. Root, Marcus M'Neal, Ira Ayer; Niagara, P. B. Aiken, A. Taylor, George W. Clarke; Genesee, G. M. Copeland, S. B. Pierson, Dr. E. H. Mix; Olean, A. Washburn, Smith Parrish, C. H. Thing; Wyoming, George P. Morris, A. E. Randall, S. J. Peet. These were first class business laymen, and it was thought that their counsel and assistance in the business of the various committees would be valuable.

William H. De Puy, the very competent secretary of several previous sessions, was elected and served at this, F. W. Conable being elected as assistant, or recording secretary, and C. S. Baker as statistician.

The usual standing committees were appointed, excepting one on slavery, Conference deeming it inexpedient to appoint such a committee, inasmuch as it fully acquiesced in the action of the General Conference at Buffalo on the subject of slavery, and believed that the further agitation of the question was unnecessary.

A special committee was appointed, consisting of J. G. Miller, G. Benedict, A. D. Wilbor, T. Carlton, D. F. Parsons, and J. M. Fuller, to devise a plan for fifth collections. The committee performed their work, and presented a plan worthy of the best financiers of the Church, and which in its essential features has remained the plan of the Conference; more surely than any other securing the amount apportioned to the membership to be raised for the worthy object contemplated. The report was as follows:—

“The committee on devising a plan for the support of the superannuated preachers, widows, and orphans, report the following resolutions for the action of the Conference:—

“*Resolved*, 1. That the apportionment to the several charges for the coming year be fifteen cents per member.

"*Resolved*, 2. That the roll be called, and that each member of the Conference be asked if he will pledge himself to raise, or pay, at the next session of the Conference, the amount that may be assigned to his charge.

"*Resolved*, 3. That in case nine tenths of all the preachers present are willing to pledge themselves as above, then this shall be the financial plan of the Conference.

"*Resolved*, 4. That in case this plan is adopted by the above majority, then the secretary of the Conference shall enter in a book kept for the purpose the names of all the members, and the manner of their voting each year, together with the amount assessed to their several charges, the amount paid, and the deficiency, if any."

The plan was adopted by the required majority, the roll was called, and every preacher pledged himself affirmatively. Subsequently, however, two members withdrew their pledges. The apportionment per member was at subsequent sessions of the Conference increased, finally to thirty cents, each preacher being held to pay without reference to the receipts on his own claims, and it came to be settled that the returns of numbers of each year should be the basis of the apportionment for the next year. The plan has had its opponents, but it has prevailed.

At this time the new and costly Niagara-street Church, Buffalo, was involved in extreme financial embarrassment, growing out of great monetary disasters in the city and the death of some of the prominent members, and Conference adopted a resolution of deep sympathy with the brethren of that Church, and promised to assist them, financially and otherwise, with all their power. It may be added, that the Niagara-street Church, to the great injury of the cause of Methodism and the bitter regret of all, was finally lost. That once Christian temple of worship is now only a Jewish Synagogue.

At this session strong resolutions were passed relating to the attempts of the enemies of Methodism within our bounds to wrest from our societies our Church property, and looking to the securing of such a revision of the State statute touching Church property as should secure to us as a denomination the proper control and use of our churches and parsonages. The statute seemed to be so constructed as in effect to erect

Congregationalism into a State religion, denying to other forms of ecclesiastical organization their proper civil privileges and protection.

Those who have read the history of Naziritism will understand the following paper, which was ordered published in the Minutes:—

“Being persuaded that some of our preachers who have reported themselves largely deficient in their salaries have received much in the way of donations which was designed by the donors to go toward their ‘support,’ and was so understood by themselves—therefore,

“*Resolved*, That we do hereby discountenance and condemn such modes of evasion of the Discipline as savoring strongly of fraud; and we expect our preachers who would not be parties to transactions of such character, as disgraceful to all concerned, that they report to their Quarterly Conferences all they receive that they have good reason to believe was designed to go toward their yearly support—whether such sums be given them under the name of donations, or loans, or any other name; in order that the presiding elders may receive their due share at the hands of the stewards.”

Near the close of this session a scene of touching interest occurred. When the committee on relations and claims presented their report, it was thought by some that two needy claimants were not suitably remembered. It was moved to amend the report by taking fifty dollars from Brother M.'s claim and giving it to Brother W. This amendment being opposed, was withdrawn. At this juncture Dr. I. Chamberlayne, a venerable superannuate, arose, and generously moved that fifty dollars be taken from his claim and appropriated to Brother W. This motion carried. But when the doctor immediately after, from pure sympathy for his fellow dependent ones, moved to take another fifty from his apportionment and appropriate it to —, the motion was promptly laid on the table. The doctor then wished to diminish it twenty-five dollars for the relief of some one, but the Conference declined to allow it. In his courteous and brotherly generosity he had gone far enough.

October 16, 1861, Conference met at Albion, New York, and enjoyed a pleasant and harmonious session of one week, Bishop E. R. Ames very efficiently and agreeably presiding, and

J. B. Wentworth, M. Scott, and F. W. Conable, performing the work of secretaries. It is believed that Rev. G. De La Matyr found no difficulty in providing for the entertainment of the Conference at Albion during this session. On Sabbath the bishop preached delightfully. A good many thought he would do, and were about as well satisfied as if they had heard Bishop Simpson.

For this session five lay delegates from each district had been elected by the District Stewards, and some of the elect attended. The complete list may be found in the Conference Minutes.

Before the time of this session the war of the rebellion had begun, and the nation was in a state of terrible excitement. The Conference, as a body of Christian patriots, considered it highly proper to appoint a committee, consisting of five ministers and five lay delegates, to prepare and present a report on the state of the nation. A. D. Wilbor, I. Chamberlayne, D. Nichols, J. H. Knowles, J. Latham, Jun., H. H. Newton, T. C. Edwards, A. Allis, M. D. Lord, and Smith Parrish, were the competent committee, who in due time reported a series of resolutions declaring the rebellion of the Southern States to be without any just provocation, and a cruel and wicked revolt against a most righteous and beneficent government, and, therefore, a direct infraction of the requirement of God, that we should be subject to the powers that be: stating the ground and cause of the rebellion as found in the antagonism of those institutions which rest on the foundation of social and political inequality and slavery on the one hand, and those which guarantee to every man freedom in these respects on the other: variously and admirably expressing the soundest principles and sentiments regarding State rights, the wisdom of the energetic measures of the national Government for the suppression of the rebellion, the manifest interposition of Providence in favor of the Union cause, the proper recognition and practical remembrance of our people of the high moral relations which, as Christian citizens, they sustain to the stability, honor, and success of our nation, and, respecting the occasion and duty, in view of the many and grievous sins of the nation, of deep humiliation before God and submission to his chastisements, agreeably to the appeals of the General and State Executives,

and of prayer for the divine blessing, upon which all depended, and that His kingdom might be established in the earth, and his great name be glorified.

On motion the report, as a whole, was unanimously adopted; but pending the motion Bishop Ames, one of the warmest of Union men, by invitation, thrillingly addressed the Conference upon the state of the country. He thought that, were it his duty to join the Union army and fight the rebels, he should shoot very fast, he would "fire into them most benevolently."

At this session the parchments of Revs. E. C. Pengra and J. A. Wells were restored to them.

At one time during the session a very pleasant digression from the usual order of business occurred.

Bishop Ames, in behalf of a numerous class of friends, lay and ministerial, presented a most beautiful chromo-lithographic likeness of the venerable founder of Methodism, the Rev. John Wesley, to the Rev. I. Chamberlayne, D.D., to which the doctor made a very feeling and apt response. Another copy of the likeness was presented to Rev. G. Fillmore, since D. D., which called forth from him expressions, in his characteristic, happy style, of affection for the donors, and of his ardent love of the Church and the work of the Christian ministry. The bishop announced that there was one other copy of the picture, which was presented to Rev. J. M. Reid, D.D., President of Genesee College, to be placed in the halls of Genesee College, as a token of the deep interest felt by the numerous donors in the cause of education among us.

Dr. Reid made a most telling response, tracing the origin of Methodism to a university, its founder a ripe and polished scholar—the great warm heart of Methodism always beating in harmony and sympathy with the great educational interests of the race. Subsequently to this little episode in conference business, another copy of the same "thing of beauty" was presented to another deserving father of the Conference, Rev. Micah Seager. The venerable brother had a day or two before, in behalf of many friends, presented to the bishop for his esteemed wife some beautiful bead work, for which the bishop returned expressions of grateful appreciation. Such or similar interruptions, occasionally, of the routine of business were good for us. Much of the grave, a little of the gay.

Batavia was the place, and October 1st was the time, of the assembling of the Conference for 1862. Bishop Morris took the chair, this being his fifth and last official visit to the body. The secretaries of last year were re-elected, but early in the session F. W. Conable, being sick, was excused from serving as assistant secretary, and A. D. Wilbor was appointed in his stead.

The honored laymen elected to a seat in the Conference, with limited rights and privileges, were: F. H. Root, H. Wheelock, M. M'Neal, E. Butlin, H. Newton, Col. E. Wright, A. Taylor, L. Hoyt, P. B. Aiken, N. Gallup, W. B. Newton, T. C. Bailey, I. Hammond, Asa Allis, Hon. G. Randall, G. W. Morris, L. Broughton, H. J. Reddish, E. H. Jeffres, N. Moulton, Hiram Velzy, M. Langdon, Willard White, Israel Thompson, Charles H. Thing.

At the session of 1861 Conference took appropriate action relating to the vote of the laymen on Lay Representation, as provided for and required by the action of the General Conference of 1860, and at this session the Conference vote was taken, the details of the whole being as follows:—

By members of Conference: Number entitled to vote, 114; number of votes cast, 81; for lay representation, 44; against lay representation, 37.

By lay members of the Church: Number entitled to vote, 2,254; number of votes cast, 762; for lay representation, 418; against lay representation, 344.

On the third day of the session the reverend gentlemen, H. B. Ewell and S. M. Stinson, of the Baptist Church, were introduced as delegates to the Conference from the Genesee Baptist Association, each of whom addressed the Conference, expressing the most cordial and fraternal feelings of the association whose delegates they were.

Bishop Morris and Drs. Chamberlayne and Fillmore happily responded to the fraternal address of the reverend brethren, and T. Carlton offered a resolution, as the response of the Conference, which was unanimously adopted by a rising vote, Drs. Chamberlayne and Fillmore by the same being appointed to communicate our brotherly salutations to the Genesee Baptist Association at their next session, to be held at Batavia on the fourth Wednesday in June 1863. Rev. Mr. Ewell, tall, venerable,

and beloved, still lives in Pavilion, Genesee County, where he has been pastor of the Baptist Church approaching forty years.

The various principal standing committees—on the state of the nation, on church property, on temperance, the Bible cause, the Sunday-school cause, on parsonages, and on education—presented suitable reports, which were adopted.

The report on church property gave the names of the trustees duly elected to fill vacancies in the board of trustees of the Genesee Camp Ground, namely: Rev. J. B. Wentworth, A. L. Backus, Asa Allis, Esq., Dr. E. C. Mix, N. A. Graves, Esq., and I. O. Thompson. One of the resolutions of the report was: "That the trustees of Genesee Camp Ground Association be required and authorized to secure, protect, and defend the interest of the Genesee Conference in said camp ground against all persons whomsoever." And the report provided and arranged for the holding of a camp-meeting on said ground, and pledged the Conference to influence as far as practicable a general attendance at said meeting.

In the interest of education, and in the report on the subject, it was, among other things, resolved, "That we recommend the endowment of the Professorship of Modern Languages [in the Genesee College] to be known as the 'Fillmore Professorship,' and that the members of the Genesee and East Genesee Conferences, and other friends of Genesee College, be solicited to contribute to secure this endowment."

Perry Academy was at this time in debt, and the Conference Journal shows a noble subscription of near two thousand dollars by members of Conference for the relief of said institution, the individual subscriptions ranging from five dollars up to fifty. There were twenty-five subscriptions of fifty dollars, and one of one hundred.

Another item might be added from the Journal of this session. After the adoption of the report on the state of the nation, a resolution was passed, by a vote of seventy-four for and none against, most heartily approving of the Proclamation of the President of the United States declaring those persons that should be held as slaves in the States and parts of States found on the first day of January, 1863, in rebellion, forever free, as being a necessary war measure, and directly calculated to bring about sure and lasting peace, by removing

the great cause of the past national disturbances and then existing civil war. This resolution, the substance of which is given, was ordered to be published in connection with the report on the state of the nation.

For its fifty-fourth session Conference met at Rushford, Alleghany County, N. Y., October 1, 1863, and was favored with the presence and presidency of Bishop M. Simpson. The personal friends, A. D. Wilbor, W. S. Tuttle, F. W. Conable, and R. C. Welch, were elected secretaries, the last named being the statistician. The session was short and pleasant, very little, if any thing, of the Nazarite element remaining in the Conference.

Rev. J. M'Euen was the pastor at Rushford at the time of this session, and this was the *third* time he had provided entertainment for the Conference, and he had so provided as to give general satisfaction, spending his time and money for the purpose. In praiseworthy appreciation of this the Conference passed resolutions of commendation, and at the time quickly made up for the estimable brother a purse of \$90 03.

A communication from Dr. J. M. Reid was read, informing the Conference that he held the sum of \$1,000 subject to their order, which sum was a donation from Hon. B. Chamberlain, of Randolph, N. Y., for the benefit of the superannuated preachers of this Conference; whereupon S. Seager, R. C. Welch, and S. Parker were appointed a committee to make suitable acknowledgments to Mr. Chamberlain for his generous gift.

It being war time, prices in market came up, and the expense of living was greatly increased. Conference expressed the judgment that there should be a corresponding increase in the amount of allowance to the preachers, and the presiding elders were requested to present this subject to the consideration of the several Quarterly Conferences.

A suitable report from the Committee on the State of the Nation was adopted, with an amendment authorizing the secretaries to forward the names of all the preachers of the Conference to New York, to be appended to the Address to the Ministers and Pastors of Great Britain and France, except such names as might be withheld by special notice.

The General Conference of 1860 had abolished the super-

numerary relation, but the Genesee Conference, saying nothing of other Conferences, voted "most earnestly" to request the next General Conference to restore said relation, and it was done.

The bishop was requested to appoint Rev. A. D. Wilbor to some station in Buffalo, with a view to his more conveniently editing the "Buffalo Christian Advocate."

Toward the close of the session a very pleasant affair came off. D. D. Buck, of the East Genesee Conference, presented a cane to G. Fillmore, D.D. The article was manufactured by J. C. Nobles, and by him presented to the Genesee Conference for Dr. Fillmore. The body of the staff was palmetto, the head ivory, with gold and silver mountings, beautifully carved after a design made and patented by Mr. Nobles. The design was regarded as ingenious and apt, especially considering that the serpent of Secession was endeavoring to destroy Liberty and her children, and the strong talons of the Eagle avenger were on the reptile's throat. It suggested stinging rebuke to "Copperheads," and breathed "Death to Traitors." A similar presentation was made by Dr. S. Seager to Bishop Simpson. The presentations were fine, and the responses most happy.

A. D. Wilbor, T. Carlton, J. B. Wentworth, and J. M. Fuller were elected delegates to the General Conference of 1864. Reserves, E. E. Chambers, S. Seager.

To preach the missionary sermon next year, J. B. Wentworth. Alternate, B. F. M'Neal.

The next session of the Conference, 1864, was held in the commodious Methodist Episcopal Church at Lima, N. Y. Bishop O. C. Baker presided, and this was his last visit to us. He honored his position as president of the Conference, and his sermon on the Sabbath was a model one. Our recollections of Bishop Baker, now that he has gone to his reward, are like plaintive music—"pleasant, and mournful to the soul."

Conference commenced this year *Thursday*, October 6, and was organized by the election of A. D. Wilbor as secretary, and Wm. S. Tuttle and E. Lansing Newman as assistants. The latter, in an elegant style of penmanship, recorded the proceedings in the Journal. Rev. E. L. Newman was transferred from the Oneida Conference to the Genesee in 1857. He was

a son of the Brother Wilson Newman mentioned by Rev. Alvin Torry in his autobiography, page 246, as a Christian laborer who distinguished himself in a series of "glorious achievements made for our Immanuel" in Onondaga County many years since, and as, later, dying "in holy triumph."

The preachers were pleased with meeting for their annual session at Lima, the educational head-quarters of the Conference, and the session was a lively and very interesting one, though a heavy snow-storm during the time caused some inconvenience and discomfort.

A large amount of regular Conference business was done, too hurriedly done, as the session, commencing on Thursday, closed on Monday evening, the shortest in our history; but the Conference took time to consider and hear on the subject of the state of the nation, this session being near the time of the presidential election, upon which so much depended relating to the dearest interests of the general commonwealth. The committee on the special subject referred to was made up of men of might, J. B. Wentworth, I. Chamberlayne, George G. Lyon, J. H. Bayliss, and J. J. Roberts, their report being written by the first named. The production was a paper for the times, and read *in extenso* as follows:—

Your Committee on the State of the Nation, while calling to remembrance and reiterating the patriotic utterances of this Conference at its several sessions since the beginning of our national troubles, would also, in view of the present peculiar situation of our public affairs, and the questions now thrust upon the attention of the people, and by them to be passed upon at the pending election, recommend for your adoption the following resolutions:—

Resolved, 1. That it is the decided and deliberately-formed opinion of this Conference that the profound and radical issues which in the present election canvass are to be met and decided by American citizens at the ballot-box, inasmuch as they concern the very foundations of the Republic, upon whose continued existence the prosperity of the cause of Christ and the well-being of society so largely depend, entirely transcend the ordinary sphere of party politics and belong to the sphere of morals, and, by virtue of the principles they involve, they necessarily divide the people into two great parties, which swallow up all minor partisan distinctions, namely, Patriots and Traitors.

Resolved, 2. That we are constrained, as we think all intelligent Christians must be, by our sense of justice, our views of religious obligation, our love of liberty, our regard for the public welfare, and our desire for

the onward progress of Christianity and Christian civilization, to take our stand firmly, uncompromisingly, and with energetic resolve, with the patriotic portion of our fellow-citizens who are determined to preserve our nationality, and to defend the constitutional authority of the Federal Government to the last.

Resolved, 3. That we cannot believe there is a traitor enjoying membership in this body which has been thus far so justly distinguished for the intense and outspoken character of its patriotism. Certainly, we would not long allow ourselves to be disgraced by ecclesiastical brotherhood with any man so reckless of all moral and religious obligation as, in this hour of our national peril, to side with the enemies of the Republic. We would not receive into our Conference any one whose patriotism could justly be called in question, nor will we tolerate among us any man of doubtful loyalty.

Resolved, 4. That our idea of a Christian patriot is one who believes in and prays for the success of the national cause, who gives aid and encouragement to the authorities of the government in their efforts to subdue the rebellion, who believes in overcoming a forcible attempt to destroy the Republic and erect upon its ruins a slave-holding despotism by the employment of all the physical and moral resources of the nation, and who is in favor of continuing the struggle for the maintenance of Federal supremacy and territorial integrity until they who began this strife with the purpose of founding a political organization based on slavery and atheism are ready to lay down their arms and make an unconditional surrender. And, on the other hand, he who delights in vilifying the character of our faithful executive and his administration rejoices in disaster to the national arms, and is depressed at the news of rebel defeat—who seeks to repress the ardor of patriotic enthusiasm among the people by depicting the hopelessness of the Union cause, approves the virtual recognition of the rebel government by advocating an armistice, especially when now the rebellion is tottering to its fall, favors virtual surrender to the public enemy by advising the proposal to them of terms of conciliation, and in effect approves of the abandonment and dissolution of the old Union and Constitution by proposing an ultimate convention of the States for the purpose of forming a new Union upon conditions dictated by slave-holding rebels, we can but regard as an enemy to the Government, and as differing from those who are arrayed in arms against it only in that he has not the manliness and courage to fight for his principles.

Resolved, 5. That the firmness, fidelity, patriotic devotion, and honest purpose of the present administration displayed thus far during this season of unparalleled public trial and gigantic civil war challenge the respect, confidence, and gratitude of all loyal citizens; and that the occasion calls for renewed and devout thanksgiving to Almighty God for the prospect of a speedy, permanent, and honorable peace vouchsafed us in the recent splendid victories gained over the foe, and in the signs of exhaustion manifested by the rebellion.

Resolved, 6. That the sublime courage, moderation, devotion, and contempt of death displayed by our army and navy in the defense of our God-

given institutions have secured for them our admiration, and awakened for them in our hearts an ardent and undying love. Our brave soldiers and sailors may rest assured that, to the extent of our ability, we will ever give them an earnest and unflagging support in the holy cause for which they contend, and that we will never cease to remember them in our prayers.

Resolved, 7. That as American citizens, in the exercise of our right of franchise, we will at the approaching election vote in accordance with the sentiments and principles above expressed.

The vote adopting this report was nearly unanimous, eighty-eight voting aye, and the names of all present and voting were recorded in the Journal. The paper caused considerable excitement in various quarters, the preachers finding on their charges here and there persons feeling themselves wounded by the pointed, polished instrument; but the great body of the Church, though conceding that some forms of expression in the report might have been modified, were more than satisfied with the essential position of the Conference regarding the rebellion.

Pearl-street Methodist Episcopal Church, Buffalo, N. Y., was the place of the fifty-sixth session of our Conference, commencing October 4, 1865. According to the episcopal programme Bishop Janes was to preside, and he came on the second day and took the chair, Bishop Simpson preceding him and opening the session on the first day. The secretaries were De Puy, Tuttle, Conable, and Welch.

Buffalo being "quite a town," has been for a considerable number of years the place of all others for our Conference sessions, not only for the size of the place and the convenience of reaching it by numerous railroad routes, but in important part because that condensed and intensified embodiment of business energy, H. H. Otis, a valuable and valued member of the Pearl-street Church, now beautiful "Asbury," has been so successfully running a branch Book Concern in a fine location in the "Queen City of the Lakes."

This was an interesting sitting of our Conference. The members came together in a very different state of feeling from that realized at our annual gathering at Lima, so far as the state of the country was concerned. The rebel forces had surrendered to the victorious Grant and Sherman, and the ter-

rible war of four bloody years was ended. The surviving Union soldiers, invincible, and our Genesee chaplains, officers, and other men in the army, with those who for brief periods, under the direction of the Christian and Sanitary Commissions, visited and, with a self-sacrificing spirit, ministered to the necessities of our bleeding "Boys in Blue," were all at home again. And, slavery effectually overthrown, sweet peace had returned to our loved country, and deep-felt general joy; the prevailing gladness, however, painfully chastened by the consideration of the diabolical assassination of our noble President, the good Lincoln, and by the state of the question of "reconstruction," and of collateral questions, under the doubtful administration of President Johnson.

Conference appointed a committee on the state of the nation, and the same reported very appropriately, reviewing the great events connected with the "baptism of blood," and the important results of the fearful struggle up to the time, and looking forward with expressions of patriotic confidence and hopefulness of spirit. Dr. S. Seager was chairman of the committee.

A large amount of business was done at this session, and sufficient time was taken to do it well. The Minutes, handsomely gotten up, present a fine showing of the daily proceedings, general and comparative statistics, "Historic Notes," reports of the standing committees, and a great variety of matters and things too numerous for specification. One new feature introduced into the Minutes was the presiding elders' reports of their districts, showing the state of their charges and Churches, and the progress of the good work in the same. The reports for the year were decidedly encouraging. The temporal interests of the Church in the several circuits and stations were being diligently promoted, churches and parsonages being built or improved, the benevolent collections duly taken and the Gospel supported, and the preachers working harmoniously and successfully in saving souls and building the "building of God."

A lengthy report was presented by a special committee on the "State of the Work" within our bounds, Z. Hurd, secretary. The report saw much to cheer and encourage us, but on the other hand much to deplore. Whether the report had

reference at all to a certain fever which prevailed for a while, and from which many of the Church suffered severely, sometimes *ycleped* "oil on the brain," the present writer cannot say. The paper was adopted, though some thought the lines of the picture were too darkly drawn.

The General Conference of 1864 assembled not in vain. Besides instituting the course of action which brought about the change in the general rule on slavery, by which it was made to read as it now does, and extending the pastoral term to *three years*, it organized the Church Extension Society of the Methodist Episcopal Church, and also made the necessary preliminary provisions for the general celebration, in 1866, of the centenary of American Methodism, "with devout thanksgiving, by special religious services, and liberal thank-offerings."

Conference appointed a committee on the subject of Church Extension, C. S. Baker, chairman, which reported approval of the organization of the parent society, recommended the immediate organization of an Auxiliary Conference Church Extension Society according to the form of constitution forwarded by the parent board, and pledging to take the disciplinary collection for Church Extension in the month of November following. The Conference Church Extension Society was accordingly organized. (For names of the officers and managers see Conference Minutes.)

The Conference engaged in the centenary movement with great enthusiasm.

A committee was appointed to consider and report on the subject, consisting of J. H. Knowles, chairman, I. Chamberlayne, A. L. Backus, J. B. Lanckton, C. P. Clark, and D. D. Lore. In their report the committee referred to the fact that the General Conference had decided that two departments of Christian enterprise should be placed before our people—one connectional, central, and monumental; the other local and distributive—and all were to be urged to make liberal appropriations to both according to their own discretion. After due consideration it was deemed right to ask and expect in the aggregate not less than two millions of dollars for achievements which should be worthy of our great and honored Church, and which should show to our descendants to the latest generations the gratitude we felt for the wonderful Providence

which originated and had so largely blessed and prospered our beloved Church. The report was adopted. The following were the resolutions :—

1. That we heartily respond to the recommendations of the late General Conference in respect to an appropriate observance of the Centenary of Methodism.

2. That in view of the magnitude of our educational work in Western New York, and to testify our devout thanksgiving to God for his favors, we will appropriate the first one hundred thousand dollars of the local Centenary funds collected within the bounds of this Conference—excepting such as may be appropriated to other specific objects by the donors—toward the permanent endowment of Genesee College; the balance of such funds shall be applied under the direction of the conference committee.

3. That the presiding elders, with the following committee of lay brethren, namely: F. H. Root, Esq., Buffalo; R. Grisewood, Esq., Perry, N. Y.; A. Graves, Esq., Albion, N. Y.; Dr. J. M. Copp, Portville, N. Y.; and P. B. Aiken, Esq., Lockport, N. Y., shall constitute a conference committee to make all necessary arrangements for taking the Centenary collections, both connectional and local, and shall pay over to the General Committee the connectional funds, according to the provisions of the Cleveland Convention, and shall receive and properly disburse the local Centenary offerings.

4. That each presiding elder be directed, at the earliest possible period in the conference year, to call a district meeting of ministers and laymen within his district, in order that such methods may be devised by them as may aid the committee in their responsible duties.

5. That the above committee, as early as December 5th, 1865, shall issue an address to the members and friends of our Church within the bounds of the Genesee Conference, in which the great importance of the Centennial of Methodism shall be urged, and an outline of appropriate religious exercises indicated, for the several charges.

6. That each preacher be and hereby is directed to preserve, in a blank book, the names of contributors to both the connectional and local funds, and report the same at our next session, to be deposited in the archives of the Conference, and that the above committee shall enter these names, with the several amounts contributed, in a parchment volume to be preserved in the Library of Genesee College.

7. That this Conference elect, by ballot, a member of its body to preach the Centennial Sermon at our next session.

8. That the President and Faculty of Genesee College, or any person duly authorized by the college authorities, be invited to co-operate with us in all the above measures.

Agreeably to resolution sixth, a blank book was furnished in due time, by the Conference committee, to every preacher in

charge in the Conference, and an address was issued as required by the fifth resolution, suitably urging the great importance of the centennial movement.

The honor of being elected by ballot to preach the Centennial Sermon at the next session was conferred upon Rev. John B. Wentworth, D.D., Rev. A. D. Wilbor, alternate.

The president of the Genesee College at this time was Rev. Dr. Lindsay. He was present at this session, and was cordially invited to become a member of our body.

The Report of the Standing Committee on Education, A. D. Wilbor, chairman, was very important in its matter, and a gem in its style. It was preceded in the Minutes by the financial exhibit of Genesee College, and the Seminary at Lima by the trustees, Benjamin Shipman treasurer and general agent. The exhibit shows the total expenditure for the year to have been \$25,828 24, and the total income for the same period, \$22,033 31. Excess of expenditure over income, \$3,794 93.

As the result of an application to the Legislature for aid to the college, the sum of twenty-five thousand dollars was made payable on the 27th day of October, (1865,) and other pledges, believed to be reliable, had been received, more than equaling the above amount, so that renewed confidence in the success of these institutions was inspired, and, the crisis passed, it might be confidently affirmed that the college and seminary were destined to live and prosper. The year had been eventful. Dr. Reid had been elected editor of the "Western Christian Advocate," and had, therefore, left the presidency of the college. Professor Wells, after having occupied the position of Principal of the Seminary for twelve years, had resigned, having accepted the Chair of Modern Languages in Union College. To the vacant principalship Professor C. W. Bennett had been called, and his administration thus far had been eminently successful. Dr. Reid having resigned, the duties of the presidency devolved upon Dr. Alverson, which were faithfully and successfully performed until he was stricken down by death. This sad event left but three professors in the college, and for the relief of the case prompt and efficient measures became necessary. "These were had, and resulted in the election of Rev. J. W. Lindsay, D.D., to the Presidency; John R. French,

A.M., to the Chair of Mathematics ; and Rev. Gideon Draper, A.M., to the Chair of Modern Languages, all of whom accepted and entered upon their duties." This gave to the institutions "a full Faculty, united, energetic, efficient, and devoted to their work."

The report of the Committee on Education took a broad and comprehensive view of the subject, particularly referring to the relation of the Conference thereto, and setting forth important facts regarding our local academies, and still more fully reviewing the state, prospects, and increasing demands of our schools at Lima for aid and patronage. After showing the importance of increasing the means by which the faithful men in these institutions might work, the report incorporated the following remarks :—

"Accompanying all this, the social and political changes that are going on are laying upon the Church heavier responsibilities in the cause of education. The explosion of the blast in the mine leaves to the inexperienced looker-on only confusion and a mass of ruins. The miner sees the opening to deeper and richer veins. So the convulsion that has been upheaving the social and political elements of our country opens to us new advantages for Christian education.

"But in the providence of God, together with this in our internal affairs, and in society about us, there occurs a most important epoch in the history of the Church, and one that will bear directly and powerfully upon these sacred interests. The Church is called to make a thank-offering to her Head for an unparalleled prosperity during a hundred years. She turns instinctively to her educational institutions. She purposes that the gain of these hundred years shall be largely bestowed upon them. She surveys the ground, measures the work to be done, then opens her hand, filled with the resources that have been pouring in upon her, and says, 'these shall be given for that.'

"Some of our sister Conferences have already stepped forward upon advanced ground and begun the work. We rejoice at the sight and respond to the action. We confidentially expect that the centenary of American Methodism will be the epoch of well-endowed, thoroughly-furnished institutions of learning, fully answering the demands that the Church and the

world are making upon them, or shall make for a long period of years."

The appended resolutions of the report were directly in point, and the whole document afforded proof that the cause of education in our Conference was in competent hands.

The Conference Camp-meeting Committee reported, giving quite a glowing account of the meeting held on the Bergen ground in August, as a grand success. The number of tents and general attendance; the excellent order prevailing; the direct, practical, and powerful preaching; the exhortations, having the genuine ring of other days; the spirit of earnest Christian labor manifested by both preachers and people; the presence and labors of Bishops Baker and Ames, with some fifty preachers of the Conference; and the happy results of the meeting in the quickening of the membership and the fresh anointing of the ministers for their work, rendered the meeting creditable to the Conference and to Methodism, and retrieved the time-honored and efficient means of grace "from the disgrace and odium which had been made to attach to it for many years, by its association with Nazarithical folly and fanaticism in the minds of our people."

For its session of the centenary year, 1866, Conference assembled in the Niagara-street Methodist Episcopal Church, Lockport, N. Y., October 4th.

Bishop Janes was our president, and the same members as last year served as secretaries, except that C. S. Baker was the statistician in place of R. C. Welch. Dr. J. M. Trimble, Assistant Secretary of the Parent Missionary Society, and Dr. S. Y. Monroe, Secretary of the Church Extension Society, were present at this session, and added much to the interest of the proceedings and services. Dr. Monroe, already by reputation well known to many of us, gained golden opinions for himself and the cause he represented by his thrilling addresses during his visit to our Conference. The Anniversary of our Church Extension Society came off on the first evening of the session, (Thursday,) Drs. Trimble, Monroe, and Lore, first-class speakers, addressing the large and appreciative audience. Conference was brought to feel that the organization of the Church Extension Society of our denomination at this particular juncture in the affairs of the State and of our Church was "an-

other of those providential interpositions that gave to us the Sunday-school and Missionary Society," and to resolve to make every effort to place it practically and immediately among the foremost of the benevolent institutions of our Church.

The pressing claims upon the liberality of the whole Church and its friends, of the Missionary, Freedmen's Aid, and American Bible Societies, respectively, were ably presented before the Conference by their official representatives—Dr. Trimble of the Missionary, Dr. Walden of the Freedmen's Aid, and J. M. Fuller, agent of the Bible Society. Dr. Trimble particularly commended the project of erecting a Mission House in New York city.

This being the centenary year of the Church, matters relating thereto gave special interest and zest to the session of our Conference.

The Centenary Committee was made to consist of D. D. Lore, I. Chamberlayne, H. R. Smith, F. W. Conable, and A. D. Wilbor.

A communication from the "Central Centenary Committee," and all centenary matters, including collections for the cause, were formally referred to this committee.

On the afternoon of the second day of the session Dr. Wentworth preached the centenary sermon. His text was Mark iv, 26–29. The subject of the discourse was, "The Philosophy of Methodism." It was a masterly and exhaustive effort of perhaps two hours' duration. Conference expressed its appreciation of the discourse in the following terms:—

Resolved, That we listened with great satisfaction to the centenary discourse of our beloved brother, Rev. Dr. Wentworth, on Friday afternoon last; that we regard the discourse as pre-eminently worthy of the occasion of its delivery—the first centennial jubilee of American Methodism—an honor to this Conference, and as indicative of the highest order of ability, learning, and Methodist devotion in its author.

Resolved, That we respectfully solicit a copy of Dr. Wentworth's discourse for publication, and request the Agents at New York to publish it in a suitable form, pledging ourselves to purchase each at least five copies, and that the money necessary to pay the expense of publication be taken from the

centenary funds of the Conference ; such money to be repaid from the avails of the sale of the published sermon, together with the profits of sale." Unanimously adopted.

The sermon was published in the form of a handsome 12mo. pamphlet of about ninety pages. It was delivered from the manuscript—no living man could preach such a sermon without first writing it. The sermon, in its conclusion, contemplated organized Methodism as "the Church of the future" for the world. "At once the offspring and heir of all the fruits of the past movements of churchly and Christian development, and vitalized and actuated with impulses having their source in the love of God in the soul, we cannot doubt that it will continue to use all the methods and appliances of active gospel benevolence, until the whole family of man shall be redeemed and saved.

"On some auspicious day in the distant future her mighty advancing columns, as the vanguard of God's militant host, shall be the first to attack and destroy the last stronghold of worldly iniquity ; the first, from their advanced position, to salute the rising beams of the millennial morning ; and the first to rally, as a body-guard, around the person of our Lord, as, in his glorified bodily presence, he shall the second time descend from heaven to rule King of nations, as he now reigns King of saints."

Monday was made the great centenary day of the session. At nine o'clock a solemn sacramental service was enjoyed, under the supervision of Dr. G. Fillmore, assisted by several elders of the Conference, the concluding services being conducted by Rev. P. Woodworth. Philip Phillips, for the first time visiting our Conference, conducted the singing. After the sacrament a love-feast followed of no ordinary character, Dr. Fillmore and Micah Seager especially entertaining and edifying their numerous and deeply-interested hearers. These exhilarating exercises over, the excitement of raising centenary funds came on. The roll of the Conference was called, and the members responded, pledging sums varying from ten dollars up to five hundred. Dr. T. Carlton, however, pledged one thousand dollars in his own name, and one hundred dollars each for Dr. Chamberlayne, and Dr. Wisner of Lockport. Many of the preachers pledged very liberally

indeed considering their circumstances, they regarding it as the opportunity of a life-time.

Agreeably to resolutions of the Centenary Committee, the preachers and other persons present were allowed to reserve the right to designate the object or objects to which their contributions should be appropriated, and were granted from one to three years for the payment of their pledges, on condition that notes should be given bearing interest from the first of January, 1867, and each contributor was requested to insert his name in the Centenary Book of his charge, with the amount of his contribution.

The total pledges at the Conference, as centenary offerings, was a little upward of ten thousand dollars. Of this amount two thousand two hundred and sixty-five dollars were applied toward constituting the Widows and Orphans' Fund, which, very fortunately, was created at this session. The Minutes state the particulars. A proposition was received from A. Minard, Esq., of Lockport, to give two thousand dollars toward a fund for the benefit of the widows and orphans of deceased preachers of the Conference, on condition that the preachers should, of their centenary pledges made in Conference on the previous day, appropriate an equal sum for the same purpose. The proposition was accepted, and the necessary appropriations made. The thanks of the Conference were, by a rising vote, unanimously returned to Mr. Minard for his generous gift. Subsequently Mr. Minard deposited his check for two thousand dollars in the hands of the Conference. The preacher stationed at Niagara-street, Lockport, S. Hunt, was made a committee to collect the subscriptions for the Widows and Orphans' Fund. So was the very desirable fund of upward of four thousand dollars created. It has been appreciably increased since, Dr. S. Hunt, treasurer, safe and permanent.

The report on education at this session shows that Rev. S. R. Fuller, A.M., of the Black River Conference, had taken the place of the highly esteemed C. W. Bennett, A.M., as principal of the Genesee Wesleyan Seminary; that Rev. J. N. Fradenburgh, A.B., had succeeded the able instructor, Rev. M. R. Atkins, as principal of the institution at Perry; and that Rev. A. Macintire, A.M., had been chosen principal of the academy at Springville, which had been christened with the name of

“Griffith Institute;” Rev. D. Copeland, A.M., for several years the successful head of the institution, having accepted the presidency of the Hillsborough Female College, Ohio. Rev. C. R. Pomeroy, A.M., pastor of the Methodist Episcopal Church at Springville, accepted temporarily the charge of the school during the interim between the resignation of Rev. Mr. Copeland and the election of Rev. A. Macintire.

These institutions were doing well. The Springville Academy building had been extensively taken down and handsomely rebuilt in enlarged proportions, and the entire liabilities having been met by a generous donation from Mr. Griffith, of Concord, his name was given, in honor, to the institution.

Respecting the Genesee College, the question was asked, “Will the Genesee Conference furnish the one hundred thousand dollars promised toward the endowment?” It was thought every minister and member would respond in the affirmative; other Conferences, the East Genesee, Oneida, Black River, and Wyoming, uniting in raising three hundred thousand dollars, making the total four hundred thousand dollars.

The trustees of the college, at their session in June, 1866, had by an almost unanimous vote favored the removal of the college to a more central location, provided that the Oneida, Black River, and Wyoming Conferences would secure \$200,000 toward the endowment, and provided, also, that the consent of the two Genesee Conferences should be given.

The committee, judging that the removal would give to the college a vastly increased influence in the higher culture of youth and in favor of the Methodist Episcopal Church, expressed a hearty approval of the action of the trustees, and recommended the removal of the institution to a more central location whenever the conditions proposed should be met. Conference adopted the report of the committee next to unanimously, notwithstanding “a protest from the citizens of Lima against the above action.” So the matter stood at the time of the Conference session of 1866.

The report of the committee on the centennial celebration recommended that each presiding elder should make arrangements at once for meetings at every appointment in his district, appointing time and speakers, and publish the same

without delay; recommended strict conformity to the programme prescribing connectional and local objects for our contributions, and that our people be advised to contribute for these objects alone; directing special attention to the proposed mission house as offering the best if not the only opportunity by which we could leave a connectional memorial of this centenary year; and named our local object as "one—one first, one only, namely, the endowment of Genesee College."

The report recognized as an efficient auxiliary for the accomplishment of our local object the "Ladies' Education Centenary Society," organized in Buffalo, Mrs. F. H. Root, president, and Mrs. Rev. J. H. Knowles, corresponding secretary. The object of this ladies' association was to endow a ladies' professorship in Genesee College. In some instances great zeal and success had marked their efforts; in one case not less than one thousand dollars had been secured, and in others several hundreds.

Other matters and considerations were referred to, and it was recommended that efforts to secure subscriptions for centenary objects be continued through the current calendar year, and that the special thanksgiving services required by the general programme be deferred until Christmas day, which would also be the anniversary of the organization of the Methodist Episcopal Church.

The centenary report being adopted, Drs. T. Carlton, D. D. Lore, and W. H. De Puy were appointed the committee required by the same to act in behalf of the Genesee Conference, in connection with a committee of the Missionary Board, with reference to the project of a monumental hall in the mission house, containing memorial stones from the several Annual Conferences.

Early in the calendar year 1866 the ministry and membership of the Church began carrying out the general plan of the meetings and labors of the centenary movement throughout the Conference. The latest special services were those of the Christmas centenary thanksgiving. The reader will find in the next and last section of this work the final report of the amounts contributed for the various specified objects in all the districts of our Conference territory. The Olean District did nobly for the centenary cause.

The last meeting of the Olean District Association for the centenary year was held at Coudersport, August 7th. It was an occasion, for many pleasant considerations, to be remembered. A large part of the preachers, with their wives and other friends, rode in company up the Oswayo, in a high degree enjoying the romantic scenery on the way, and on "the mountain" within about nine miles of their journey's end were met by the pastor, Rev. L. A. Stevens, accompanied by a number of the brethren and sisters from C., who refreshed us with a bountiful picnic, consisting largely of delicious speckled trout, after which, and after a season of sociality and song such as only such a company is capable of, we all rode down into the valley of the Alleghany, and about the close of the day, in good order, headed with the national colors, came into town, and were distributed to our places of entertainment.

The proceedings of this association compared well in interest with those of other sessions, and were witnessed and enjoyed by a large number of the brethren and citizens of the place. The preaching, the essays and readings, the discussion on the question, "Is the Union of the branches of American Methodism practicable?" the centenary services, and the love-feast and sacramental service, all tended to give life and interest to the occasion.

At the sessions considered in this section some thirty-seven preachers were admitted on trial, the most of whom regularly graduated to ministerial orders. One of the number, H. H. Lyman, was discontinued at the end of the first year, at his own request, on account of ill health. We was too feeble of constitution to be an itinerant preacher, yet was he a man of more than ordinary cultivation, and singularly able and interesting in manuscript preaching.

During this period there were admitted into full connection the following: 1860, James E. Bills, Owen S. Chamberlayne; 1861, David Copeland; 1862, Edwin T. Green, Lemuel T. Foote, Elam J. Jeffres, Luman A. Stevens, Charles Eddy, John Hills, John Morton, James H. Rogers, Samuel A. Lattimore, George W. Kittenger; 1863, Daniel D. Cook, Washington I. Nichols; 1864, Lowell L. Rogers, Jonathan O. Willsea; 1865, Joseph Wayne, Charles G. Hudson, Edwin Wildman; 1866, Charles R. Pomeroy, J. Benson Countryman, Smith Will-

iams, Thomas F. Parker, Robert C. Brownlee, Enos Smith, Roswell K. Pierce, Horatio O. Abbott, W. H. Sparling from the Canada Wesleyan Conference, and W. L. Warner of the Wesleyan Methodist Church of the United States.

Several brethren were, upon certificate of location, re-admitted within this period, namely: S. R. Thorp, E. A. Rice, originally of the New Hampshire and later of the Vermont Conference, C. R. Wilkins, E. L. Newman, out one year, and H. Van Benschoten. It might have been stated that at the session of 1865 not one person was admitted on probation—the first and only instance of the kind in the history of the Conference.

Of the deacons there were promoted to elders' orders: 1860, A. W. Abell, T. W. Potter, A. L. Backus; 1861, G. W. Coe, Rollin C. Welch, Jeremiah H. Bayliss, Milton H. Rice; 1862, O. S. Chamberlayne; 1863, D. Copeland, J. E. Bills; 1864, E. T. Green, L. T. Foote, E. J. Jeffres, L. A. Stevens, C. Eddy, J. Hills, J. H. Rogers, S. A. Lattimore, G. W. Kittenger, William H. Rogers; 1865, W. I. Nichols, D. D. Cook, H. Van Benschoten; 1866, L. L. Rogers, J. O. Willsea, S. Williams.

A majority of the above-named brethren are to-day at work in the regular ministry, though several of them are educators, and taken together they rank admirably with the better and more available classes of other periods in our history. It is refreshing to reflect that many hundreds have been saved and gathered into the Church through their labors, and many of them have been efficient in promoting all the temporal and spiritual interests of our denomination. Did time and space allow it would be exceedingly pleasant to notice the peculiar traits and excellences of numbers of them whom the writer loves to think of as among his personal friends.

Within the time now under consideration Rev. D. D. Lore, D.D., and Rev. J. H. Knowles, came to our Conference by honorable transfer from the Newark Conference. In 1861 the former succeeded A. D. Wilbor at Grace Church, Buffalo, where he remained two years. In 1863 he was stationed at Pearl-street, and, by the General Conference of 1864, was elected editor of the "Northern Christian Advocate." He became a member of the Central New York Conference, and was one of the strong men of our Church. Since deceased.

Rev. George G. Lyon was, in 1863, transferred from the

Rock River to our Conference, and appointed to Rushford. He was afterward stationed at Batavia and Olean. From the latter charge he was transferred to the East Genesee Conference, and stationed at First Church, Rochester. He was talented as a manuscript preacher and descriptive writer.

Rev. William Blake was transferred from the New York Conference in 1864 and stationed at Gainesville.

Rev. J. Allison came to us from the Eastern British American Conference in 1864, and was stationed at Pearl-street, Buffalo, for two years or so. He came meteor-like, and soon vanished from our horizon, being returned on the Minutes as "informally withdrawn." He had talent enough, which, it appears, he had concluded to consecrate to Congregationalism. He was followed at Pearl-street by Rev. D. H. Muller, a transfer from the Wisconsin Conference, and regarded as a very desirable acquisition to our force ministerial.

Several of our brethren were located at their own request within these years, some of whom soon re-entered the traveling ministry elsewhere. Their names were R. Cooley, W. H. Kellogg, R. Canfield, A. W. Abell, W. Gordon, M. W. Ripley, T. W. Eaton, C. R. Wilkins, W. H. Shaw.

Withdrawn: A. F. Curry, Job Miller, A. Abell, C. D. Brooks, H. Hornsby, and F. J. Ewell. These became "Free" Methodists, with the exception of Job Miller, a queer character, who became free of Methodism. As to the venerable and venerated Asa Abell, who joined the Genesee Conference in 1821, and who had for many years been a champion defender and promoter of Episcopal Methodism—it seemed one of the things that ought not to be, that from any real or fancied wrongs committed against him, or existing, or supposed to exist, in the Conference or Church, he should feel forced or drawn away from all his old into such new and strange connections and associations. It is believed that Elder Abell never intended to be fanatical, though it was next to certain he was too much under the fanatical influence of others. May he live to die in the Methodist Episcopal Church!

At the session of 1861 two members were expelled, not for religious fanaticism, but for immorality in the ordinary acceptation of the term.

To the question, "Who have Died?" the answer was given

in the following names: Sheldon H. Baker, Benajah Williams, Milo Scott, Rinaldo M. Evarts, Elam J. Jeffres, De Bias Worthington, John Kennard, Schuyler Parker.

Rev. S. H. BAKER died of congestion of the lungs in Millville, N. Y., March 6, 1863. He had been nearly nineteen years in the itinerant work, and was uniformly successful in building up the various interests of the Church. Always acceptable as a preacher, as a pastor he excelled. He was small of stature, a model of personal neatness, active, genial, social, cheerful. He was always a welcome visitor in the family circle. In death "he rejoiced in the complete victory that was vouchsafed to him," exclaiming, "Only see how gently the good Shepherd is leading me into the valley!" He left a wife and two sons, who deeply mourned him. His little daughter, Carrie, had gone but a few days before him to Paradise.

Rev. BENAHAH WILLIAMS always wore the garb of the old style Methodist preacher. His first circuit was Bloomfield, with James Hall for a colleague, 1818. "Hundreds in the Church, and many watchmen upon her walls, revere him as the honored instrument, under God, of their conversion." He was an earnest friend of education, and one of the original antislavery men of the Conference. "He died, forgiven and forgiving," at Glencoe, Ohio, January 22, 1864, aged seventy-four years.

Rev. MILO SCOTT. Having reached the place of our Conference session for 1864, we were shocked to learn that our noble and beloved Brother Scott was no more. Large, robust, energetic, just in his prime, we had hardly thought that he could die. But the mighty man was suddenly laid low. His obituary, written by Dr. Seager, states: "The last Sabbath he spent on earth he preached with the unction of the Holy Ghost, and arranged for closing the conference year, exhorting the people of his circuit [Clarkson] to come together to hold an extra quarterly meeting, that they might have, as he expressed it, 'a good time.' That Sabbath found him amid the glories of the upper sanctuary. After a brief illness of only four days, during which he suffered most intensely, he ceased at once to work and live," October 1, aged forty-six years. For twenty-one years "he stood among us not only a spotless man, but an able and efficient minister of the Lord

Jesus." On his death-bed, "referring to the brother whom he wished to preach at his funeral, 'Tell them,' said he, 'I am on a good foundation.' When his wife asked him, 'What shall I and the children do when you are gone?' his prompt and characteristic reply was worthy of the heroic age, worthy of the Christian minister: 'O, be brave and trust in God, and he who has always taken care of us will still take care of you.'"

REV. RINALDO M. EVARTS joined the Genesee Conference, with James Gilmore, Elisha Bibbins, Gideon Laning, and others, in 1812. A part of his record is that "he rendered effective service for about twenty-two years, occupying extensive and important fields of toil in Western and Northern New York as well as in Canada and Central Pennsylvania, where herculean labor was required and glorious results anticipated." In his memoir the choicest virtues and graces are accorded to him, and excellent gifts and talents for his work. "For many years he labored under great physical debility, yet he endeavored in various ways to promote the interests of the cause he so much loved." The closing scene with him was glorious. He "would clap his hands in token of triumph, and at times a halo, an unearthly luster, would lighten up his countenance." He departed this life at Leon, Cattaraugus County, N. Y., July 20, 1865, in the seventy-seventh year of his age.

REV. ELAM J. JEFFRES, SON of Brother Thomas Jeffres, of Covington, Wyoming County, after a season of preparatory training at the Biblical Institute at Evanston, Ill., in 1860 became connected with the Genesee Conference, being then about thirty years of age. Short was his career as an itinerant preacher, as in January, 1865, the typhoid fever carried him away. "His sickness probably resulted from exposure while faithfully attending upon a friend who was ill." This was at Clarence, Erie County, where he was pastor of the Methodist Episcopal Church. He was buried at Pike, Wyoming County.

As a man, he was noble in person, and of generous impulses; as a friend and a husband and father, he was devoted and true, tenderly loving and loved; as a minister of Christ, zealous and successful. During his sickness he was much blessed of God, and having lived and labored well and faithfully, safely he died.

“Thou human soul! earth is no home for thee;
Thy starry rest is in eternity!”

REV. DE BIAS WORTHINGTON. Death came and clandestinely took him away at the age of about thirty-five years, at Olean, New York, September 25, 1865. He had been ten years in the itinerancy, and was about closing a three years' successful pastorate at the place from which he took his flight to heaven. He was buried at Rushford, near the home of his youth. His obituary, prepared by his warm personal friend, J. H. Bayliss, states that, “As a preacher, he possessed more than ordinary ability.” “As a pastor, he was one of the most active men in the Conference, faithful, and greatly beloved.” “As a Christian, his experience was even, hopeful, and happy, never ecstatic and never despondent.” “In his death the world has lost an ornament and blessing, the Church a faithful, successful, and promising minister, and his family its most tenderly loved earthly object.”

By the fatal typhoid, at Akron, Erie Co., N. Y., October 12, 1865, Rev. JOHN KENNARD, another of the stalwart members of the Genesee Conference, fell at his post. He was a native of the State of Maine, and of Quaker parentage. He early imbibed a strong prejudice against his ancestral religion, and in favor of Methodism. In youth and early manhood he wrought as a carpenter, and at length became a master builder and contractor. From this he turned aside for a time to the study of medicine, the knowledge of which ever after was of decided advantage to him, and when he became a minister added to his usefulness in his pastoral visitations among the sick.

While young he removed to Western New York, settled in Steuben County, and engaged in business as a master builder. While thus engaged he gave considerable attention to military affairs, for which he had a strong relish, and in the course of time was promoted to the office of Brigade Inspector in the New York State Militia, with the rank of major. He made a splendid officer truly, and was proud of his position. Becoming happily converted to God, he immediately connected himself with the Methodist Episcopal Church. New thoughts and feelings now inspired him, and being called of God, he was licensed to preach, and soon admitted into the traveling connection in the Genesee Conference. Consecrated to the ministry of

the Lord Jesus, nothing could induce him to forsake the holy calling. At one time in the course of his itinerant life he was desired by a railroad company in Canada to take charge of the erection of station buildings on their road, for which he was offered a very handsome salary ; but he promptly declined, unselfishly choosing rather to suffer the embarrassments of an inadequate support, if need be, that he might preach the glorious Gospel of the blessed God and save the souls of men. His ministry continued through nineteen years and until he

“ His body with his charge laid down,
And ceased at once to work and live.”

Dr. Wentworth, one of his ardent admirers, prepared of him a highly appreciative and appropriate memoir, from which the following paragraphs are extracts :—

“ He was a man of no ordinary mold, and could but pass for such in any community or association notwithstanding his extreme modesty. Nature had richly endowed him. Physically, he was a noble specimen of manhood ; a man of wonderful majesty of presence. Intellectually, Brother Kennard possessed a comprehensive and well-furnished understanding, great versatility and activity of intellect, a powerful imagination, extraordinary originality of thought, united with great good sense and practical judgment. Socially, he was a great-hearted man, genial and kindly in his intercourse with all, and exceedingly ardent and reliable in his friendships. Morally, he was distinguished for his artless honesty and his unbending adhesion to principle. Religiously, he was ardent, though not remarkably demonstrative ; his great soul was full of Christian sympathy and benevolence, which ever impelled him to earnest and practical effort for the conversion of sinners and the edification of believers.

“ His style of preaching was more than ordinarily interesting. As a sermonizer he followed no model, but was a law unto himself ; and all his discourses bore the stamp of his own original genius. His rare versatility of mind was ever displayed in his preaching. Though he might preach time and again from the same text and upon the same theme, it was always to present something new, with new lines of argument and new methods of illustration. At times, in hortatory dis-

course, he was very powerful, and carried away his audiences with resistless force."

During his last illness Brother Kennard was resigned and peaceful. He felt that death would be gain to him. "The sole source of anxiety he seemed to feel in view of his approaching end," related to the companion of his later years, "to whom he was most devotedly attached." She was of the Keeler family, in West Otto, N. Y., where she now resides, and was in all respects worthy of her noble husband.

REV. SCHUYLER PARKER was converted in his fourteenth year, and by Rev. Asa Orcutt was baptized, and united with the Church. He was very early impressed that he must preach the Gospel if he would secure his own salvation. For such a one as he esteemed himself to be, this seemed too much. He was for a long period painfully exercised on the subject, and shrank from the great responsibility. The Church, however, saw his position, and the presiding elder, satisfied of his call, thrust him out without his consent. The writer saw him about the time he left his home in the old Jerusalem Circuit to commence his life-work. He was recommended to the Conference from the Naples Charge, where, it seems, he had been employed to preach. From his admission on trial at the Vienna Conference, in 1844, to the time of his death, which occurred February 3, 1866, he was a faithful laborer in the itinerant field. He became a preacher of more than ordinary strength, and lived as one with whom religion was a vital principle. His appointments were among the best in the Conference. "Being a sweet singer, his songs of praise lent a charm to the class-room, as well as to the social circle and the Sabbath-school." He died giving the clearest evidence to his loved companion and friends that all was well. His remains repose in the quiet cemetery at Warsaw, Wyoming County, N. Y., awaiting the resurrection of the just.

It is proper now to look over the appointments of the Conference for a few years and note some particulars.

From 1856 to 1859-60 Philo Woodworth was presiding elder on the Niagara District. As was characteristic of him, he performed with the strictest fidelity his ministerial and official duties, and with a fatherly solicitude and care sought to promote the peace and harmony of the Church through the

Nazarite difficulties within the bounds of his district. In 1858 Allan P. Ripley was appointed to succeed R. L. Waite on the Wyoming District, on which he was continued the full term of four years, and E. E. Chambers was the official incumbent of the Olean District during the same period. These brethren met with opposition from members of Nazarite tendencies and designs, but they endeavored to maintain a Christian and gentlemanly bearing in all their intercourse with the people, and without fear or favor to perform their appropriate work, the loyal majority of the membership, with the most of the preachers, firmly standing by them. The four-years' term completed, per episcopal authority, Revs. Ripley and Chambers, both since honored with the title D.D., exchanged districts, the former continuing on the Olean the full term, and the latter serving three years on the Wyoming, and then being wanted for Niagara-street, Lockport. On the Niagara District P. Woodworth was succeeded by H. Ryan Smith, who "pushed things" and magnified his office, and in 1864 was followed in the position by the competent, industrious, and successful Sanford Hunt. As we have seen, A. D. Wilbor was appointed to the Genesee District, the north-east quarter of the Conference, in 1856, where, after three years' hard service, and dignified and patient endurance of the contradiction of Nazarite sinners, he was followed by James M. Fuller, whom the waggish M'Creery described as "made of New England clay wet up with lightning." Brother Fuller paid special attention, in connection with the pastors of his district, to displacing disloyal members of the Church from official positions. G. Fillmore, after closing his last four-years' term on the Buffalo District, retired from active service in 1858, and was followed in that field by the straightforward and ever available R. L. Waite, who in turn exchanged districts with J. M. Fuller. Dr. Fillmore in all commanded the presiding eldership twenty-six years, with the addition of serving on the Genesee District in the place of J. M. Fuller while the latter was in the army.

One valuable acquisition to our number in 1858 was Rev. P. R. Stover, a man of a pleasant countenance and cultivated manners. At a preachers' association at which he read a sermon for criticism, the first he had ever presented, Dr. Wentworth gave a good idea of the man. The doctor remarked

respecting the sermon that it was like its author, "solid, compact, and sensible." Brother Stover began his ministerial life in the Troy Conference. Since becoming connected with ours, he has very acceptably and usefully served some of our best charges.

During the war of the Rebellion several members of our Conference were in the service as chaplains, and in other positions: J. E. Robie, J. Bowman, and A. Kendall were returned as chaplains in 1861; and later, E. M. Buck, G. De La Matyr, J. E. Bills, L. T. Foote, and W. H. Rogers. J. M. Fuller was colonel of a regiment for a time. All these duly returned to their proper work as ministers of the Gospel. Chaplain De La Matyr and Colonel Fuller were very active for a while in addressing popular assemblies in behalf and defense of the Union cause.

W. H. De Puy was agent of the American Bible Society for Western New York for three years or more, commencing in 1863, and was exceedingly industrious and very successful in his work. The appointments of 1866 show him in a position for which he was admirably fitted, namely, assistant editor of the *Christian Advocate*, New York, which position he still holds with ability and gentlemanly grace. A few years since a high literary institution thought him a "shining mark," and gave him a fitting hit with the title D.D.

The Minutes of 1866 also show that A. D. Wilbor was wanted in the arduous agency of the Genessee College; and it may as well be added here that some years later that institution, rightly judging, conferred upon him the honor of the title to which he was as well entitled, and which he bears as meekly as any man, the popular doctorate. At the Conference at Warsaw, 1870, Mr. Wilbor was booked to preach on Sabbath evening in the Congregational Church, and at the opening of the service the pastor of the church introduced him to the audience as Rev. Doctor Wilbor. When Brother Wilbor arose to announce his text, with a modest emphasis he said, "All but the doctor," and then went on and preached a sermon worthy of any D.D. in the land.

In the years 1865 and 1866 G. De La Matyr was appointed presiding elder of the Wyoming District, and in the latter year William Scism was placed in charge of the Niagara District,

on which he continued four years. Very differently constituted men, neither of them schismatic, each in his own way meritoriously served his district. In 1865 Alonzo Newton, a zealous preacher, was transferred to the Rock River Conference. In 1866 David Copeland was transferred to the Cincinnati, W. I. Nichols to the Nebraska, and J. H. Bayliss to the Rock River Conference. Both Mr. De La Matyr and Mr. Bayliss have had a grand run in the West, and both have been crowned with the honors of the doctorate. They are men of power.

The numbers reported at the Conference of 1860 stood as follows: Members, 9,862; probationers, 975; local preachers, 87; traveling preachers, 122: total, 11,046. There was a decrease from year to year until 1864, when we numbered only 8,527. The numbers of 1864 included our membership in Lima, 267. In 1865, omitting Lima, we numbered 8,494, a small increase west of the river. In 1866 we had increased to 9,401. The number of church edifices had not increased from 1860, but the value of Church property had materially advanced during the year closing at the session of 1866, and in the six years of this section increased from \$444,300 to \$531,030. From 1861 to 1866 the receipts for missions had increased one hundred and eighty per cent., and there was a decided improvement in other important items of the general statistics.

It should be observed that our being reduced numerically so low by the year 1864 was in consequence of the two rebellions—the pro-slavery and the Nazarite. We sent many of our men to the war for the Union, and the organization of Free Methodist Societies, chiefly out of our own, in various places, helped to reduce us, thus happily, to be sure, relieving us of some turbulent spirits, though at the same time unfortunately leading some excellent members away from our communion.

The wild demonstrations upon the part of the Nazarites as they left the mother Church, and, under their new name, set up for themselves, are well remembered, as might be remembered the devastation of a hurricane.

The Free Methodist Discipline of 1870 describes the boundaries of five Annual Conferences in their connection, em-

bracing New York, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and Nebraska; and their General Minutes of 1873 show about seven thousand members and probationers scattered through those twelve great States, with about one hundred and seventy-five preachers appointed, and Church property valued at two hundred and ninety thousand dollars. Their Genessee Conference is the smallest in territorial extent, and has about one sixth of their preachers, and one third of their entire membership. They have labored untiringly to establish their organization on a permanent basis; but as Dr. G. Peck, in his "Life and Times," remarks concerning them, "the narrowness of their views and the acrimony of their spirit are a very heavy load with which to start in a race. Perhaps," says he, "as the years pass on these will be modified, and in the end good come out of what seemed unmitigated evil."

Nazaritism is now with us a thing of the past. Our trouble over and gone, since 1864 we have been gradually but surely recovering in all respects, some of the better class of the "Free" returning to the bosom of the old Church, and, under the faithful labors of the ministry and membership, more or less every year being converted to God and added to our numbers. The Conference and district camp-meetings have, with the blessing of the Holy Spirit, powerfully tended to promote the genuine spirituality of our people, and the Sunday-school institutes throughout the Conference have served greatly to improve our Sunday-school work, upon which so much depends as to the permanency and prosperity of the Church in the future.

Section X. 1867-72.

The last five sessions of our Conference, under the beautiful and cherished name of Genessee, were held in the order of their mention, at Le Roy, Grace Church, Buffalo, Lyndonville, Warsaw, and again, and last, at Grace Church.

The presiding bishops, in their order, were Janes, Kingsley, Ames, Simpson, and Janes. Eight times was the last named our president, besides other visits to us, and always to

our great satisfaction. He ever held us strictly to business, and dealt plainly with us, but always in a way to endear him to us more and more. What man in the Christian world has a fairer record than Bishop Edmund S. Janes, of the Methodist Episcopal Church? We were glad of the presence and presidency of the excellent Bishop Kingsley at our session in Buffalo in 1868—an old acquaintance, but a new bishop. On the Tuesday of that session the Conference, *en masse*, took an excursion to Niagara Falls, crowding four railroad coaches, for the purpose of laying the corner-stone of “St. Paul’s Methodist Episcopal Church.” Bishop Kingsley laid the stone with the usual ceremony, himself and Dr. T. M. Eddy, of Chicago, delivering appropriate addresses. Some two thousand dollars were raised on the occasion, which is remembered as one of delightful interest, though the day was wet and dreary.

Rev. Z. Hurd was pastor at the Falls at that time. At the time of this session the General Conference of the Free-will Baptist Church was in session in Buffalo, and Drs. Fillmore and Seager, and G. Laning, were appointed a committee to tender to that body our Christian salutations and hearty fraternal wishes for their continued prosperity in the ministry and work of the Lord, to which the following response was received:—

“TO THE GENESEE CONFERENCE OF THE METHODIST EPISCOPAL CHURCH:

“DEAR BRETHREN: The Triennial Conference of Free-will Baptists in North America, now in session in this city, unanimously adopted the following resolution this day:—

“*Resolved*, That the General Conference of Free-will Baptists extends its most cordial Christian greeting to the Genesee Conference of the Methodist Episcopal Church, now in session in this city, accompanied by an earnest prayer for its highest Christian prosperity and efficiency.

“J. C. STEWART, *Secretary*.

“BUFFALO, *October 10, 1868.*”

In 1867 the eminent Dr. Durbin was present, and, of course, addressed the Conference on the subject of missions. Was not this his last visit to us? At the next session Dr. Harris, then assistant missionary secretary, since bishop, was present

and nobly addressed us in behalf of the sacred cause of missions. The Church was indebted to Dr. Durbin for the admirable Missionary Plan of the Discipline, which, fully carried out, could not fail to interest every member of the Church in behalf of the worthy cause, and secure the means of rapidly extending the work of missions over the world.

Our session at the old pleasant rural village of Lyndonville, Orleans County, in our beautiful new church in that place, was a very agreeable one, Bishop Ames conducting it with his usual ease and dispatch of business. The good bishop rendered himself agreeable by occasional sallies of pleasantry. When the case of S. S. Ballou was presented, he having been recommended for admission on trial, remarks were made in favor of his reception, and one of the brethren, thinking it a fact of some interest, said, "His name is Schuyler Seager Ballou." "O well," exclaimed the bishop, "he is not to blame for that; others gave him his name!"

The brethren of the Lyndonville Charge laid us under obligation by their generously furnishing carriages to convey many of us from and to the station at Medina, some eight miles; and during our stay we enjoyed with them a most happy social intercourse, and were blessed with their bountiful hospitalities; the very trees and vines adorning their gardens and walks gracefully and invitingly extending their hands to us, filled with their delicious fruits, as if they would say, "Welcome, friends! regale yourselves, and be happy." Brother A. L. Backus had been at Lyndonville three years, and had succeeded finely in the enterprise of replacing the old Church with the neat and commodious new one in which our loved Conference held this, its sixtieth annual session. The prepossessing and worthy young minister, Robert C. Brownlee, one of the valuable class of '64, was appointed as his successor.

At the first of this series of sessions W. H. De Puy was principal secretary, and S. Hunt at the four succeeding. F. W. Conable was first assistant, and recorded the proceedings during the period. The other assistants, serving at different times, were S. Hunt, C. S. Baker, C. C. Wilbor, and E. T. Green. Rev. E. S. Baker has served the Conference as assistant secretary for many a session assiduously and well.

At our session in 1867, T. Carlton, J. B. Wentworth,

G. De La Matyr, and S. Hunt, were elected to represent us in the General Conference at Chicago, May, 1868. A. P. Ripley and W. H. De Puy were the reserves. In the committee on boundaries at the said General Conference, Brother Hunt strove hard, agreeably to the wishes and action of our body, to secure a change in our conference lines at the southwest, so as to include within our territory about so much of the Erie Conference as lies in the State of New York. But through the strenuous opposition of the Erie délégation the effort failed. For a long time we had thought that the portion referred to properly belonged this way, for various and obvious reasons, the weight of which some of the Erie brethren admitted, but their hearts would not let us have it. The General Conference, however, came so near voting the change that the Erie brethren were not a little scared.

The Centenary Committee at the session of 1867, of which F. H. Root, Esq., of Buffalo, was the treasurer, reported the contributions as follows:—

For Genesee College, \$30,471 82; Educational Fund, \$130 41; Mission House, \$1,238 67; Irish Fund, \$22 50; Chartered Fund, \$173 30; Biblical schools, \$237 50; Children's Sunday-school Fund, \$210 50; other objects, \$49,474 82. Total, \$81,959 52.

The "other objects" included contributions, under the inspiration of the centenary movement, for permanent Church and parsonage improvements, for the Widows and Orphans' Fund, and donations for literary institutions under patronage of the Conference, it is supposed, other than the Genesee College. Conference voted thanks to the treasurer, who had with great labor collected the statistical reports from the various charges, and ascertained for what particular objects all the individual subscribers had contributed, stating the amounts by districts, and finally the aggregate of the whole Conference.

The financial results of the general centenary movement in our connection were on a grander scale than was anticipated. The "two millions" run up to from seven to ten millions, though in many instances the contributors took matters into their own hands as to the particular application of the offerings made.

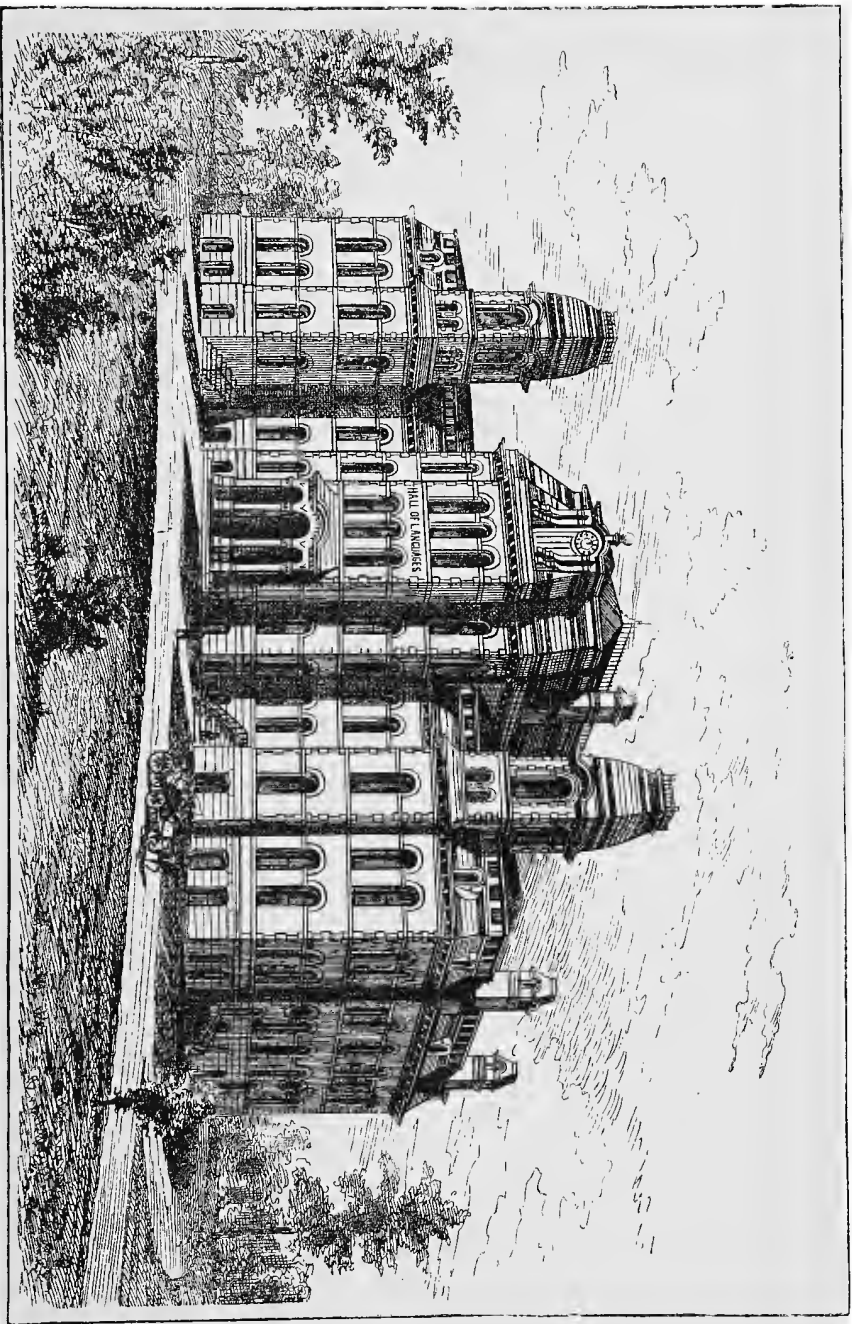
The Centenary College subscriptions of our Conference

were made with the full understanding that Genesee College would be removed to a more central location. The thought of the removal seemed to occur almost simultaneously, like an inspiration, to several leading minds among the best friends of both institutions at Lima, and this led to the necessary consultations and concert of action to bring about the desired transfer—all eyes being soon fastened upon Syracuse as the most eligible central location. It was proposed to leave to the seminary all the real estate of the college, and \$75,000 of its cash endowment. So it was thought it would be far better for the seminary to stand alone in Lima, unembarrassed by the close proximity of the college, while the removal would certainly enable the friends of education in our Church to place the latter on a broader foundation, and make it the great central literary attraction of our State commonwealth. The removal, however, was strongly opposed at Lima, and the opponents succeeded in placing legal obstructions in the way of its accomplishment, at least for the time being.

Soon after, the project of a Methodist State Convention of the Empire State was originated, and the same was held at Syracuse, February, ^{23, 24} 1870, Dr. Jesse T. Peck, of Albany, since our empire bishop, being the leading spirit of that grand ecclesiastical convocation. The convention was called for the purpose of taking into consideration all the great interests of Methodism and Protestant Christianity in our State; the subject of "Education, its present condition in our Church, and its future demands," having special prominence among them.

The result of the deliberations and transactions of the convention, relative to the cause of education, was, in important part, the founding of "The University of Syracuse;" and the institution was nobly founded. This being done, what need of any further solicitude for Genesee College? The injunction still held it in its place, in *name*, but the soul of the institution took its flight to the beautiful city of its destination; our noble Daniel Steele, D.D., acting president of the college after the resignation of Dr. Lindsay, becoming the vice-president of the university, and others of the college faculty being transferred as professors to the new institution.

Genesee College, as a star of larger magnitude in the con-



Syracuse University.—Hall of Languages.

stellation of our schools of science and learning, shone brightly and strongly for twenty years and more, but it was destined to wane and disappear, giving place to the rising splendor of the more central and more magnificent luminary. And as to the Genesee Wesleyan Seminary, it was destined to outlive all serious embarrassments, and to stand the special central educational interest of our Conference, as does the university that of all the Conferences of the State of New York.

Our Conference was honorably but not fully represented in the great Syracuse Convention. The proposed ratio of representation was ten ministers and ten laymen from each presiding elder's district throughout the State.

At the opening of the first session Mr. E. H. Root of Buffalo was appointed temporary chairman, and for permanent organization, upon nomination by committee, Dr. Jesse T. Peck was chosen president; and for vice-presidents, one minister and one layman from each Conference were confirmed. E. E. Chambers and F. H. Root were elected vice-presidents from the Genesee Conference. Rev. J. B. Foote, and our own S. Hunt, were elected secretaries; and for statistical secretary, our brother, W. H. De Puy. Joseph Hillman, of Troy, and O. Judd, of Flushing, were the financial secretaries.

The subjects on which we had addresses, reports, and discussions at this convention, were:—

First. "The Statistics and Historical Development of Methodism in the State. Real and Relative Resources."

Second. "Temperance. The Exact Right and Duties of the Hour."

Third. "Our Position and Duties as Christian Citizens."

Fourth. "Education, its Present Condition in our Church, and its Future Demands."

Fifth. "Development of the Working Forces of the Church, Clerical and Lay, both Male and Female, in Home Evangelization."

Sixth. "The Spiritual Life of the Church, Actual and Demanded, and Church Discipline."

Seventh. "The Family, its Divine Institution and Obligation, and its Dangers."

Eighth. "The Press; the Development of our Publishing Interests; Reading for the People; Missionary and Sunday-School Causes."

In carrying out the general programme, one session was devoted to each subject. The devotional exercises were highly spiritual and truly refreshing; the love-feast on the occasion of the sixth session was glorious. It seemed eminently fitting, that as we were accustomed to having our quarterly, camp-meeting, district, and conference love-feasts, we should also have a State love-feast. This was conducted by Dr. S. Seager.

The Convention presented an imposing appearance—next in numbers, character, and talent to a General Conference. At the first roll-call two hundred and forty-six delegates responded, of whom eighty-three were laymen. Members of our own and other denominations from various parts, citizens of Syracuse, etc., were in attendance in sufficient numbers to fill Shakspeare Hall, where the Convention met, and the interest was intense from the commencement to the close. The Convention was every way a success. Its proceedings were published in book form, an octavo of one hundred and fifty pages, well worth reading and preserving for reference.

The first paper presented before the Convention, after the address of the president on taking the chair, was by Rev. W. H. De Puy, D.D., namely, the Report on Statistics. The paper was one of great interest and value. The items reviewed were classified under the following heads, (numerals omitted here): “Ministerial Force; Lay Membership; Church Officiary; Educational Institutions; Church Property; Sunday-school Work; Benevolent Contributions; Ministerial Support; Comparative Growth; Status and Progress as compared with other Denominations; Status and Progress as compared with the General Population of the State.” Among the items under the tenth classification, the summaries of churches, ministers, and members of the four principal denominations of the State, for 1869, were given:—

	Churches.	Ministers.	Members.
Methodist Episcopal.....	1,692	1,457	182,438
Baptist.....	840	627	100,032
Presbyterian.....	734	992	109,363
Protestant Episcopalian	524	603	63,047

The number of Methodist ministers given does not include the eight hundred and seventeen local preachers of our Church in the State. “Every Methodist Episcopal Church

was supplied with a pastor either from the itinerant or local ranks."

The value of Methodist Episcopal Church property—churches and parsonages—in the State was upward of \$12,000,000.

When the period arrived in the proceedings of the Convention for raising subscriptions for the new University, the interest was intense. Dr. Peck, the chairman, said: "I have heard it said that talk will not build a college, but that money will. I propose that you instruct Brother Ives to stand here on the platform and see how much can be raised here and now. All in favor of this say 'aye?'" The proposition was unanimously approved, and Rev. B. I. Ives came forward and said, "It is said that an Irishman, once digging a well, the well caved in on him, and his employer, rushing to the well's mouth, cried out to him, 'Pat, are you dead?' 'No,' said Pat from the ruins below, 'I'm not dead, but I'm *spacheless*.' That is very much the way I feel. I liked that brother's speech over yonder, and about the last thing he said was, 'Send us Brother Ives.' Here I am, and I am after you." Mr. Ives asked for two hundred thousand dollars.

"Dr. Jesse T. Peck, of Albany, proposed to be one of four to give one hundred thousand dollars toward the endowment of the University. F. H. Root, Esq., proposed to pay the interest on twenty-five thousand dollars for five years. E. Remington pledged to pay twenty-five thousand dollars as soon as circumstances would permit, which would be soon. Rev. J. F. Crawford pledged twenty-five thousand dollars. Hon. George F. Comstock pledged the interest of twenty-five thousand dollars for ten years."

Additional subscriptions were then made, in sums varying from ten thousand down to one hundred dollars, and amounting in the aggregate to one hundred and eighty-one thousand dollars.

Of brethren within the Genesee Conference besides F. H. Root, I. Holloway gave \$5,000, J. S. Lyon \$1,000, Hon. G. M. Copeland \$500, and J. N. Dorris \$300.

The nominations for a Board of Trustees for the new institution were made to embrace, for Genesee Conference, Rev. Thomas Carlton, D.D., Rev. A. D. Wilbor, A.M., F. H. Root, Esq., and J. N. Scatchard, Esq.

Other ministers and laymen from the Genesee Conference, in common with those from other Conferences, were appointed to important positions and duties relating to the various interests under consideration.

The spirit of the Convention was favorably affected by the singing, and particularly by the songs of Philip Phillips. On one occasion Mr. J. G. Clark charmed the immense audience by the song entitled "The Promised Land To-morrow," which he sang, as he said, "for our college enterprise."

The time for final adjournment having come, the chairman, Dr. J. T. Peck, offered very happy closing remarks. With other statements he said:—

"The themes which have come before the Convention have been grave and important, and many of them difficult of solution, and all of them far-reaching in their influence. . . . I feel very well assured that the members of this Convention, as well as those who have been appointed to take leading parts in papers presented, as the members generally, have to an unexpected, and even improbable, degree grasped the greatness of the occasion and the gravity of their own responsibility, and moved forward as if they understood they were making history that it would be in the power of no man to destroy. There has been no spirit of trifling here. Cheerfulness and occasional humor, quite in place, have taken their proper position. From the beginning to the end it has been evident that, working together as true friends, and with hearts of fondest love to our common Methodism and to the cause of our Redeemer, going forward as in the presence of the great Searcher of hearts, and with an eye upon the final judgment, every man has sought to do his duty in this crisis of our history. I did not expect in the course of my life-time to see so large a delegated body of representative men of any Church or order in society manifesting such a broad common sense, such a high regard for order, such a devotion to deeply laid principles, such cohesion, such energy, such masterly power, as I have seen in this Convention. . . . I do not know how it may be with you, but I am not the same man I was when I came here. I have found gathering into my humble character elements of truth and power, and majestic revelations of history to come, to which I could not have risen before I came here. I believe this is true of every one of you. In

some good measure, I think, we may feel that we are endowed with power from on high. Our mission seems mightier, the problems before us seem larger, and the march of history more gigantic than before. In view of all this, let us guard carefully against two errors. One is self-laudation, denominational egotism, foolish vanity. God has made us too great to be proud. God has laid upon us weights of responsibility too heavy to permit us to be triflers. We join in the battles for God and humanity with the feeling that high designs tremble upon the march of this Church, and upon our personal devotion to duty. . . . We are marching side by side, eye glancing to eye, hand joined in hand, heart united with heart, with the Christians of this State of every name, on to the conquest of the world. In behalf of this Convention I extend to evangelical Christianity in this city and elsewhere the cordial greetings of these Christian men in the name of our Lord Jesus Christ. We affect no superiority, and arrogate to ourselves no leadership. We only seek to march up to our personal and denominational responsibilities, while we look for all others to do the same, and pray that God may bless them."

After this address the Convention joined most heartily in singing—

"All hail the power of Jesus' name,"

making the great hall ring to the sacred song as it never rang before. The benediction was pronounced by Dr. Lore.

This first State Convention proving so successful, and some new exigencies arising, a second one was called, and held in the same place early in December, 1871, in part at least for similar objects, the building and endowment of the University having encouragingly progressed. The noble son of Methodism, Dr. W. H. Harris, now bishop, was the president, and very ably and pleasantly served. Dr. Eben Tourjee, of Boston, a marvel of musical cultivation, conducted the singing. One of the great papers and addresses of the occasion was by J. B. Wentworth, D.D., of the Genesee Conference, in which he grandly set forth "The True Idea of a university."

At the session of our Conference at Warsaw, 1870, a special committee, consisting of W. H. De Puy, S. Hunt, J. B. Wentworth, J. H. Rogers, and S. B. Dickinson, was appointed on

the Syracuse University, and, agreeably to the report of that committee, Conference formally assumed for itself, and the Church within its bounds, with the other patronizing Conferences, "the control and principal patronage" of said institution—agreeing to accept forty of the one hundred thousand dollars required of the two Genesees toward the endowment. Upon the presentation of the report Dr. Peck, president of the Board of Trustees of the University, addressed the Conference, a subscription was opened, and over ten thousand dollars were subscribed.

LAY DELEGATION.

The session of our Conference, at Grace Church, in 1871, the sixty-second and last in our history, was memorable, as in connection with it the first "Electoral Conference" met for the purpose of electing two Lay Delegates to the General Conference, as provided for and required by the action of the General Conference of 1868. In the first instance of voting in the Church on the question of Lay Representation, several years previously to this, the General Conference had submitted no *plan* to our people for approval or rejection, and the vote was significantly small. But the advocates of Lay Representation were destined to triumph at length, the General Conference of 1868 devising a plan which met the approval of a majority of the membership and ministry voting, as in the Genesee Conference so through the Connection, in accordance with which Lay Delegates were elected in all the Annual Conferences to full and proper membership in the General Conference, the next session of which was to be held in the city of Brooklyn in May, 1872. The Electoral Conference was composed of one layman from each pastoral charge, elected by the last Quarterly Conference of each charge preceding the last session of the Annual Conference, held previously to the sitting of the General Conference.

By the Electoral Conference of Genesee, Francis H. Root of Buffalo and Joseph W. Brown of Warsaw, were duly elected delegates to the General Conference of the Methodist Episcopal Church, to be held at the place and time above specified. The committee appointed to bear our salutations to our Laymen's Electoral Conference was composed of J. B. Wentworth, A. Steele, J. H. Rogers, O. M. Leggett, and

H. R. Smith. The Conference record touching this business, as given in our minutes, was as follows:—

“At this juncture, the members of the Laymen’s Electoral Conference, to the number of about eighty, entered the conference room, and were introduced by the bishop.

“The address to the Laymen’s Conference was read by Dr. Wentworth, chairman of the committee to bear our salutations, and was responded to by F. H. Root, Esq., chairman of committee to respond, and delegate elect to the General Conference.

“The two papers were followed by remarks from Rev. Dr. Peck of Syracuse, and Bishop Janes.

“The service, which proved of deep interest, was closed with prayer by Dr. Fillmore, and Joseph W. Brown of Warsaw elected by the laymen as a delegate to the General Conference.”

Our ministerial representatives to the great legislative body of our Church, elected at this last session, were, T. Carlton, R. L. Waite, E. E. Chambers, and A. D. Wilbor. J. B. Wentworth and S. Hunt, reserves.

The following may indicate what has often occurred to many lovers of historical Methodism, as desirable to be accomplished by some competent hand, happy if the undertaking to which it led shall prove a success:—

“HISTORY OF GENESEE CONFERENCE.

“*Whereas*, Our fathers are rapidly leaving us at the call of death, and we thus shall soon be deprived of the pleasant and precious memories they only can furnish us, therefore,

“*Resolved*, That Rev. F. W. Conable be requested to write a history of Genesee Conference as soon as he can prepare such a work, including reminiscences of the fathers, and general matters of interest from conference journals and other sources.”

This paper was presented by Professor Lowell L. Rogers, then a member of our Conference, and the same was instantly adopted, wholly to the surprise of him whose name is embraced in the resolution. This action was had at the Lyndonville Conference. At the session of 1871 a resolution by Dr. Wentworth was adopted, “That in view of the age of the Genesee Conference, and its position in the history of

American Methodism, and also of the fact that our old men, living chronicles of the past of this Conference, cannot be expected, in the natural course of human events, to linger among us much longer to bless us with their presence and counsels, we deem it important to secure the organization of a conference historical society, for the purpose of gathering up and preserving the record of the past and now passing events of this body, which are worthy of a permanent place in the annals the Methodist Episcopal Church."

Within the period of this section the question of salaries was one of considerable anxiety. It was felt that the standard of ministerial support in our Conference was too low, as compared with that in most of the older Conferences, and not at all commensurate with the social respectability and wealth of our membership, or the necessities of our ministers and their families. In consequence of this many of the members of Conference were compelled to undergo much anxiety, depression, and discouragement. Besides, the Conference, from the same cause, was suffering the loss, by removal and transfer to other and more inviting fields of labor, of some of the most able, useful, and promising of its number; while many talented young men called to the work of the ministry were prevented from entering our ranks, and induced to seek admission into other Conferences where a more generous support might be awarded them. At the same time our Churches and laymen were made to suffer the moral disadvantages arising from a neglect to give that which was just and equal to those who had become their servants and ministers for Jesus' sake. The subject was earnestly commended to the consideration and action of the Quarterly Conferences.

The ever-recurring subject of temperance received particular attention through all these years upon the part of the Conference. S. B. Dickinson drafted strong papers against intemperance and the liquor traffic and traffickers. Romanism also came in for its share of animadversion, D. H. Muller, with others, sending shivering shots from his thundering battery against the superstructure of popery. Against the diversion of public funds by the Legislature of New York for the benefit of Romish institutions; against any attempt to exclude the Bible from our public schools; against members of

our Church sending their children to Romish colleges and academies; in appreciation of the appointment of Rev. Dr. Butler as Secretary of the American and Foreign Christian Union; and pledging to seek in all possible ways to awaken our Protestant communities to the danger threatening the land from the Man of Sin—strong resolutions were with one accord adopted. “Danger!” and yet some thought there was little to fear in this country when truth and error, in the forms of Protestantism and Romanism, were grappling in a free and open encounter.

The Conferences of some of these years were enlivened by the presence, addresses, and melodious songs of Chaplain C. C. M'Cabe, a charming man, who visited us officially in the interest of the Church Extension Society. At Warsaw we were greatly pleased with the visit of the venerable and Rev. Dr. Zachariah Paddock, who the first ten years of his ministry, commencing with 1818, was a member of the Genesee Conference.

Our Conference love-feasts were rendered attractive and edifying, being conducted usually by Father Fillmore, who never failed to add interest to the occasion by his happy reminiscences of Methodism, and relations of personal experience. It was always a blessing to look upon him, as, in our devout assemblies, like the “beloved disciple” of old, he would sit and seem to say, “Little children, love one another!”

Conference action relative to the Christian Sabbath was suitably admonitory against the growing laxity in the public mind with reference to the sanctity of the Lord's day, and against its violation by our people in the manner in which many conducted the dairy business.

During the time of our session at Grace Church, 1871, the great conflagration in Chicago occurred. The news came over the wires at brief intervals day after day: “Great fire in Chicago!” “Fire still raging!” “Chicago is burning up!” “Flames sweeping on with increasing fury!” Such, or similar, were the terms of the terrifying representations. Conference took appropriate action respecting the fearful calamity—expressive of the deepest sympathy for the subjects of the great affliction, and soliciting and promising earnest prayer that the fiery tide might speedily be stayed. The tide of fire was stayed at last, but not until about one third of the city

was destroyed—loss two hundred millions, more or less, and perhaps one hundred thousand of its inhabitants turned homeless into its smoking and desolate streets.

The following paper, adopted by the Conference, will be understood by many without any explanation:—

“Whereas, Certain evil disposed persons have been, and are still, making most determined efforts to deprive the Methodist Episcopal Church of Attica of their church property, and to divert it to other uses; and,

“Whereas, The trustees are making commendable efforts to retain said property for the purposes for which it was created; therefore,

“Resolved, By the Genesee Annual Conference, that we deeply sympathize with the trustees in their efforts, and hope for their speedy and triumphant success.”

1871. The desired “success” has since been realized.

Thirty-five preachers were admitted on trial during the period now under consideration. Some of these turned out poorly, but a majority of them graduated to full ministerial orders, and have succeeded well in the itinerant work. Some twenty-two were admitted into full connection, namely: 1867, J. R. Alexander, A. Staples, the latter as an elder. 1868, William Magavern, Jason N. Fradenburg, Ellis H. Sparling, A. W. Wilson. 1869, William Kerley, George H. Washburn. Both Kerley and Washburn were expelled at the next session for immorality “in the commonly accepted sense of the term.” 1870, Carlton C. Wilbor, Ebenezer Williams, Coryell G. Stevens, Henry F. Osborn, Charles S. Daley, W. V. R. Blighton, Lawrence S. Atkins, admitted as an elder from the Niagara Presbytery, and an able preacher; George Stratton and J. N. Fradenburg readmitted, the latter having located in 1868; C. W. Swift was admitted as an elder from the Wesleyan Methodist Church. 1871, S. Millward, Thomas E. Bell, William H. M’Cartney, Hiram L. Newton, Schuyler S. Ballou, Charles B. Sparrow, William Jennings; E. J. Cook was received as an elder from the Methodist Church; James Hill was received as an elder from the New Connection Methodists of Canada. These brethren, from other organizations, were cordially received. R. Watson Copeland, son of Hon. G. M. Copeland, of Clarendon, and Frank E. Woods, of an excellent family in Rushford, both choice young men and

desirable for the ministry, were discontinued on account of ill health, at their own request.

Edmund W. Sears, of Moscow, John G. Whiteside, Nathan B. Randall, J. L. King, T. E. Clayton, and S. J. Parkhurst, were ordained local deacons.

The Minutes of 1871 show that Roswell Canfield, John L. Rusbridge, John L. King, Julius F. Brown, Francis D. Sargent, Thomas E. Clayton, John Irons, and Joseph Criswell, were admitted on trial, and that James Moss, Jonathan B. Atchinson, William Wardell, Orlo N. Roberts, George H. Van Vradenburg, and Harris Peck, received the year previously, remained on trial.

The names of those promoted to eldership within these five years, in their order, were, J. Wayne, E. Wildman, E. Smith, C. R. Pomeroy, J. B. Countryman, T. F. Parker, R. C. Brownlee, R. K. Pierce, H. O. Abbott, W. H. Sparling, C. G. Hudson, W. Magavern. In 1869 and 1871 there was no ordination of elders. In 1868 George Stratton was ordained as a local elder. These elders are all in the ministry and doing well to-day. C. R. Pomeroy is in the Upper Iowa, and the Sparlings are in the Michigan Conference. E. Wildman and C. G. Hudson are educators, the former at Williamsport, Pa., and the latter in Simpson Centenary College, Des Moines Conference. T. F. Parker, robust, studious, industrious, and successful in the regular itinerant work, has distinguished himself by his earnest and appreciable labors in the temperance cause. A few located within this period.

C. Strong located in 1867, and became a Congregational minister at Angola. In 1868 E. H. Sparling, R. C. Welch, and S. Williams. Mr. Welch was son-in-law to Rev. John Copeland. He was brought up and educated on Lima Hill, was truly devoted, and an able manuscript preacher. When he was pastor on a certain charge he was favored with the prayers of a good but illiterate brother, who thought much of his "pasture," as he called him, and as he supposed the word was; and as the beauty of a pasture lay in its being green, he was accustomed to ask in prayer-meeting for the blessing of God upon his "green pasture." Mr. Welch located on account of ill health, but recovered, and re-entered the traveling connection in Michigan. In 1869 A. Macintire located finally. These locations might be considered as fairly

balanced by the accessions to our number already mentioned from other Church organizations.

John R. Alexander, who came to us from Canada, was returned in 1871 as withdrawn from the connection. He was capable of doing good.

Seven of our brethren in the ministry exchanged labor for reward within this period, namely: E. C. Sanborn, Benjamin F. M'Neal, Griffin Smith, S. C. Church, M. H. Rice, J. F. Derr, and Philo Woodworth.

Rev. E. C. SANBORN died at the residence of his son, Hon. L. R. Sanborn, Niagara County, New York, April 20, 1867, in the seventy-third year of his age.

It cost him a severe and protracted struggle to yield his own favorite plans of life, and consent to become a minister of the Gospel. But when a portion of one of his hands became maimed for life, "that hand, while yet bleeding, he held toward heaven, and promised God that he would no longer resist his convictions of duty, and before the wound was healed he began to preach a crucified and risen Redeemer."

He was successful in saving souls for about eleven years, but disease, in 1844, compelled him to take the superannuated relation. He loved to preach, and was "a firm believer in the doctrines of our Church, and an ardent admirer of her polity." He labored earnestly to promote the circulation of our religious literature, and preserved complete files of the New York "Christian Advocate" from the first issue in 1826. The writer was, by Sister Sanborn, kindly granted the use of the first fifteen volumes, bound, in obtaining facts for this work.

Brother Sanborn was ready to go when the Master called for him. During his protracted and severe sufferings preceding his departure, he "required and received the constant and kindest attention of his devoted wife," who herself more recently safely crossed the flood.

Rev. BENJAMIN F. M'NEAL died suddenly of enlargement of the heart, November 27, 1867, aged forty-three years.

He was happily converted to God in Lancaster, where his parents resided in 1843, under the labors of Rev. H. M. Ripley. He was in the traveling ministry about nineteen years, finishing his course at Williamsville. He had for a number

of years been numbered with the strong men of the Conference. "It was in the pulpit that he excelled," a "workman that needed not to be ashamed. His last words to his weeping wife and children were, 'Do not weep for me. God will take care of you. All is well!'"

Rev. GRIFFIN SMITH, next younger brother of H. Ryan Smith, died April 29, 1868, having nearly completed his fifty-fourth year. It was eminently fitting that Dr. S. Seager and Rev. W. D. Buck should prepare his memoir, they being apt in the appropriate style of writing, and knowing and loving him well. "For several years previous to his conversion he was a successful physician in the West. While in the study and practice of medicine he became a skeptic—a confirmed, outspoken infidel. But during a visit of his brother, Rev. H. R. Smith, he was awakened to a sense of his lost condition in the following manner, namely: His brother proposed to pray with the family. The doctor objected. The repulsed brother remarked, 'Griffin, had it not been for your father's prayers you would have been in hell long ago. When your father is gone you will be a lost man.' That remark pierced the heart of the doctor, and was the means, in God's hands, of overturning his infidelity, and changing the whole shape and tenor of his life. After months of the most intense conviction—so great that he discontinued his professional business—he sought relief in travel and diversions. At last he found peace with God while praying in a hotel. When the news of his conversion reached his venerable father [Rev. Isaac B. Smith] he exclaimed, 'I have prayed for that boy every day for twenty years.' Subsequently to this he came to visit his friends in Western New York, and to consult with them in regard to his religious course. He revealed to them his convictions in respect to preaching the Gospel, and, after advising with several members of the Genesee Conference, he concluded to discontinue his profession in the West and to offer himself to the ministry of our Church.

"Brother Smith preached fourteen years, divided among the following charges, namely: Stafford, Warsaw, Niagara-street, St. Mark's, River Side, Lockport, Pekin, and Niagara Falls. He then rested one year in a superannuated relation. With failing health he concluded to resume work the following year, saying, 'I shall take an appointment, for it is as

well to die at my work as anywhere.' He was, accordingly, appointed to Scottsville, October, 1867.

"He entered upon his work zealously and successfully, but after attaining the highest degree of popularity, both as a preacher and pastor, that he had ever reached, his health utterly failed, and, after ten weeks' suffering, he died in the Lord. . . . His last utterances made impressions that can never die. He said to the writer, 'I don't want to get well, to get up again and sin. It is a greater thing to live than it is to die. I see it now. To live right is the great thing?' With the exception of a severe conflict with the powers of darkness in the commencement of his sickness, his death-bed scene was one of continual rejoicing and triumph."

Rev. SAMUEL CLEMON CHURCH, D.D. Both the noble ministers who prepared his obituary have joined him on high. Excellent things are said of him in their general account: "One of the oldest effective members of the Genesee Conference died in Middleport, New York, February 22, 1869, after an illness of only twenty-six hours. On the preceding Sabbath he preached his last sermon, thus 'ceasing at once to work and live.' Nothing could furnish so befitting, so sublime a close of ministerial labor, extending through a period of nearly thirty-four years, as the short struggle and the glorious triumph which transferred our beloved brother and fellow-laborer to the 'general assembly and Church of the First-born in heaven.' . . . He has left a good record. Eminently a man of one work. . . . Many souls, through his earnest, faithful labors, have from year to year been gathered into the fold of Christ. . . . He was an able preacher, and his pastoral work made him many friends, and gave him seals to his ministry. . . His conscientiousness would not allow him to be a neutral. His good sense and generosity kept him from mere partisanship. He loved the Genesee Conference with an affection that strengthened with his advancing years." As the time approached he was evidently ready for his happy transfer. His remains repose with those of his father and mother, at Churchville, New York.

Rev. MILTON H. RICE. Precious are our personal recollections of him. His career as an itinerant minister, though comparatively short, was in many respects a brilliant one. He was born in Ontario County, New York. He was born

again in the State of Mississippi, where he was engaged as a teacher, and where he joined the M. E. Church, South. Feeling that he was called to preach, he returned to his native State, and spent two or three years at the Genesee Wesleyan Seminary. "In 1855 he married Miss Ann Elizabeth Beebe, who had just graduated from the seminary. In his pastoral, and especially in his Sunday-school, work, she proved an efficient assistant.

He first joined the Indiana Conference, but the climate of Indiana proving unfavorable to his health, after four years' earnest and successful labor there he located and came to the Genesee. His appointments while with us were Coudersport, Portville, Gowanda, Rushford, Warsaw. During his three years at Rushford he performed a great amount of work, and his memory will long live there. After four months of severe labor at Warsaw his health failed, and he proposed to leave the charge to be supplied. "The people protested against this arrangement, and he remained, at their urgent demand, preacher in charge during the year, the preachers of the district generously supplying the pulpit. Notwithstanding his feebleness, the Warsaw people regard that year as one of the most prosperous in their history." At the close of that year he took a superannuated relation, and immediately after Conference removed to Batavia, where, on the 19th day of November, 1868, "in the presence of his family and pastor, he peacefully fell asleep."

As a pastor he excelled. "He was remarkably successful as a Sunday-school worker. He and his wife organized at Rushford the first normal class of teachers in the Genesee Conference. The Sunday-school felt his presence to be an inspiration. In conventions, institutes, and, above all, in his own Sunday-school, he gave a freshness of interest seldom equaled. Though with feeble health, he was in every department of his work in labors more abundant.

Visiting his grave, one may read on his monument the words, "All is bright and clear beyond." Words of his own in answer to a question of his presiding elder, as to his prospects; on the morning of his death.

REV. JOHN F. DERR. The last session of our Conference attended by Brother Derr was at Warsaw. He was then far gone with the consumption, but was brave and hopeful. His

appearance touched all hearts, and such were his circumstances that his case was presented to the Conference and a subscription was taken for his benefit, amounting to the generous sum of \$321: the larger part of which was paid at the time, the remainder afterward. He departed this life in Christian triumph, at Warsaw, December 13, 1870. He was born in Columbia Co., Pa.; was converted to God in his twentieth year; was soon licensed to exhort, and under his labors as an exhorter "scores were converted." He was licensed to preach under the administration of Dr. Fillmore, who employed him one year on the Parma Circuit, at the close of which he joined our Conference at Albion in 1849. For twenty-one years he devoted all his energies to the work of saving souls and building up the Church. He was both an earnest and instructive preacher. He studied his sermons upon his knees. He was a laborious pastor, and made impressions for eternity. His faithful wife and his daughters and sons together, composed an interesting family—his companion "an earnest co-worker in itinerant toil." It is believed that in the great day it will appear that hundreds were converted through his instrumentality.

Rev. PHILO WOODWORTH. This was one of the shining names of the Genesee Conference, standing high among the brightest in the galaxy of our worthy and honored ones. A loving "Friend" of his has kindly furnished many facts of his life and character expressly for this work, which are variously presented to the reader, necessarily in a condensed form. He was born in Granville, N. Y., in 1801, but the most of his boyhood and youth were passed in Poultney and Wells, Vermont. He was of noble birth, understood in the true American sense. He was left fatherless in infancy, but his mother, a woman of unusual social culture, gave him and his younger brothers and a sister an excellent home training. His mother was married the second time. Philo was converted to God in the fourteenth year of his age, among the people called Methodists, then every-where spoken against. The eldest daughter of the house and his mother and step-father having experienced the great change seven or eight years previously, he was brought under the happy influence of their Christian example. His conversion took place not during a revival, but in a time of quiet. Through life he always

acted for himself; in its most important transactions he acted alone. His experience was a marked one, as from night, from a horror of great darkness, he passed into the light which shone steadily upon him, even to the perfect day. Early convinced that the work of the ministry awaited him, he was enabled to conquer his natural intense desire for wealth, and with all his heart to set about preparing for the holy calling. At the age of twenty-three he had become an excellent scholar, a class student of theology, and, after a severe struggle, he utterly and forever relinquished the world at the call of God. He was wont to say that "the pang of giving up the world almost killed" him.

He was licensed to exhort in 1824, in 1825 to preach, and in 1826, as we have seen, he was admitted to probation in the Genesee Conference. He graduated to ministerial orders with honor, when admitted into full connection sustaining, it was said, the best examination of his class, albeit some of its members became distinguished ministers. He was very devotional, grave without moroseness, cheerful without levity, a good pastor, and emphatically a peace-maker. He sermonized beautifully, as well as ably; his style in the earlier part of his ministry was more ornate than in later years, though it was always sufficiently elevated, and his delivery excellent.

In 1828 Brother Woodworth was married to Miss Lucy Hall. Choosing the privations and laborious lot of the itinerant's wife, she went forth from a home of abundance, where she alone of a large family was a Methodist, having embraced Methodism at the age of fifteen, and firmly adhering to its principles in the face of grave family disapprobation. Sister Woodworth was an industrious and efficient helper to her worthy husband, not only in the economical management of the household affairs, a thousand things demanding her attention, but also in devoting much time and valuable talents to the promotion of the spiritual interests of the Church, the salvation of sinners, and the various Christian and benevolent enterprises of the day.

Beginning with 1826, Brother Woodworth's appointments were as follows, namely: Aurora, Ridgeway, Lockport, Buffalo, Rochester, Victor, Perry, Albion, Pike, Elmira, Covington, Lima, Buffalo, Le Roy, Newark, Perry, Pavilion, Batavia, Buffalo, Yates, Albion, Lima, presiding elder of Niagara District,

Niagara Falls, Asbury and Wesley, Pavilion and Wesley, Centerville, Alexander, Carey, Pendleton and Wilson, from which last place, on the shore of grand old Ontario, he ascended to his heavenly home.

It will be seen that three times he was appointed to Buffalo, and twice each to Albion, Perry, Lima, and Pavilion. In the great field of labor embracing these localities and centers of Methodistic strength and influences multitudes were converted to God through his instrumentality, and the testimony is at hand that the converts whom he gathered into the Church were usually remarkable for their mental superiority and religious stability. Deeply thoughtful in his habits, he possessed the happy faculty of impressing upon them the need of understanding the scope, the value, the immense influence, and the glorious results, of a holy life. His being so often recalled to former fields of labor was alike creditable to him and the people. There was a freshness and interest in all his sermons, resulting from the fact that he never came to the pulpit without careful and thorough preparation, and fervent prayer for success. He despised plagiarism in the pulpit. On one occasion a young minister had delivered a very fine sermon, which was evidently above his own ability. In conversation with the young preacher afterward, Brother Woodworth, in a fine stroke of irony, said, "That's right, brother; whenever you *steal* a sermon, always steal a *good* one!"

At the time of his death Brother Woodworth was the oldest effective minister in our body, having held that relation for forty-five consecutive years. During that period he was but thirteen Sabbaths out of the pulpit. He ever dreaded superannuation, and was spared its pain. He sublimely departed, August 23, 1871, aged almost seventy. When, in his last short sickness, he was asked by his wife if he thought he should recover, he replied, "I think not, for I cannot pray with freedom when I ask God to remove the stroke from me." His presiding elder said to him, "Brother Woodworth, you know in whom to trust." "Yes," said he, "I do trust in Him." He continued, "The Lord of hosts is with us, the God of Jacob is our refuge." So did this eminent servant of God triumph in the mortal hour. The testimony of one of the oldest ministers of the Conference, who never speaks

at random, at Brother Woodworth's funeral, was, "I have known him quite intimately for over thirty years, and I never knew him to perform a wrong act, or heard him utter a wrong word;" and another aged minister present said he "believed the whole Genesee Conference would indorse that statement."

The Conference memoir of the subject of this sketch was prepared by S. Seager, A. P. Ripley, and I. Chamberlayne, and was a tribute to his memory truly worthy of him and them. The last named of the committee, after the memoir was read, added some highly appreciative remarks of his own touching the character of the beloved deceased. "Mark the perfect man, and behold the upright: for the end of that man is peace."

Some of the more important appointments during this period ought to be noted.

J. E. Robie, who had been appointed to the Buffalo District in 1866, very acceptably served the same until the session of 1869, when he was succeeded in the responsible position by the accomplished and popular D. H. Muller, who had been instrumental in adding many to the membership of Pearl-street Church, and who, being wanted at Grace Church, was, at the close of the year, followed on the district by George P. Porter. The history of the connection of the latter with our Conference is brief. In 1867 he was transferred from the Wyoming Conference and stationed at Grace Church, where he remained for three years, when, in 1870, as before stated, he was put in charge of Buffalo District. In 1871 he was appointed presiding elder of the Wyoming District, R. L. Waite having closed his second four-years' term in that field. After a few months' labor on the Wyoming District he returned to the Conference from which he came.

This Rev. Brother Porter, like King Saul, was "from his shoulders and upward higher than any of the people," and in intellect fully equal to his physical self. He was successful at Grace Church, and while there and on the districts he established a reputation for extraordinary pulpit talent. In sarcasm, in logic, in metaphysical theology, and in description, he was a wonder. In social life he was a warm friend, and generous sympathizer. Previous to his ministry he had had a singular experience in all the way "From Atheism

to Christianity." Let the reader read his great, small book, so entitled.

In 1871 R. L. Waite was again appointed to the Buffalo District, where this history must leave him, still an able expounder of the word of God and judicious administrator in ecclesiastical affairs, having with uniform fidelity served the Church and Conference since 1831, and having been presiding elder since 1854, with the exception of a single year. Brother Waite possesses good social qualities, and has a rich store of anecdotes for the entertainment of his friends. His home with his excellent family has for a long time been at Alexander, New York.

E. Lansing Newman was by episcopal authority taken from Rushford station and appointed to the Wyoming District, in the place of G. P. Porter transferred. Brother Newman, a good preacher and genial man, was cordially received on his district.

In 1870 William Scism was followed on the Niagara District by E. E. Chambers, the former taking charge of Akron, the best station in Buffalo District outside the city.

In 1870 King David Nettleton, very small of stature, but with a clear head, a speaking eye, and full-toned, ready utterance, by no means slow to attack the Goliath of error and sin, was appointed to succeed E. E. Chambers on the Genesee District.

In 1866 William S. Tuttle was appointed to exchange the pastorate of Riverside for the laborious presiding eldership of the Olean District, where he was continued during the full term of four years, and was succeeded by his senior in the ministry, E. A. Rice, in 1870, he having first served Rushford and Portville as pastor. Brother Tuttle honored his office, himself, and his divine Master, while on the Olean District. He was very industrious, giving special attention to the weaker charges, where his services were most needed, and was eminently prudent in all his official conduct; and it is believed, that in the cabinet he was truly considerate of the best interests of the preachers and people. A sound practical preacher, modest, tasteful, and good, he finished his work on the district, and at the bishop's behest retired to the charge of Le Roy station. A good work was done by Brother Tuttle while on the district, and at the expense of no small

amount of care, and labor with his own hands, in the building of an excellent district parsonage at Olean.

At Le Roy, also, Brother Tuttle built a neat and convenient parsonage for the station, valued at \$3,000; souls, also, were converted under his labors during his pastorate there. With his estimable wife and family Brother Tuttle's home has always been a pleasant one.

Rev. Brother Rice, a man of much experience in the Christian life, and an able preacher, continued four years on the Olean District.

In 1868, S. B. Dickinson, a man of more than ordinary strength as a preacher and writer, came to us by transfer from the St. Louis Conference, and was stationed at Olean, where he labored very acceptably and usefully for two years, and was then appointed to St. Mark's, Buffalo. Brother Dickinson was originally a member of the East Genesee Conference.

J. A. Copeland, son of Brother G. M. Copeland, of Clarendon, was in 1871 transferred from the Des Moines Conference and stationed at Brockport, where he was very popular and successful. His "tongue is like the pen of a ready writer."

Philo E. Brown, D.D., who removed to Iowa in 1855, was returned to us by transfer in 1870, and stationed at Knowlesville, and the next year at Chili, but was soon appointed Bible Agent. While in the West Dr. Brown had good appointments, performing in the time much district work. He returned to us from the Wisconsin Conference.

In 1870 Dr. S. Hunt, worthily honored with his title by his own *Alma Mater*, Alleghany College, Meadville, Pa., was appointed to the Central Church, Buffalo, since Delaware Avenue, a new Church enterprise on a grand scale.

Dr. A. D. Wilbor, having with distinguished ability served as treasurer and general agent of Genesee College for several years, was in 1869 appointed to Pearl-street, and next to Albion. He has always had prominent appointments by a natural law—not asking, but deserving them.

E. M. Buck, unique in traits and aptitudes, was appointed to follow Brother A. L. Backus at Niagara Falls for the purpose of completing the building of St. Paul's M. E. Church at that place. He careered over the country in all directions and to great distances, preaching and lecturing, and begging and begging, and so succeeded that the edifice now stands

there valued at twenty thousand dollars. The society in that place is small, but the visitors are numerous.

In Buffalo A. P. Ripley and J. E. Robie, two fast friends, were associated in conducting the Buffalo "Christian Advocate."

Asbury, corner of Pearl and Chippewa streets, the elegant new church in process of erection, Dr. Wentworth continued pastor. Jersey-street, J. E. Bills. New church undertaking there. Riverside, G. W. Kittinger, with extraordinary faith and labor, building within his three years and paying for one of the finest Methodist Episcopal Churches in the city. Lockport: Niagara-street, Dr. S. Seager; Clinton-street, J. N. Simkins.

Within this period twenty of our brethren were transferred: J. M. Fuller and J. Hills, to the Michigan Conference; J. H. Knowles, to the East New York; H. Van Benschoten, S. A. Lattimore, and J. B. Countryman, to the East Genesee; to the Wisconsin, J. D. Hammond; E. W. Hall, to Kentucky; J. J. Roberts, to Nebraska; D. D. Lore, to the Central New York, and C. R. Pomeroy, to the Des Moines. N. Newton and A. W. Wilson were transferred to the Detroit Conference; S. M. Hopkins and P. W. Gould, to Kansas; W. H. Sparling and N. Jones, to the Upper Iowa; L. L. and W. H. Rogers, to the Oregon, and J. N. Fradenburg, to the Erie Conference. Are not those Conferences under great obligations to us? The number of members and probationers in our Conference in 1871 was ten thousand seven hundred and seventy-seven. There were seventy-five local and one hundred and twenty-three traveling preachers, including the superannuates and those in the supernumerary relation and on probation in the Conference. Among the superannuated Amos Hard, as leader of a praying band and otherwise, his godly companion often accompanying him, devoted his whole time to the work of God, answering calls to various parts of the country, holding revival meetings, sometimes preaching, exhorting, praying, singing, and visiting with all his might; so laboring, according to his views of duty, for the sanctification of believers and the conversion of sinners.

The number of Sunday-schools at the close of this period was two hundred; officers and teachers, two thousand one hundred and fifteen; and scholars, twelve thousand eight

hundred and fifty-three. Total connected with the schools, fourteen thousand nine hundred and sixty-eight.

During this period our churches and parsonages increased in number and value. At the close of the conference year 1871-72 the number of church edifices was one hundred and sixty-three, valued at \$876,900; the number of parsonages was seventy-five, valued at \$123,250: total value of churches and parsonages, \$1,000,150. The average value of our churches was about \$5,380. The salaries of the preachers in the regular work amounted to \$84,839; average salaries, \$840, including the rental value of the parsonages.

The amount of the regular contributions for missions by the Genesee Conference during this period of five years was \$28,857 77.

Amount disbursed to conference claimants at the session of 1871, \$2,764 24, and amount paid over at the same time for Church Extension and for our parent Tract Society, Sunday-School Union, and American Bible Society, \$3,456 84. Total paid for preaching, or conference claimants, and the five strictly benevolent objects above mentioned, the last year of our history, and reported at the session of 1871, \$97,461 98. Add to this sum \$100,000 expended in church and parsonage building and repairs during the same year, and estimating our membership at ten thousand, it gives an average of about twenty dollars per member contributed by them for the cause of God.

Within this period, considered as closing essentially with the time of the new arrangement of our Conference boundaries by the General Conference of 1872, and within the dates of March 22, 1870, and December 20, 1871, four of our bishops died. As the eloquent Punshon stated in his address to the General Conference: "Baker, the distinguished jurist, even then falling into the beauty of the tomb; and Clark, the acute and accomplished, the able administrator, and the preacher of commanding power; and Thomson, the Chrysostom of your Church, of golden speech and golden value, whose large, childlike spirit could not harbor a thought of guile, and who seemed ever as if detained on earth only by slight and trembling tendrils; and Kingsley, the brave and brotherly, snatched away from you in the fullness of his ripe manhood, and before he had drawn upon his reserve of power, dying with the consecration upon him of his apostolic

travels, and as if the sight of the Holy Land had but whetted his desire to go upward to the holy place, that from the track of the Man of Sorrows he might go to see the King in his beauty."

Within the present period the great Book Concern troubles came like a terrible storm-cloud, and rolled away. With all else that was done by the General Conference of 1872 in relation to the same, a large special committee was appointed, charged with the investigation of alleged frauds and irregularities in the management of the Concern, of which B. R. Bonner, of St. Louis, was chairman, and our own A. D. Wilbor secretary. After a thorough examination of the grounds of the allegations, with all the helps required, and with the abundant means and sources of information furnished, the committee presented to the general Church council their concise and comprehensive report, which was adopted without debate. The reader is referred to the published Journal of the General Conference for all that is worth knowing of the whole affair. It is sufficient to say in this place, on the brighter side of the subject, that in the investigation enough was evolved to satisfy all reasonable minds—and the Genesee Conference was satisfied—that "the losses sustained by frauds and irregularities were not of such magnitude as to endanger the financial strength of the Book Concern, nor to materially impair its capital;" and that there were "no reasonable grounds or proofs to justify an assumption" that the Agent, Dr. Thomas Carlton, of our Conference, was or had been "implicated or interested in any frauds which had been practiced on the Book Concern."

This great and protracted difficulty bore hard on Dr. Carlton, he feeling himself assailed and traduced; by insinuation and ingenious perversion of facts and figures charged with dishonoring and defrauding the Church in whose service his long and active life had been spent—the fearful wear and strain upon the cords of his nature, it is next to certain, shortening his valuable life.

Dr. Carlton impressed many of the best minds of the Church with a sense of his greatness. Years ago Dr. J. H. Vincent, the man in whom all Sunday-school life concentrates, remarked to the writer: "Dr. Carlton is a grand man," with emphasis repeating, "a grand man!"



Methodist Episcopal Publishing and Mission Building, 805 Broadway, New York

Not to refer particularly to the proofs of his great financial ability—in his general management of the publishing business, in his paying the amounts righteously or unrighteously awarded to the Methodist Episcopal Church, South—it may be said that the magnificent “Publishing and Mission Building,” corner of Broadway and Eleventh-street, New York, from which radiates to all parts of the world the light of Methodist Christianity, is a monument of his greatness. In association with his fellow-commissioners, leading ministers, and laymen of the Church, Dr. Carlton effected the purchase of the splendid structure referred to, the total cost of the property being \$900,000.

Dr. Carlton’s services as Treasurer of the Missionary Society of our Church during all the years of his book agency were invaluable, some eight millions missionary funds passing through his hands. Having for twenty years with unswerving integrity discharged the duties of his laborious agency, and being somewhat advanced in life, and having endured so much at the last, it was fitting that the General Conference of 1872 should honorably relieve him of the burdens of his high official position and responsibility, and, accordingly, he was permitted to retire to the rest and peace of his beautiful home in Elizabeth, New Jersey.

The end of the “History of the Genesee Conference” is at hand. By the action of the General Conference of 1872, so far as that body had the power, its course under the name of GENESEE was finished.

At least two of the Annual Conferences of the State of New York were dissatisfied with their territorial limits, namely, the Genesee and the Black River. Both felt that they were relatively too small; and, of course, to enlarge their borders would necessarily involve the removal of the landmarks of the adjoining Conferences. The attempt to extend the Genesee at the south-west to the State line had been defeated, and to confine the Black River Conference to the counties of Jefferson, Lewis, Franklin, and St. Lawrence, shut away by itself behind the Adirondacks, and embracing but a few small towns and stations, seemed unbrotherly, and could not be endured. The General Committee on Boundaries found great difficulty in endeavoring to make a satisfactory arrangement,

and hence the expedient was hit upon of appointing a special commission, consisting, as finally determined, of two delegates from each of the Conferences concerned, to look over the whole matter and report. The commission, composed of R. L. Waite and E. E. Chambers of the Genesee Conference, R. Hogoboom and T. Tousey of the East Genesee, A. J. Phelps and B. I. Ives of the Central, I. S. Bingham and L. L. Palmer of the Black River, and R. Nelson and W. G. Queal of the Wyoming Conference, attended to their work. They took the map of the State of New York, and making it a matter more of the head and less of the heart, concluded to divide, as near equally as possible, the whole territory of the five into *four* conferences, naming them respectively Western New York, Central New York, Northern New York, and Wyoming. They prepared in due form the particular descriptions of the boundaries, and to the joy of some, the grief of others, and the great surprise of many—and some were even amused—presented their report, which, on the call for the previous question, was *adopted*.

When this action became known, the great grief, not to say indignation, occasioned was very naturally felt upon the part of the preachers and members of the East Genesee Conference, that Conference by the new arrangement being annihilated, as to name and corporate existence. The eastern and larger part of the same was set to the Central New York, and the western and smaller portion to the Western New York, so formed. The East Genesee Conference had for the twenty-four years of its life been entirely satisfied with its territory and relations, and to be thus disintegrated was indeed excruciating. But the dear old mother Genesee lost her long-cherished name, and her tears started, though she exulted at the thought that she had suddenly grown taller and stronger by the new and unexpected adjustment. (For the exact boundaries of the Western New York Conference see Discipline, 1872.)

By the new arrangement, the Genesee River being no longer a conference line, the Rochester and Hornellsville Districts and twelve charges of the Penn Yan were brought entire into the Western Conference, giving us the Rochester, Honeoye Falls, Victor, Lima, Avon, Geneseo, Mount Morris, Dansville, Bath, Hornellsville, Addison, Wellsville, Andover, Angelica,

Nunda, and numerous other intermediate and surrounding charges and places—and we really ought to have had Canandaigua.

By this plan of the work about seventy preachers of the East Genesee were united with the hundred and twenty-four members and probationers of the Genesee to form the new-named body; and the members and probationers of the Church around whom the Conference outlines were thrown, raised our numbers to 20,986.

It is a sober consideration that in portions of our territory there are not as many societies and individual members as there were thirty or forty years ago. The tendency has been to centralization in the villages and hamlets; and yet in many cases the membership has been small in the villages, the members of the societies coming in to attend Church from different directions round about. Meetings in school-houses have very generally been discontinued, and, more especially in the extensive dairying districts, the district schools have become much smaller—fewer families, and fewer children in proportion to the number of families, making up the farming populations. Large dairies require large farms, and hence one farmer must buy out his neighbor, and, of course, straight “westward” the neighbor takes his way. As to the house he leaves, that may be occupied by the German or Irish tenant, in the employ of the proprietor of the extended dairying dominion. In many parts the railroads have taken off the travel, and stopped the staging and heavy teaming on the long turnpikes, and the business centers have changed, societies in some instances being broken up: the lumber business also having cleared extensive timber tracts, great changes in such portions have taken place.

In the southern extreme of the Conference, among the spurs of the Alleghany Mountains, much of the region still appears new. At a recent session a preacher who had been stationed in that region remarked that the country was new. Father J. P. Kent sprang to his feet and said, “That part of the country will always be new; I preached there forty years ago.” This reference is to a part of the Olean District.

One hundred church edifices were added to our number by the new arrangement, and fifty-four parsonages, the whole valued at \$553,150—making the total value of the church

property of the Western New York Conference, as shown by the minutes of the first session, \$1,553,300.

The names of the ministers of the East Genesee Conference who were members of the Genesee before the division in 1848, and who lived to fall into the Western New York Conference, were Richard Wright, Robert Parker, Asa Orcott, John Copeland, John Parker, James Hemingway, Jonathan Benson, George Wilkinson, Asahel N. Fillmore, Calvin S. Coats, Israel H. Kellogg, Delos Hutchins, Joseph T. Arnold, John Dennis, Carlos Gould, R. T. Hancock, David Nutten, John N. Brown, Veranus Brownell, Wm. E. Pindar, Joseph Ashworth, Wm. W. Mandeville, Wm. Bradley, Elijah Wood, John Raines, Andrew Sutherland, Wm. A. Barber, Asa S. Baker, and Wm. Potter. Of the twenty-nine ministers above named only nine in 1872 were effective, namely, A. N. Fillmore, J. H. Kellogg, J. Dennis, D. Nutten, J. N. Brown, W. W. Mandeville, W. Bradley, A. Sutherland, and W. Potter. V. Brownell, a sound preacher and good man, died December 11, 1874, aged sixty-four.

The names of the supernumerary preachers of the Genesee Conference in 1871 were R. C. Foote, J. O. Willsea, R. D. Miller, L. Packard, Wm. Scism. The superannuated were J. Chamberlayne, G. Laning, G. Fillmore, H. May, J. P. Kent, M. Seager, J. B. Lanckton, D. F. Parsons, D. Nichols, G. Benedict, J. F. Mason, H. M. Ripley, A. Hard, A. Steele, T. W. Potter, and J. Latham.

Of those who were members of the Genesee in 1871 ten have since died, namely, Micah Seager, John E. Robie, Allen Steele, Timothy W. Potter, H. Ryan Smith, Thomas Carlton, Chas. D. Burlingham, Schuyler Seager, Glezen Fillmore, Israel Chamberlayne. Dear, illustrious names! And so closely were these men of God associated, that they almost anointed each other for burial, and by Conference arrangement performed each other's memorial services.

T. W. Potter, a shorter period in the ministry, and therefore less known, yet a true lover of Jesus and of souls bought with blood, died February 25, 1873, aged fifty-six. The first two above named, M. Seager and J. E. Robie, died on the same day. May 26, 1872, just before the adjournment of the General Conference, the former aged eighty-two years, and the latter sixty-two. Brother Steele took leave of all below,

January 14, 1873, at West Barre, aged sixty-five; and Brother Smith very suddenly, on his sixty-second birthday, April 28, 1873, at Pekin. About one year later Dr. Carlton ceased to work and live, April 17, 1874, aged sixty-six years, Elizabeth, N. J., being the mount of his ascension. Very soon after the close of Conference at Batavia, 1874, Brother Burlingham peacefully departed at Portville, N. Y., aged about sixty-four years, and shortly after Dr. Seager ascended to his heavenly home from Lockport, aged about sixty-seven. At the age of fourscore and five years, January 26, 1875, Dr. Glezen Fillmore quietly breathed his life out in his chair at home, in Clarence; and now, at the hour of this writing, the funeral of Dr. Israel Chamberlayne is being attended, the startling postal having just been received giving information of his decease, like his eminent brother, Dr. Fillmore, sitting in his chair, Saturday morning, February 20, 1875, aged eighty years. No ordinary loss by death are the people of Lyndonville now called to bear. The elder Seager left no widow. Sister Chamberlayne, deeply lamented by her husband for more than a year, is so soon rejoined by him in bliss. The surviving companions of those above named "gone before," have the kindest sympathy of their numerous Christian friends. These eminent ministers of the New Testament have safely joined the company of the holy ones—Mattison, Alverson, Huestis, Chase, Hebard, Draper, Story, Luckey, Grant, Snow, Tooker, Woodworth, and a host of others. They were ready for the chariot of fire, when it descended to receive them. They had fought the good fight, they had finished their course, they had kept the faith. Let the future historian of the Western New York Conference do justice to the names of these illustrious representatives of Methodism.

CHAPTER V.

WESTERN NEW YORK AND REORGANIZATION OF GENESEE
CONFERENCES.

SECTION I. 1872-1876.

THE old Genesee, for its first session under its new name, "Western New York Conference," met in the First M. E. Church in the city of Rochester, on Wednesday, October 9, 1872, Bishop W. L. Harris presiding, and S. Hunt secretary.

In due order assembled the Conference presented a more imposing appearance, from the large accession of about seventy to its numbers, about one half of whom had entered the Traveling Connection subsequently to 1848, they having known only the East Genesee Conference. Much feeling of regret and dissatisfaction was evinced upon the part of these, and many more immediately concerned, on account of the disintegration of their loved Conference, and there was a corresponding state of excitement among the membership of the Churches.

Some time after the close of the General Conference, June 4th, a convention of the members of the late East Genesee Conference was called, and on the fourth day of this session of Western New York Conference a communication was received from said convention with regard to the *restoration* of Conference boundaries. Upon this a committee of five, consisting of Revs. K. P. Jervis, John Dennis, J. T. Brownell, J. B. Wentworth, and J. E. Bills, was appointed to prepare a minute to be entered upon the records of the Conference. The minute was accordingly prepared and by the Conference adopted, as follows:—

"Whereas, A large convention of the members of the East Genesee Annual Conference has, by resolution, requested this Conference to enter on its Journal, an agreement that it will instruct its delegates to the next General Conference

to favor a rehearing concerning the recent General Conference action in dividing said East Genesee Conference ; therefore,

Resolved, That in our judgment this Annual Conference, at its session in 1875, ought to and will so instruct its delegates, provided that a majority of the members who were formerly members of East Genesee Conference shall then, by vote, express a desire for the presentation of such effort."

The daily proceedings of this session were, of course, of the usual character. The reports of the several presiding elders, as read by them and afterward printed in the Minutes, of the state of their respective districts, indicated general temporal and spiritual prosperity throughout the Conference.

The anniversaries of the Denominational and Conference Benevolent Societies were occasions of special interest.

At this session Rev. John Parker preached his Semi-centennial Sermon.

The sermon of the Bishop, on the Sabbath, was one of ability and power, and was followed, as usual, by the ordination of deacons.

On the second day of the session Bishop Ames was present and occupied the chair for a while, and on the third day Bishop Janes.

The Conference at this session was divided into seven districts, namely, Buffalo, Niagara, Rochester, Lima, Batavia, Bath, and Olean. To these were appointed, as presiding elders, Revs. R. L. Waite, S. Hunt, K. D. Nettleton, A. Sutherland, E. L. Newman, A. F. Morey, and E. A. Rice.

In 1873, September 24-30, the Conference was held in Albion, Bishop Levi Scott presiding, and S. Hunt secretary. This was Bishop Scott's last official visit to us.

At Batavia, September 23-29, 1874, Bishop Jesse T. Peck was our presiding officer. This was his first and only official visitation. K. P. Jervis was chosen secretary.

1875. Conference at Asbury Church, Buffalo, commencing September 30, Bishop E. G. Andrews presiding. At this session S. Hunt, J. B. Wentworth, W. H. De Puy, K. P. Jervis, and J. N. Brown, ministers ; and Edmund Ocum-paugh and H. H. Otis, laymen, were elected delegates to the General Conference to be held in Baltimore in 1876.

The Conference by resolution instructed the delegates to the General Conference to secure, if possible, a change of our Conference name from Western New York to Genesee; and agreeably to the action of the body in 1872, in case the East Genesee Conference should not be restored, the delegates were instructed to secure, if possible, a more equitable division of the territory of East Genesee.

The General Conference in May, 1876, did restore the East Genesee Conference, but not wholly. The boundaries as described in the Discipline were as follows:—

“East Genesee Conference shall be bounded on the west by the Genesee River, including the city of Rochester, in 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 arrangement proved far from satisfactory to many, as it still left a large and important portion of the original East Genesee in the Central New York Conference, and also relentlessly reduced the Western New York Conference back to the cramped and uneasy boundary limits of the Genesee, from 1848 to 1872. And so, very naturally, at the close of the Conference year 1875-76, a movement was instituted with the liveliest interest, which is sufficiently indicated by the Conference Journal.

The fifth session of the Western New York Conference commenced in Le Roy, October 4th, 1876, Bishop Ames in the chair, and C. C. Wilbor secretary.

On the first day of the session five commissioners were appointed, in accordance with the recent provision of Discipline, to take into consideration the question of boundaries of this and neighboring Conferences, “provided the other Conferences do the same;” Revs. G. W. Paddock, K. D. Nettleton, A. F. Morey, R. C. Brownlee, and S. Hunt, commissioners. The East Genesee Conference, being in session

in Rochester at the same time, took corresponding action, Bishop Simpson presiding. At the request of the Conference, Bishop Simpson appointed Revs. K. P. Jervis, F. G. Hibbard, W. Bradley, G. Van Alstyne, and R. Harrington commissioners for the East Genesee Conference. These ten brethren met in Asbury Church, Rochester, October 5, 1876, Dr. Hibbard in the chair, and Dr. Hunt secretary. It was unanimously

“*Resolved*, That the division boundary between the 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.” The commission then adjourned. In due season each commission reported the action of the general commission to its respective Conference, and the following, substantially, was the action in both bodies: In the Western New York Conference J. E. Bills presented the following, which was adopted:—

“*Whereas*, The commission appointed by the Western New York and East Genesee Conferences, after the most careful attention and consideration, have unanimously agreed to the consolidation of these Conferences, and have formally so decided under the authority of disciplinary provision, thereby constituting one of the noblest Conferences in the connection, and have christened the new and consolidated Conference by the old familiar name of ‘Genesee;’ therefore,

“*Resolved*, That we most heartily approve the course of our commission in the action thus taken, and respectfully solicit the concurrence of the bishop in said action, if consistent with his judgment in the case.

“*Resolved*, That we hereby express to the brethren of the late East Genesee Conference, our high appreciation of their very intelligent and liberal action in this matter, and that we enter our new relations with the highest satisfaction and expectation for the future.”

The separate action of the Western New York Conference was completed by the following: A telegram was received from the East Genesee Conference inviting this Conference to meet with it in one body. A suitable reply was ordered and telegraphed, and a resolution adopted that the Confer-

ence request the bishops to hold the two Conferences now made one, by action of a legally appointed commission, in union, at Rochester for the remainder of the session. The bishop stated that he acquiesced, and approved said action, whereupon it was "*Resolved*, That when Conference adjourns, it do so to meet in Asbury Church, Rochester, to-morrow, in connection with the late East Genesee Conference."

A collection was taken for incidental expenses, and after the doxology and benediction Conference adjourned, and next day Le Roy witnessed our departure—bishop, secretaries, and members, all, for Rochester!

The more important particulars of the proceedings of the East Genesee Conference were as follows :

On Thursday morning, Dr. S. Hunt and others being present with a communication from the Western New York Conference, it was ordered that the reception of said communication be made a special order for 2 o'clock P.M. On Thursday afternoon Dr. Hunt addressed the Conference on the subject of our boundaries, and explained the attitude and wishes of the Western New York Conference, whereupon Rev. G. Van Alstyne presented the following as a substitute for a 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 121 in favor, with none against. The action of the joint commission has already been stated.

On Friday morning (Oct. 6) it was "*Resolved*, 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 Conferences into one;" also, "That we invite the Western New York Conference to unite with us during the remainder of this annual session." J. N. Brown, who had been transferred, was made a com-

mittee to telegraph these invitations. Ordered that the Committee of Public Worship arrange for the reception of our brethren of the Western New York Conference, and for a suitable social and religious service on the occasion. The committee named reported, recommending an afternoon session at 4 o'clock. A committee of escort was also nominated to meet and attend the Western New York Conference on its arrival in the afternoon, and a programme for the union service was reported and adopted.

On Friday afternoon the Conference met at 4 o'clock, Bishop Simpson in the chair.

Rev. J. N. Brown, of the Committee of Reception, introduced Bishop Ames and the members of the Western New York Conference to Bishop Simpson and the members of East Genesee.

Bishop Simpson announced the hymn—

“ And are we yet alive,
And see each other's face? ”

and Revs. R. Harrington and R. L. Waite led in prayer.

Bishop Simpson addressed the bishop and members of Western New York Conference in words of greeting and welcome.

Bishop Ames responded in words of congratulation and counsel.

Dr. F. G. Hibbard, in behalf of East Genesee Conference, addressed the united body, and Dr. S. Hunt, in behalf of Western New York, responded, and the following was unanimously adopted:—

“ *Whereas*, The East Genesee and Western New York Conferences appointed commissioners to adjust the boundaries of the two Conferences ; and,

“ *Whereas*, The 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,

“ *Resolved*, That we, the former members of the East Genesee and 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.

“(Signed,) D. D. BUCK.
C. C. WILBOR.”

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 Conference now assembled in the City of Rochester as the Genesee Conference of the Methodist Episcopal Church.

“M. SIMPSON, *President East Genesee Conference.*

“E. R. AMES, *President Western New York Conference.*”

The reorganization of the Genesee Conference by the union of the East Genesee and Western New York Conferences was an occasion of extraordinary interest, of most happy brotherly greetings and joyful congratulations. There was not a discordant note. It was like a grand wedding festival, where every one does his best to diffuse happiness around him. The addresses on the occasion were apt and appropriate, and the devotional services inspired and inspiring. We had not anticipated so great a joy.

Saturday morning, October 7, 1876, Conference met for its first business session after the re-union, Bishop Simpson in the chair. K. P. Jervis was elected secretary, and C. C. Wilbor associate secretary.

The assistant secretaries of both Conferences were elected, and the boards of stewards were re-elected as one board. After this and until the close of the session, on Wednesday evening, October 11th, all interests, obligations, and methods, requiring adjustment or re-adjustment, were duly attended to, with all matters and things required by disciplinary provision or Conference regulation.

On Sunday morning Bishop Simpson preached in the

Asbury Church and ordained the elders, and Bishop Ames preached in the First Methodist Church and ordained the class of deacons.

Sunday evening K. P. Jervis preached an admirable Centennial Sermon, and on Tuesday evening Rev. I. G. Bidwell gave a sermon of extraordinary merit.

Rev. William Taylor was present at this Conference, and made himself a help and blessing to us.

As a matter of privilege it may be mentioned that the following was adopted:—

“*Resolved*, That Rev. F. W. Conable, a member of this body of the class of 1839, having been requested by the Conference at its session of 1869 to write up the history of the Genesee Conference from its organization in 1810, and he having happily succeeded in completing the work, a handsome octavo of 700 pages, and the same in style, comprehensiveness, impartiality, and general accuracy meeting our highest anticipations, we, therefore, hereby express our cordial appreciation of the said work, and, securing it for our own libraries, we earnestly commend its sale to all the families of our Church.”

On Tuesday morning Bishop Peck, being in attendance, “humorously congratulated the Conference on its magnitude, expressing the natural sympathy of greatness for greatness.”

At this session Conference resolved, “in view of the great possibilities of the Silver Lake camp ground, as an instrumentality for good to the Church and for the salvation of the people,” to “seek to interest our people in the enterprise there initiated, and to secure their attendance upon the annual meetings, hoping and praying that this institution may become not only a bond of union to the whole Conference, but also a source of great spiritual power.”

One of the last acts of the Conference before hearing the appointments was the adoption of the following:—

“*Resolved*, That we received with profound sorrow the recent announcement of the death of our senior Bishop Janes, whom we have so often welcomed at our Conference sessions. His purity as a Christian, his wisdom as an administrator, his extraordinary talent as a minister, render his loss

a sad and severe one to the Church. We feel the poorer, though heaven is made the richer, by his death." Bishop Janes died at his home in New York city, September 18, 1876, aged 69.

At this session the territory of the Genesee Conference was divided into eight districts, namely, Geneva, Rochester, Niagara, Buffalo, Olean, Genesee, Bath, and Troy. The presiding elders were, respectively, F. G. Hibbard, J. N. Brown, A. F. Morey, S. Hunt, L. D. Watson, G. W. Paddock, E. T. Green, and E. J. Hermans.

The appointments to literary institutions were: J. E. Latimer, Dean of the School of Theology, Boston University; S. A. Lattimore, Professor in the Rochester University; J. J. Brown, Professor in the Syracuse University; G. H. Bridgman, Principal Genesee Wesleyan Seminary; J. O. Willsea, Steward Genesee Wesleyan Seminary; F. D. Blakeslee, Principal East Greenwich Academy.

SECTION II. 1877-1884.

In 1877 Conference met at Medina, N. Y., September 19-24, Bishop Harris presiding.

The bishop presented the certificate of the transfer of D. H. Muller from the Kentucky, and J. B. Wentworth from the Rock River, Conference. Dr. Wentworth had been only temporarily transferred from us, and all were gratified with his return.

Philip Crane, a sterling old Methodist, of Geneva, was present as a "lay delegate," and was invited to sit with the Conference. Rev. S. B. Rooney, once of our body, but now of the Newark Conference, was introduced.

The Minutes for this session show the following: About 315 traveling and 174 local preachers. Nearly 33,000 Church members and probationers; Sunday-schools, 444; officers, teachers, and scholars, 39,000; conversions in the schools, 1,804; estimated value of church property, including 373 church edifices and 195 parsonages, \$2,530,450; raised for missions, \$12,401; salaries of the pastors paid, \$159,444. For other statistics see Minutes.

At Corning, N. Y., October 2, 1878, Conference assembled

for its sixty-fifth annual sitting, Bishop Gilbert Haven, president.

The eminent men fitly representing the great general Benevolences, and the Educational and Publishing interests of the Church, suitably addressed us. The Conference sermon on "The Gifts of the Spirit," by Rev. Dr. Hibbard, and the annual missionary sermon by Dr. Huntington, were efforts of very marked excellence. On Sabbath, as usual, the Conference love-feast, the Bishop's sermon, and the ordination ceremonies, rendered the day "the great day of the feast." The memorial services, on Monday afternoon, were appropriate and impressive; seven members of Conference, and three wives of ministers, had crossed the flood to the better country.

The Committee on Conable's History reported. Fifteen minutes were given to a canvass of the Conference for subscriptions, and the brethren very generously responded.

The reports of the presiding elders were decidedly encouraging, and the statistics showed an increase in membership of the Church of upward of 2,000.

At the Delaware Avenue Methodist Episcopal Church, Buffalo, N. Y., the Conference was grandly accommodated for its session in 1879, and the administration of Bishop R. S. Foster was highly enjoyed. Early in the delightful month of October, the brethren of Genesee have generally considered as the most desirable time for our annual sessions.

D. W. C. Huntington, S. Hunt, J. B. Wentworth, G. W. Paddock, E. J. Hermans, K. P. Jervis, and W. H. De Puy were elected delegates to the General Conference to meet in Cincinnati, 1880. Lay delegates, B. M. Peck and F. H. Root.

Conference expressed heart-felt pleasure at the presence of Rev. William Hosmer, after his retirement from active labor for several years on account of physical infirmity.

At this session a disciplinary notification from the Central New York Conference, that at the next General Conference a re-adjustment of Conference boundaries would be asked, was duly received, read to the Conference, and placed on file.

The following was adopted: "*Whereas*, The peace of the Church, within the bounds of the Genesee Conference, has been disturbed for many years by agitations arising out of

the question of Conference boundaries; and *Whereas*, Our present boundaries were agreed upon by the unanimous vote of both Conferences uniting to form them, and the plan has been consummated without interfering with any neighboring Conference; therefore,

“*Resolved*, That we are positively and unqualifiedly opposed to any change in our Conference boundaries.

“*Resolved*, That we instruct our delegates to the next General Conference to represent, in case of necessity, the sentiments herein expressed, by voice and vote.” So much in relation to Conference boundaries at this session.

Seven local preachers, duly recommended, were honored with deacons' orders. Forty-two Conference members were made or continued superannuated. The bishop addressed the Conference concerning old age and superannuation, in a way to smooth the passage from active service to “graceful retirement” and obscurity. Numerous, and in some charges extensive, revivals of religion, within the year, were reported. C. S. Baker, a member of the class of 1835, and faithful and efficient always, was made supernumerary, with high complimentary assurances by the Conference. The Conference, by cordial resolution, expressed hearty satisfaction with the election of our worthy brother, Dr. Sanford Hunt, as one of the Agents of our Book Concern at New York, recognizing his fitness for the important position.

In May, 1880, the General Conference, through the Committee on Boundaries, did make important changes in the boundary line between the Genesee and the Central New York Conferences, and as a matter of course the subject came up again at the next session of the Genesee, which was held at Hornellsville, N. Y., commencing October 6th, Bishop Thomas Bowman in the chair.

The first paper relating to boundaries was presented by Dr. Wentworth, and after being amended was adopted, as follows: “To the Central New York Conference, Syracuse, N. Y., *Resolved*, 1st, That the following brethren, namely, A. F. Morey, E. T. Green, O. S. Chamberlayne, J. N. Brown, and L. D. Watson, be hereby appointed in connection with a like number who may be appointed by the Central New York Conference as members of a joint commission for the

adjustment of boundary lines between us and that Conference, according to the provisions of the Discipline contained in Part V., Chapter IV., 390.

“*Resolved*, 2d, That in taking this action we are moved solely by our desire for the maintenance of churchly peace and unity, and for the preservation of amicable relations with the brethren of the Central New York Conference, whose interests are so closely identified with our own in literary and publishing enterprises of great importance and magnitude.

“*Resolved*, 3d, That if the Central New York Conference shall favorably respond to this overture we hereby guarantee, in case a decision is reached by said joint commission, the discontinuance of any action that may be in process of initiation or adjudication in the civil courts, looking to the vindication of the supposed rights of our Conference, against the action of the Committee on Boundaries of our late General Conference.

“*Resolved*, 4th, That our president be requested to forward the above resolutions by telegraph without delay to the Central New York Conference, and to solicit the earliest possible reply.”

It should be stated that a memorial from the Quarterly Conference of Corning Methodist Episcopal Church, unanimously passed, asking for action similar to the above, was presented and read to the Conference.

On Thursday evening of this session, after the Conference Missionary Anniversary, an informal meeting of the Conference was called, at which Bishop Bowman read a telegram from the Central New York Conference, agreeing to appoint a commission on boundaries in case the injunction and all civil proceedings against that Conference should first be withdrawn. On motion, it was advised that this condition be complied with, and C. L. Bown, the plaintiff, agreed to withdraw suit. This informal action and advice were afterward formally approved by the Conference, and Brother Bown having given notice of compliance with such recommendation, his action was approved.

The commission appointed by the Central New York Conference consisted of Revs. D. W. Bristol, B. I. Ives, J. D.

Adams, Thomas Tousey, and J. B. Foote; and the joint commission met in Rochester October 9. At this meeting the Genesee Conference commissioners proposed a boundary line running from Sodus Point south to Stanley's; along the line of the Sodus Bay Railroad, and thence *via* Northern Central Railroad to Penn Yan; thence on the east side of Lake Keuka to the north-east corner of Steuben County and along the eastern line of Steuben County to the Pennsylvania State line. All charges east of that line to be in the Central New York Conference, including Monterey charge and all of Troy District.

The Central New York commissioners proposed to modify the new line only so as to give Genesee Conference Corning, Beaver Dam, and Monterey on the south, and take from the Genesee Conference four charges from the Rochester District. Other propositions were made not materially varying from these, and as neither proposition was acceptable to the other party the commission separated without agreement.

After the report of the commission upon the part of our Conference, Dr. Wentworth offered a series of resolutions, which were discussed and referred to a committee for amendment, said committee being composed of J. B. Wentworth, D. W. C. Huntington, G. W. Paddock, J. T. Gracey, and O. L. Gibson.

The following, offered by Dr. Hunt, was adopted:—

Whereas, A large number of the former members of this Conference have been removed by a change of boundaries, and without any act or consent of their own, from the work with which their lives have been identified; therefore,

Resolved, That we assure such of these brethren, our former associates, who desire to return to the Genesee Conference, a hearty welcome to our ranks again as soon as the work can be arranged for their return.

Resolved, That we most respectfully and earnestly request the bishops having jurisdiction, to aid in the restoration to this Conference of those who desire to return, giving them preference in case of transfer over all others."

The Conference was notified by telegram from the Central New York Conference that the amount of \$1,084 27, collected for Conference claimants in the territory (largely the Geneva

District) cut off from this Conference by the new boundary line, was subject to the order of the secretary of the Genesee Conference. The secretary was ordered to make the draft and hand the same to the Conference stewards.

The committee to whom were referred the resolutions offered by Dr. Wentworth, in due season reported the following :—

“ *Resolved*, 1st, That we accept the report just made by our commissioners on Conference boundaries, and commend the position taken by them when in joint session with the commissioners on boundaries appointed by the Central New York Conference.

“ *Resolved*, 2d, That we did suppose the asseverations of the Central New York brethren contained in the resolutions forwarded by them to this Conference by telegraph on Thursday last, as to their ardent desire for an equitable settlement of the difficulties existing between them and us on the boundary question by mutual agreement, were honestly and sincerely made. But we were surprised and grieved beyond measure to find that their representatives had nothing to offer, and would accept no plan that would in any wise relieve the case, so that the opportunity for legal redress having been frankly yielded in the brotherly confidence that it would be met with corresponding fairness on their part, we have been utterly disappointed and compelled, for the present, to submit to what we believe to be a great injustice.

“ *Resolved*, 3d, That as in the hurry and excitement of business in these closing days of our Conference, we are not in a favorable condition to deliberate and decide upon the best course for us to pursue in the present emergency, a committee of nine be appointed upon nomination of a committee chosen for that purpose, who shall be empowered to act in our behalf and take such steps, as, in their judgment, shall be deemed wisest and best for the protection of the rights of this Conference with reference to its boundaries and membership, as these stand related to the Central New York Conference.”

The above resolutions were passed unanimously by a rising vote, and the Committee to Nominate a Standing Committee of Nine, as required by the third resolution, was appointed as

follows, namely, O. S. Chamberlayne, G. W. Paddock, G. C. Jones, P. R. Stover, and A. N. Fisher; and this special committee appointed to nominate a standing committee to act during the year for the Conference in relation to the boundary question, in due time reported the following nominations, which were confirmed, namely, J. B. Wentworth, D. W. C. Huntington, J. E. Bills, John Dennis, G. W. Paddock, A. N. Fisher, Solomon Hubbard, F. H. Root, and E. Ocumpaugh. It was understood in the Central New York Conference that the boundary commission continue during the year. A collection of \$55 was taken to pay expenses of telegraphing, boundary commissioners, and other committees. Conference adjourned *sine die* Wednesday afternoon, October 13. For particulars of boundary between Genesee and Central New York Conference, as fixed at the General Conference, 1880, see Discipline.

At Bradford, the wonderful new oil city of M'Kean County, Pa., Bishop Harris called us together for our sixty-eighth annual session, commencing October 5, 1881. C. W. Winchester was elected secretary.

At this session, in relation to the boundary question, the brethren had rest, except that the standing committee appointed last year for the Conference was re-appointed for the coming year; and the Commission on the Distribution of Conference Claimants presented the result of its work, which was received and ordered to be spread upon the Conference Journal, which see. Conference adjourned October 11.

Olean, Cattaraugus County, one of the large and flourishing towns of Western New York, and headquarters of the Olean District, was the seat of our next Conference, Bishop Henry White Warren admirably occupying the chair, and C. W. Winchester was chosen secretary. Does the reader of this consider what a vast amount of business is done at the session of a large Annual Conference? Let him examine and study that formidable document, the annual Minutes. This session opened October 4, 1882.

For the session of Conference in 1883 the reader may repair to the First Methodist Episcopal Church in Rochester, Bishop Andrews president, and Rev. Winchester secretary.

On the second day of this session the highly respected Dr. G. Loomis appeared as chairman of a commission from the Central New York Conference, appointed to confer with the Genesee Conference concerning the distribution of certain Conference funds. He presented a paper, signed by the members of the commission, and, on motion, it was read. Dr. Loomis spoke upon the subject. It was moved that the paper be referred to a committee of five to be appointed by the chair. A substitute for this was moved, "that we respectfully decline further to treat with the commissioners of the Central New York Conference upon this subject;" but, on motion, the whole matter was laid on the table. On the last day of the session the matter presented by Dr. Loomis was taken from the table, and the following substitute, offered by Dr. Huntington, for the whole subject, was adopted; and a certified copy of the same was ordered to be sent to the Central New York Conference:—

"*Whereas*, The General Conference of 1880 did constitute and appoint a commission for the purpose of effecting an equitable division of the Conference claimants and funds, as between the Central New York and Genesee Conferences, a division rendered necessary by a change of Conference boundaries; and,

"*Whereas*, This commission was duly convened, and did consider and act upon the matters with which it had been charged; and,

"*Whereas*, A commission appointed by the Central New York Conference, at its last session, has appeared before this body asking that a like commission be appointed to unite with them, in a reconsideration and modification of the action of the General Conference commission; therefore,

"*Resolved*, That the action of the General Conference commission being, by explicit direction of the General Conference, *final*, no action of this body upon the particular business referred to is proper or admissible, and, therefore, having heard the representation of the Central New York commission, we respectfully decline any action in the case."

At this session—1883—D. W. C. Huntington, J. B. Wentworth, Sandford Hunt, T. J. Bissell, J. E. Bills, and L. D. Watson were elected delegates to the General Conference

to be held in Philadelphia, May, 1884: Reserves, J. T. Gracey, C. W. Cushing. *Laymen*, John Brown, F. H. Root. Reserves, E. Ocumpaugh, A. J. Lorish.

The General Conference of 1884, through the Committee on Boundaries, gave back to the Genesee Conference, Corning, one of the more important stations in the Bath District, and thus doubtless terminates the history of the boundary question with us, it is hoped, at least for the balance of this nineteenth century. In 1884 our worthy brother, Dr. S. Hunt, was re-elected Book Agent at New York. Within the period covered by this chapter nine of our bishops died, namely, Morris, Janes, Ames, G. Haven, E. O. Haven, Scott, Peck, Simpson, Wiley.

The seventy-fifth session of our Conference was held in Medina, N. Y., Oct. 8-14, 1884, Bishop S. M. Merrill presiding, and C. W. Winchester secretary. Rev. S. W. Loyd gave the annual missionary sermon, and Dr. Hibbard the Centennial Sermon.

The Conference, as usual, looked after all the great interests of the Church and the cause of God: Education, the Missionary Cause, Church Extension, Freedmen's Aid, Sunday-schools, the Bible Cause, Temperance, Sabbath Observance, State of the Church, Centennial Observance, and all other matters demanding attention. See Minutes.

The Committee on Education, consisting of G. H. Dyer, Benjamin Copeland, J. N. Brown, C. G. Lowell, E. B. Williams, and Edwin Wildman, reported appropriately concerning the Syracuse University, Genesee Wesleyan Seminary, Boston School of Theology, Drew Theology Seminary, Board of Education, and the Conference Educational Society. Respecting the Syracuse University and the Seminary at Lima, the report is here given as it stands in the Minutes:

I. SYRACUSE UNIVERSITY.—It is our judgment that Syracuse University is second to no educational interest connected with our Conference, and second to no cause that has claims upon our centennial gifts. We rejoice in its increasing prosperity. It continues to maintain a high grade of scholarship and a most excellent moral and religious tone. Its low rates of tuition, its favors to students of limited means, and the moderate cost of living, serve to bring its advantages within the reach of all who desire them. We are glad to know that the work of endowment makes steady and encouraging progress.

We most earnestly recommend this institution to the patronage and liberality of our people, and confidently express the opinion that they can find no better educational advantages than are here afforded. The able and efficient management and administration of Chancellor C. N. Sims, D.D., LL.D., deserve our hearty commendation.

Genesee Conference may well rejoice in the progress made in raising the Centennial Endowment Fund of \$40,000. We recommend the continuance and completion of the plans so auspiciously begun, and hope, at our next session, to receive the report of the entire fulfillment of our pledges.

We also recommend the apportionment of \$2,400 among the several charges (which have not already raised their share of the \$40,000) for the support of the Genesee Professorship.

We recommend the election of James E. Bills as Trustee of Syracuse University for four years, in place of James E. Bills, whose term of office has expired.

We also recommend the appointment of the following brethren as visitors to the University: Andrew Purdy, J. E. Adams, J. T. Canfield, G. C. Jones, J. E. Williams, and R. W. Copeland.

II. GENESEE WESLEYAN SEMINARY.—The clear and thorough report presented by the Principal and Board of Trustees of our venerable Conference Seminary, concerning its condition and imperative needs, has awakened our deepest interest and summons us to instant and earnest action. Moved by a thousand precious memories, proudly cherished and inspired by the good hope that, in beauty, honor and strength, her future may even exceed her past, we reaffirm our loyalty to Genesee Wesleyan Seminary, and cheerfully renew our ancient covenant to protect and promote her interests according to our abilities and opportunities. Therefore be it resolved :

First—As soon as practicable, we will undertake to raise the sum of \$36,000, thereby increasing the endowment of the seminary \$100,000.

Second—Inasmuch as we have been assured by Chancellor Sims that the canvass for endowment of the Genesee Professorship in Syracuse University will be completed by the termination of the ensuing Conference year, to meet the pressing needs of Genesee Wesleyan Seminary, we will do our utmost to raise, before our next session come, by a special collection, the sum of \$1,500, said sum to be apportioned to the several districts by the presiding elders.

We extend a most cordial welcome to Professor W. G. Williams, as he enters upon the arduous duties of his honored office as Principal of our far-famed seminary, and assure him most sincerely that he will have our warmest sympathy and our heartiest co-operation in every good word and work. We recommend the election of A. N. Fisher, T. J. Bissell, L. D. Watson, C. E. Millspaugh, C. M. Underhill, and Horace Gilbert as Trustees of Genesee Wesleyan Seminary, in the place of R. L. Waite, E. E. Chambers, L. D. Watson, William Bradley, N. L. Button, and W. R. M'Nair, whose term of office has expired.

The Committee on the Missionary Cause said: "We recognize and commend the recent action of the General Conference, whereby our excellent system of missionary work was still more fully supplemented by the election of Wm. Taylor as missionary bishop of Africa, and Chaplain M'Cabe as one of the missionary secretaries. We believe this means that *Africa shall not be given up*, and that contributions to the missionary cause must be commensurate with the crying need of the hour." This committee, among other things in the general report, made highly commendatory mention of the "Woman's Foreign Missionary Society," and its evident prosperity.

In 1880 the Conference was divided into six districts, namely, Buffalo, Niagara, Rochester, Bath, Genesee, and Olean. The presiding elders were, respectively, D. W. C. Huntington, J. E. Bills, J. T. Gracey, T. J. Bissell, J. B. Wentworth, and L. A. Stevens.

In these appointments, in the course of the four years, Dr. Huntington succeeded Dr. Hunt, who was elected Book Agent; Dr. Bills followed A. F. Morey; Dr. Gracey was successor to J. N. Brown; T. J. Bissell took the place of E. T. Green; Dr. Wentworth succeeded G. W. Paddock; and L. A. Stevens followed Dr. Watson. In 1884 Dr. Watson was appointed his second year to the Bath District, A. N. Fisher his third year to the Buffalo District, Dr. Bills his second on the Genesee, A. D. Wilbor second year to Niagara, O. S. Chamberlayne third year on the Olean, and L. T. Foote his first year on the Rochester District. Previously to his appointment to the Niagara District, and for several years, Dr. Wilbor had served with distinguished ability and fidelity as Superintendent of the State Institute for the Blind, at Batavia, N. Y. All these brethren, as presiding elders, honored their offices, laboring with marked efficiency and success, while the pastors under them, with the co-operation of the members of their various charges, were, in the general, abundant in labors and successful in saving souls. See Minutes and the Advocates for reports of revivals.

The members of Conference who died after those mentioned at the close of the preceding chapter, and concerning

whom most interesting facts are stated in their respective memoirs, are the following :—

1874. Robert Parker—of the class of 1820. Forty-seven years in active work, and seven years superannuated. As a pioneer preacher, riding thousands of miles a year—“swimming bridgeless rivers, climbing hills and mountains, and preaching nightly in log hut, or school-house, or barn, or out-of-doors, summer and winter.” As a preacher, he stood high in the estimation of his brethren, and in all respects was his record most honorable. Toward the close of his life he became blind, and later was thrown from a carriage with such force as to break his thigh, and still later was almost bereft of reason by a paralytic stroke; but still “he prayed as intelligibly and eloquently, and sang the old familiar hymns as sweetly, as when in the vigor of manhood. He died like a child going to sleep,” aged 82.

1875. W. I. Richards—with great faith declaring, “I know there is an immortal life”—“I know there is a heaven, and I know I shall get there.”—Carlos Gould—“under his earnest ministry the Church was edified and enlarged.” “He was emphatically an honest man,” and one “of more than ordinary intellectual power.”

1876. William Jones—“devoted to the work of saving souls”—“for sixty years on our record without a blemish.”—Horatio C. Corey—short his ministry, but earnest and successful.—Joseph Swallow—“more than an ordinary preacher,” his piety “deep, fervent, uniform.”—William Wohlgenuth—the closing of his eventful life “wonderful in the fullness of its truthfulness and peace.”—H. S. Parkhurst—died in Utah Territory, “his dying testimony to the power and blessedness of the Gospel clear and reliable.”—W. E. Pindar—his fields of labor “among the hardest”—“he went to them in the spirit of the Master.”—Hiram May—fifty-two years in the ministry. A lively, stirring preacher. “Remarkable for his power of song.” A link between the present and the generation of pioneers in old Genesee, “a minister of the Lord Jesus, full of years and full of labors,” it was fitting that he should rest.

1877. George Wilkinson—a “strong and decided Methodist,” “that old companion in arms never deserted his

colors." John Timmerman—converted under the labors of Hiram May, always true to his convictions, a moral hero and victor to the last.—John Raines—"his zeal never faltered,"—his private memoranda recorded 700 baptisms, 400 marriages, and nearly 1,000 funerals; conversions literally "thousands."—Enos Smith—"devoted man and minister;" "never turned aside from his work for an hour," sincerely mourned.—Amos Hard—his is a remarkable career. "His preaching searched the heart and hunted down its sins;" "measured by the standard of success in winning souls to Christ, few have gone from among us to a richer reward, or leaving behind a more glorious record"—his parting words, "Farewell! Praise the Lord! Home!"—David Nichols—he must be classed "among those noble and able men of God, whose work for the master has given us the goodly heritage of our grand Genessee Conference." He died in Kansas, age 72.—1878. John Agar—came to us from Canada—more than an ordinary preacher—died early, but well, saying, "Glory to God! this is not excitement." . . . "it is the glory of God in my soul."—John Parker—fifty-six years in the Conference, "long and eventful his ministry," indeed. He was a strong preacher, and clear writer. At last "the hero of many battles sleeps, but not forever."—Gideon Laning—of the class of 1812. Through all his varied experiences and labors he was the same devoted man of God, greatly useful and beloved, and when the final hour came "he gently dropped his mantle and left us for the home of the blest."—John Powell—of Welsh nativity—he had good appointments. With confidence and hope at the last he exclaimed, "Living or dying, all is right."—Asa Orcutt—an octogenarian, sixty-six years a Christian, and fifty-five in the ministry; "death found the venerable pilgrim staff in hand, with his loins girded about, and his light burning."—Henry Wisner—"eminently a man of one work," "unassuming, simple and loving as a child;" a few moments before he died he opened his eyes and gazing upward exclaimed, "He's coming! He's coming!" and soon fell asleep in Jesus.—James M'Clelland—"abiding faith in Christ and patient toil for the Church had tempered and matured his character, so that when the bridegroom came he was found ready."—1879. Sam-

uel Parker—long in the ministry—not unworthy of his place in the trio of Parker brothers—firm to the last as in the day of battle.—1880. Wm. Potter—“one of the many spiritual children of Rev. Schuyler Seager, of blessed memory,” “an earnest and faithful minister.” Died at 61.—Elijah Wood—his life marked for its evenness, purity, mildness, and gentleness, and fidelity to his work—his last words: “Glory! Hallelujah!”—John P. Kent—one of nature’s noblemen, and one of the Methodist pioneer heroes—came to our Conference about 1840 from the Pittsburgh—had belonged to the itinerant ministry over sixty-five years—had traveled over the roughest portions of the work in seven States, on charges as large as present Annual Conferences, riding horseback more than 125,000 miles, a large part of the time preaching every week-day and thrice on Sabbath. See Memoir.—Asahel N. Fillmore—brother of Dr. G. Fillmore, and brother-in-law of Bishop Harris. He began the study of law, but became converted, and God called him to the ministry, in which he continued fifty years. For many years he moved annually “on principle,”—was eight years presiding elder—twice elected to General Conference—for twenty consecutive years Conference secretary—author of a valuable work on Ecclesiastical Polity—successful in saving souls—died in great peace.—John Copeland—another name long honored, and worthily, in this Conference. A man of a Fletcher-like spirit—his sermons often wonderfully charming and powerful—an official founder and patron of the G. W. Seminary. “He rests with the holy ones.”—Enoch H. Cranmer—converted under the labors of P. E. Brown—a pastor and presiding elder—a wise, strong, sound, ardent man, and successful laborer in the vineyard of the Lord.—I. J. B. M’Kinney—another of the fathers of the Genesee Conference—a clear, sound, practical preacher, who after a long life of hard toil and much usefulness rests in heaven.—1881. Charles W. Corson—only nine years in our Conference, but long enough to be much beloved and greatly missed. He passed away in “triumph.”—Geo. J. DuBois—of the class of ’53. A man of good gifts. After much suffering he closed his life like a conqueror.—De Forest Parsons—still another Christian and Conference hero of half a century; of

the class of 1830, with Brown, Brakeman, Parker, Whallon, Fillmore, (A. N.,) and others. Skilled in soul saving—his life as a Christian and minister “consistent” and “admirable.” During his last long and painful sickness, manifesting all the fruits of the Spirit, often exclaiming, “I believe that I am the happiest sick man that ever lived.”—Lawrence S. Atkins—came to us from the Presbyterian Church, in which he was a pastor; an able preacher, of fine culture, and deep piety.—1882. Richard Wright—joined the Conference on trial in 1820; superannuated in 1845—of sterling qualities of character—a strong preacher—a man of prayer—died well, in his 87th year.—Charles L. Bown—“no ordinary man”—“of a highly catholic spirit”—“a studious reader of history”—an eloquent preacher—his last year “only waiting”—the call came, and God took him to his glory!—Claudius G. Curtis—a good man and biblical preacher, whose life was “no impeachment of his profession,”—he rests, his works do follow him.—Thomas J. O. Wooden—“not many ministers have been more successful in winning souls to Christ and building up the Church”—his manner, in all the activities of his calling, characterized by a wonderful “vivacity, vigor, versatility, and vehemence.” “His example and spirit will long survive an unspent force in Genesee.”—James Hall—a nonagenarian—sixty-nine years in the ministry—as a preacher “among the strongest of his day.” “He did not discuss geology, nor attempt to fathom the depths of metaphysics, but he did present the grand foundation doctrines of the Gospel.” “He edified the Church, and sinners were converted under his ministry.” “As an administrator, he was one of the best among the fathers. He kept our rules and did not mend them.” After forty years of effective service, “with a worn-out physical frame, but with the sympathies and chivalry of his calling fully within him, he retired upon the superannuated roll, with the gratitude and confidence of his compeers and of the Church at large.” “Brother Hall was the last of the Genesee fathers who date so early. His record is honorable and his end was peace.” As might have been said of Fillmore, Chamberlayne, and others, so of him—

“How well he fell asleep,
Like some great river wid'ning to the sea;
Calmly and grandly, silently and deep,
Life joined eternity.”

—1883. Edwin T. Green—joined the Conference in 1860. A man of modest but real worth; “he filled a conspicuous place among his brethren, measured up to all requirements, met all responsibilities, and always justified the confidence reposed in him.” A good preacher and presiding elder. As one of the managers of the Conference camp ground, and as Treasurer of the G. W. Seminary, “his judgment, business tact, fidelity, and punctuality made him more than” ordinarily useful. He was twice married, and in both instances most happily. Social, genial, beloved, we greatly miss him. His disease, an organic difficulty, caused him much suffering, but he bravely endured all, and at the last “God kindly veiled his consciousness and he did ‘not see death.’”—Sumner C. Smith—one of the three Smith brothers of Genesee. “After having spent more than forty years in endeavoring to win souls to Christ and build up the Church, he was even joyous” at his death, remarking to weeping friends that “‘they should not weep for one just entering the verge of heaven.’”—Philo E. Brown, D.D.,—born May 7, 1807; awakened under the ministry of Seth Mattison; received on trial in the Conference in 1830, duly advanced to full membership and ministerial orders, he fast became one of the members who was *wanted*, in stations, districts, and general agencies, in our own and other Conferences, so that he grandly filled up the measure of his days with usefulness, and won a glorious crown. He loved Methodism. He preached the word “clearly, powerfully, and to the conversion of hundreds.” “He was never late to an appointment through his own fault.” His “zeal was great and his energy prodigious.” He loved the children. “No child ever crossed his path without receiving kind attention.” “His old age was full of sweet confidence in God, and trust in the Church.” “Death came to him unannounced, but found him ready.” “The wife with whom he had walked almost 53 years waits the Father’s invitation to the heavenly re-union.”—1884. Gershom Benedict—born in 1805, at Win-

stead, Conn. His father and family settled early in Gainesville, Wyoming County, N. Y., and it is believed that Gershom was converted when Rev. John Cosart was on the old Gainesville Circuit. Brother Benedict joined the Conference in 1831, and nearly all his appointments were within the limits of Genesee and Wyoming Counties, and where he was best known he was most highly esteemed. He was "a man of extraordinary artlessness and amiability," and yet "his fidelity to principle was ever unshaken, and never did he fail to meet the obligations which he assumed, or that Providence and the Church laid upon him." "His domestic affections were ardent, and as a husband and father he was a model." The memoir of Brother Benedict, as read at Conference, embraces the following: "He was never excelled by any of our members for lucidity of thought and expression, as a biblical student and expositor." . . . "His mastery of the doctrinal teachings of St. Paul, as they are set forth in the Epistle to the Romans, many who have been his personal friends and had free and familiar intercourse with him, are ready to pronounce *unrivaled*." "Some of our number have had the privilege of reading his manuscript work in exposition of the doctrinal portions of this epistle, and they do not hesitate to assert that they regard it superior, in point of penetration into the spirit and inner meaning of the statements and reasonings of St. Paul contained therein, as well as in point of comprehensiveness and consistency in the unfolding of Pauline theology, to any work on this subject they have ever read."—Truman H. Perkins—"a young man of excellent promise," but brief was his ministry. In his last sickness, and to the close, he was by faith sustained "as one sure of victory." "To his loving, watchful wife he said: 'I don't want you to think of me as dead, only as gone away.'" He "greatly loved his brethren in the ministry." He was "an affectionate, careful husband; a tender, judicious father; a faithful friend; an able preacher; a prudent pastor;" to us "lovely in life and triumphant in death."—William Weber—he was twenty-five years effective, working heroically to spread scriptural holiness over every field of his pastoral toil. After about five years of superannuation the final hour came, and the devoted and faithful one quietly

exchanged earth for heaven. Age, 73.—Joseph K. Tinkham—when but a youth converted under the labors of Rev. Schuyler Seager; joined the Conference in 1838; superannuated in 1861. As a preacher and pastor, effective and faithful. He was of the Troy and Auburn “Praying Bands.” “By his wonderful gift of song he won his way into the hearts of thousands of our people.” He was an earnest temperance worker, a successful laborer in the vineyard of the Lord. His are “the palm, the mansion, and the crown.”

Within this period about thirty wives and widows of living and deceased ministers of our Conference departed this life, leaving precious testimony to the excellency of the religion of Jesus, and most interesting records of deeds of self-sacrifice and patient endeavor, as helpers in the pastoral work of their husbands, and lovers of the cause of Christ.

With the mention of two cases in the Church membership, and with some general statistics, the writer must bid his reader adieu.

Mrs. Zerbiah Cooley, of Covington, Wyoming County, for eighty-seven years a worthy member of the Methodist Episcopal Church, recently died, at the extraordinary age of 102 years, four months, and five days.

“HON. GIDEON HARD, one of the oldest residents and most honored citizens of Albion, died February 16, 1885. Judge Hard was 88 years old. He had been a member of the Methodist Episcopal Church of Albion since its foundation, or nearly so, and always took a lively interest in its affairs. He was a good man, and did much in his day for the cause of Christianity in Orleans County.”

The number of preachers received on trial in our Conference since 1872 is about one hundred and twenty, and the number admitted into full connection one hundred and fourteen. The present writer has endeavored to give them their proper places in his pages from the beginning. He can now do little more than bedew them with his tears of love as he now closes this his imperfect, but well intended,

HISTORY OF THE HONORED AND WELL-BELOVED
ANNUAL CONFERENCE
OF THE RICH AND BEAUTIFUL GENESEE!

APPENDIX.—CONFERENCE BIOGRAPHY.

(From the Annual Minutes of 1883.)

NAMES.	Year of Birth.	Place of Birth.	Age when Converted.	YEAR OF ENTERING LITURGERY.		First Conference Joined.	Year of Entering Genesee Conference.	WHEN ORDAINED.		Mode of Entering Genesee Conference.	Other Conferences Entered, With Year of Each.
				On Trial.	Full Connection.			Deacon.	Elder.		
Abbott, H. O.	1831	N. Y.	8	1864	1866	Genesee.	1864	1868	By probation.		
Ackerman, G. E.	1830	N. Y.	12	1878	1880	Genesee.	1878 & '81	1880	By probation; '81, by transfer.		Columbia River, 1879.
Adams, J. E.	1841	N. J.	12	1863	1865	New Jersey.	1863	1867	By change of boundaries.		
Adams, William	1838	Scotland	20	1854	1858	East Genesee.	1872	1856	By change of boundaries.		Troy, 1850; East
Arnold, J. T.	1807	Vt.	20	1834	1836	Genesee.	1834 & '72	1836	By change of boundaries.		Genesee, '48 & '56.
Ashworth, Joseph.	1817	Ireland	16	1842	1844	Genesee.	1842 & '72	1842	By probation; '72, by change of boundaries.		East Genesee, 1848.
Baker, A. S.	1815	N. Y.	19	1847	1849	Genesee.	1847 & '72	1849	By probation; '72, by change of boundaries.		East Genesee, 1848.
Baker, C. S.	1813	Vt.	18	1835	1837	Genesee.	1835	1837	By probation.		
Ballou, S. S.	1842	N. Y.	15	1869	1871	Genesee.	1869	1873	By probation.		
Bancroft, A. M.	1846	N. Y.	12	1874	1876	Genesee.	1874	1876	By probation.		
Barber, W. A.	1821	Canada.	23	1846	1848	Genesee.	1846 & '72	1848	By probation; '72, by change of boundaries.		
Barnett, J. W.	1852	England	16	1878	1880	Genesee.	1878	1880	By probation.		East Genesee, 1848.
Barnhart, W. H.	1853	N. Y.	14	1881	1883	Genesee.	1881	1881	By probation.		
Barrett, William	1808	N. Y.	21	1850	1852	Genesee.	1850	1853	By probation.		
Bartle, William	1838	N. Y.	25	1875	1879	Genesee.	1876	1876	By probation.		
Beers, N. N.	1815	N. Y.	12	1844	1846	Genesee.	1844 & '76	1848	By probation; '76, by change of boundaries.		East Genesee, 1848; Cent. N. Y., 1872.
Bell, T. E.	1842	N. Y.	25	1869	1871	Genesee.	1869	1871	By probation.		
Benedict, Gershon.	1805	Conn.	17	1831	1833	Genesee.	1831	1833	By probation.		
Benson, Jonathan.	1799	N. Y.	17	1829	1831	Genesee.	1829 & '72	1833	By probation.		East Genesee, 1848.
Bickley, F. D. T.	1835	Pa.	11	1873	1883	Genesee.	1879	1883	By probation.		
Bills, J. E.	1853	N. Y.	25	1878	1880	Genesee.	1878	1880	By probation.		
Bissell, T. J.	1834	N. Y.	16	1856	1858	Oneida.	1856	1858	By change of boundaries.		Central N. Y., 1868.
Blades, J. H.	1839	England	19	1855	1858	East Genesee.	1876	1857	By change of boundaries.		Central N. Y., 1872.
Blaire, D. E.	1824	N. Y.	18	1853	1855	East Genesee.	1876	1855	By change of boundaries.		Oregon, 1854; Central N. Y., 1872.
Blakely, D. C.	1832	N. Y.	15	1872	1875	Genesee.	1873	1877	By probation.		
Bradbury, C. J.	1822	England	18	1850	1852	East Genesee.	1876	1852	By change of boundaries.		Central N. Y., 1872.
Bradley, William.	1814	England	17	1844	1846	Genesee.	1844 & '72	1846	By probation; '72, by change of boundaries.		East Genesee, 1848.

Brown, J. F.	1836	Vt.	1873	Genesee	1871	1873	1875	By probation.	1875	Central N. Y., 1872.
Brown, J. J.	1820	N. Y.	1830	East Genesee	1876	1832	1834	By transfer.	1834	Central N. Y., 1872.
Brown, J. N.	1818	N. Y.	1843	Genesee	1841 & '72	1843	1845	1841, by probation; '72, by change of boundaries.	1845	East Genesee, 1848.
Brown, N. J.	1850	Canada.	1883	Genesee	1881	1883	1888	By probation.	1888	Central N. Y., 1880.
Brownlee, R. C.	1838	Ireland.	1866	Genesee	1864	1866	1866	By probation.	1866	Central N. Y., 1880.
Buck, C. R.	1849	N. Y.	1878	Genesee	1878	1877	1882	By probation.	1882	Central N. Y., 1880.
Buck, W. D.	1809	N. H.	1831	Genesee	1831	1833	1835	By probation.	1835	Central N. Y., 1880.
Butlin, Henry	1820	England	1852	Genesee	1850	1852	1854	By probation.	1854	Central N. Y., 1872.
Canfield, J. T.	1837	N. Y.	1863	East Genesee	1876	1863	1877	By change of boundaries.	1877	Central N. Y., 1872.
Canfield, Roswell.	1832	N. Y.	1873	Genesee	1873	18	1872	By probation.	1872	Central N. Y., 1872.
Cadus, Thomas.	1844	England	1872	Canada	1873	1883	1883	From Melb. Ch. of Canada	1883	Central N. Y., 1872.
Carson, T. C.	1835	Canada.	1883	Genesee	1881	1875	1883	By probation.	1883	Central N. Y., 1872.
Catlin, J. R.	1840	N. Y.	1833	Genesee	1876	1860	1862	By probation.	1862	Central N. Y., 1872.
Chamberlayne, O. S.	1831	N. Y.	1860	Genesee	1858	1845	1847	1848, by probation; '73, by transfer.	1847	Newark, 1872.
Chambers, E. E.	1830	N. Y.	1843	Genesee	1843 & '75	1845	1866	By change of boundaries.	1866	Central N. Y., 1872.
Chandler, G. W.	1840	Ohio.	1862	East Genesee	1876	1864	1874	By change of boundaries.	1874	Central N. Y., 1872.
Chandler, T. W.	1840	Ohio.	1870	East Genesee	1872	1872	1874	By change of boundaries.	1874	Central N. Y., 1872.
Chase, L. D.	1823	N. Y.	1854	East Genesee	1852	1856	1858	By change of boundaries.	1858	Central N. Y., 1872.
Clark, Daniel.	1828	N. Y.	1849	East Genesee	1872	1851	1853	By change of boundaries.	1853	Central N. Y., 1872.
Clayton, T. E.	1845	England	1873	Genesee	1871	1871	1875	By probation.	1875	Central N. Y., 1872.
Cliff, W. B.	1824	N. Y.	1872	Genesee	1872	1870	1873	By probation.	1873	Central N. Y., 1872.
Coe, G. W.	1831	N. Y.	1859	Genesee	1857	1859	1861	By probation.	1861	Central N. Y., 1872.
Colburn, A. F.	1845	N. Y.	1872	Genesee	1872	1873	1875	By probation.	1875	Central N. Y., 1872.
Cole, A. G.	1842	N. Y.	1881	Genesee	1881	1881	1881	By probation.	1881	Central N. Y., 1872.
Cole, F. M.	1851	N. Y.	1880	Genesee	1880	1882	1882	By probation.	1882	Central N. Y., 1872.
Conable, F. W.	1814	N. Y.	1839	Genesee	1839	1841	1843	By probation.	1843	Central N. Y., 1872.
Congdon, N. B.	1837	N. Y.	1870	East Genesee	1872	1870	1875	By change of boundaries.	1875	Central N. Y., 1872.
Cook, D. D.	1831	N. Y.	1863	Genesee	1861	1863	1865	By probation.	1865	Central N. Y., 1872.
Cook, E. J.	1842	N. Y.	1867	"Methodist," Ch.	1871	1868	1868	From "Methodist" Ch.	1868	Central N. Y., 1872.
Copeland, Benjamin	1815	N. Y.	1877	Genesee	1877	1879	1881	By probation.	1881	Central N. Y., 1872.
Copeland, J. A.	1842	N. Y.	1865	Des Moines	1870	1867	1869	By transfer.	1869	Newark, 1874.
Copeland, R. W.	1818	N. Y.	1873	New England	1881	1873	1875	By transfer.	1875	Central N. Y., 1872.
Countryman, A. F.	1832	N. Y.	1863	East Genesee	1876	1868	1865	By change of boundaries.	1865	Central N. Y., 1872.
Countryman, J. B.	1840	N. Y.	1866	Genesee	1864	1866	1868	By probation.	1868	Central N. Y., 1872.
Craw, A. A.	1846	N. Y.	1879	Genesee	1871	1873	1875	By probation.	1875	Central N. Y., 1872.
Criswell, Joseph	1849	England	1873	Genesee	1871	1873	1875	By probation.	1875	Central N. Y., 1872.
Crittenden, L. S.	1838	N. Y.	1869	East Genesee	1872	1871	1873	By change of boundaries.	1873	Central N. Y., 1872.
Cummings, A. W.	1815	N. Y.	1837	Black River	1877	1839	1841	By transfer.	1841	Central N. Y., 1872.
Cushing, C. W.	1825	Vt.	1854	Vermont	1879	1853	1858	By transfer.	1858	Central N. Y., 1872.
Dalby, I. N.	1839	Ohio.	1881	Genesee	1881	1881	1881	By probation.	1881	Central N. Y., 1872.
Daley, C. S.	1849	N. Y.	1868	Genesee	1868	1868	1871	By probation.	1871	Central N. Y., 1872.
Davies, J. L.	1849	Wales	1872	Genesee	1872	1879	1879	By probation.	1879	Central N. Y., 1872.
Dayton, S. M.	1844	N. Y.	1869	East Genesee	1872	1871	1873	By change of boundaries.	1873	Central N. Y., 1872.
Dean, M. C.	1838	N. Y.	1860	Vermont	1876	1862	1864	By change of boundaries.	1864	Central N. Y., 1872.
Dennis, John.	1810	N. Y.	1835	Genesee	1835 & '72	1837	1839	1835, by probation; '72, by change of boundaries.	1839	Central N. Y., 1872.

Central N. Y., 1872.
 East Genesee, 1848.
 Central N. Y., 1880.
 Central N. Y., 1880.
 Central N. Y., 1872.
 Newark, 1872.
 Central N. Y., 1872.
 Central N. Y., 1872.
 Newark, 1874.
 Central N. Y., 1872.
 III, 1846; Holston, '56; S. C., '71.
 Vt., 1854; Troy, '58; N. England, '65; Erie, '74; E. Ohio, '76.
 East Genesee, 1864;
 Central N. Y., '72.
 East Genesee, 1848.

CONFERENCE BIOGRAPHY—CONTINUED.

NAMES.	Year of Birth.	Place of Birth.	Age when Converted.	YEAR OF ENTERING ITINERACY.		FIRST CONFERENCE JOINED.		Year of Entering Genesee Conference.	WHEN ORDAINED.		Mode of Entering Genesee Conference.	Other Conferences Entered, With Year of Each.
				On Trial.	Full Connection.	Joined.	Deacon.		Elder.			
De Puy, W. H.	1881	N. Y.	16	1845	1847	Genesee.	1845	1847	1849	By probation.		
Dillenbeck, Cornelius.	1837	N. Y.	16	1860	1862	East Genesee.	1842	1862	1864	By change of boundaries.		
Dodge, E. C.	1852	N. Y.	16	1876	1876	Genesee.	1876	1876	1881	By probation.		Colorado, 1876.
Dryer, G. H.	1819	N. Y.	12	1871	1873	East Genesee.	1872	1873	1875	By change of boundaries.		
Duckwall, B. L.	1849	Ohio	16	1880	1882	Genesee.	1880	1877	1877	By probation.		
Duncan, James.	1823	N. Y.	18	1854	1856	East Genesee.	1872	1856	1858	By change of boundaries.		
Everitt, Isaac.	1843	N. Y.	18	1857	1859	East Genesee.	1876	1857	1862	By change of boundaries.		Central N. Y., 1872.
Farnham, S. C.	1845	Mass.	12	1872	1874	New Hampshire.	1873	1874	1876	By transfer.		
Fisher, A. N.	1838	N. Y.	16	1862	1864	East Genesee.	1876	1862	1864	By transfer.		Cal., 1863; Nev., '64.
Footle, L. T.	1832	N. Y.	18	1860	1862	East Genesee.	1860	1862	1864	By probation.		
Footle, R. C.	1811	N. Y.	11	1836	1838	Genesee.	1836	1838	1840	By probation.		
Freeland, J. H.	1846	Canada.	12	1878	1880	Genesee.	1878	1880	1882	By probation.		
Furman, E. S.	1814	Vt.	16	1838	1840	Canada M. E.	1849	1840	1842	By probation.		
Gamble, J. W.	1849	N. Y.	13	1876	1878	Genesee.	1876 & '80	1878	1879	By probation; '80, by transfer.		South India, 1878; North India, '79; Central N. Y., 1872.
Gardner, C. M.	1820	Pa.	16	1852	1852	East Genesee.	1883	1852	1854	By transfer.		
Gates, D. W.	1825	N. Y.	15	1877	1877	Genesee.	1872	1877	1877	By probation.		Central N. Y., 1872.
Gibbard, Isaac.	1823	England.	17	1851	1861	East Genesee.	1876	1861	1863	By change of boundaries.		Central N. Y., 1872.
Gibson, G. W.	1835	N. Y.	17	1864	1864	Black River.	1876	1864	1866	By change of boundaries.		Central N. Y., 1872.
Goodrich, F. D.	1857	Goodrich.	17	1875	1875	Providence.	1875	1875	1877	By transfer.		
Gosnell, James.	1857	Ireland.	17	1882	1882	Genesee.	1880	1882	1882	By probation.		
Gracey, J. T.	1851	Pa.	14	1854	1854	Va. (M. E. South)	1876	1854	1856	By change of boundaries.		Phila., '52; India, '64; Phila., '71; Cent. N. Y., '72.
Grames, R. C.	1853	N. Y.	21	1878	1880	Genesee.	1878	1880	1882	By probation.		
Green, T. S.	1857	Pa.	13	1880	1882	Genesee.	1885 & '76	1880	1882	By probation.		East Genesee, 1848; Central N. Y., '72.
Gullick, J. G.	1857	N. Y.	13	1885	1887	Genesee.	1885 & '76	1887	1889	By probation; '76, by transfer.		Central N. Y., '72.
Hager, Jacob.	1809	N. Y.	16	1840	1842	Genesee.	1840	1842	1844	By probation.		
Hall, E. G. W.	1840	N. Y.	17	1877	1881	Canada M. E.	1881	1870	1877	From M. E. Ch. of Canada.		
Hammond, S. Y.	1809	N. Y.	21	1851	1853	Genesee.	1851	1853	1855	By probation.		
Hancock, R. T.	1811	N. Y.	20	1836	1838	Genesee.	1836	1838	1840	By probation.		East Genesee, 1848.
Harris, G. M.	1851	Canada.	19	1875	1877	Genesee.	1875	1877	1879	By probation.		
Harris, Isaac.	1822	N. Y.	10	1864	1866	Oneida.	1876	1864	1868	By change of boundaries.		Central N. Y., 1868.
Hawkins, L. T.	1829	Pa.	..	1858	1869	Pacltic (M. E. S.).	1872 & '81	1867	1869	By change of boundaries.		Or., 1861; E. Genesee, '67; Cent. N. Y., '80.
Hayes, A. W.	1849	Ohio	22	1878	1880	Genesee.	1878	1878	1882	By probation.		

Hibbard, F. G.	1811	N. Y.	10	1850	1882	New York	1837 & '76	1832	1884	1887, by cert. of location; '76, by change of bound. From Methodist New Con- necton, Canada.	{ Troy, 1832; E. Gen- { '48; Cent. N. Y., 1872.
Hill, James	1830	Canada	17	1854	1858	Meth. N. Con	1871	....	1858		
Hotchkiss, Edward	1803	N. Y.	21	1830	1832	Maine	1843 & '76	1832	1834	By change of boundaries.	{ E. Genesee, 1848; { Central N. Y., 1872. Central N. Y., 1868.
Howland, G. W.	1826	N. Y.	16	1859	1861	Oneida	1876	1861	1863	By change of boundaries.	
Hubbell, E. P.	1850	N. Y.	7	1876	1878	Genesee	1877	1878	1880	By probatn.	
Hundt, I. B.	1846	N. Y.	21	1877	1879	Genesee	1876	1877	1881	By probatn.	
Humphreys, J. T.	1832	N. Y.	9	1873	1875	Genesee	1873	1873	1877	By probatn.	
Hunt, Sandford	1825	N. Y.	15	1847	1849	Genesee	1847	1849	1851	By probatn.	
Huntington, D. W. C.	1830	Vt.	17	1851	1853	Vermont	1876	1853	1855	By transfer	East Genesee, 1857; Central N. Y., 1872.
Huntington, E. P.	1817	Vt.	22	1857	1859	East Genesee	1876	1859	1861	By change of boundaries.	
Hurd, Zenas	1824	N. Y.	14	1846	1848	Genesee	1846	1848	1850	By probatn.	
Irons, John	1846	England	8	1871	1875	Genesee	1871	1873	1875	By probatn.	
Jackson, M. D.	1831	N. Y.	19	1861	1863	East Genesee	1876	1863	1865	By change of boundaries.	
James, W. I.	1853	N. Y.	20	1879	1881	Genesee	1879	1881	1883	By probatn.	
Jarman, J. O.	1844	Wales	16	1875	1877	Central N. Y.	1875	1875	1877	By change of boundaries.	
Jervis, K. P.	1825	N. Y.	10	1852	1854	East Genesee	1872	1854	1856	By change of boundaries.	
Johns, J. M.	1841	England	20	1872	1880	Genesee	1875	1870	1877	By probatn.	Central N. Y., 1872,
Jolly, Thompson	1822	England	20	1872	1880	Genesee	1877	1870	1877	By probatn.	
Johnson, A. H.	1838	N. Y.	16	1874	1876	Genesee	1874	1876	1878	By probatn.	Central N. Y., 1882,
Jones, C. G.	1846	Ireland	17	1871	1873	East Genesee	1876	1872	1874	By change of boundaries.	
Kay, R. F.	1837	Canada	16	1875	1877	Genesee	1875	1877	1879	By probatn.	
Kellogg, I. H.	1812	Vt.	13	1833	1841	Genesee	1833 & '72	1841	1842	1833, by probatn; '72, by change of boundaries.	East Genesee, 1848.
Kittinger, G. W.	1829	N. Y.	25	1860	1862	Black River	1861	1861	1864	By transfer	
Knapp, John	1817	Vt.	16	1843	1846	Genesee	1843 & '72	1846	1848	By probatn; '72, by change of boundaries.	East Genesee, 1848, Central N. Y., 1872.
Larkin, Harvey	1823	N. Y.	18	1852	1854	East Genesee	1876	1854	1856	By change of boundaries.	
Landreth, James	1805	Ireland	..	1831	1833	East Genesee	1872	1831	1833	By change of boundaries.	
Landon, J. B.	1805	Mass	..	1838	1830	Genesee	1838	1830	1832	By probatn.	
Latham, Joseph	1819	N. Y.	21	1848	1850	Genesee	1848	1850	1852	By probatn.	
Latimer, Ebenezer	1798	Conn	30	1833	1835	New York	1833 & '76	1831	1835	1833, by transfer; '76, by change of boundaries.	{ E. Genesee, 1848; { Central N. Y., 1872.
Latimer, E. H.	1842	N. Y.	17	1870	1873	East Genesee	1872	1873	1875	By change of boundaries.	
Latimer, J. E.	1826	Conn	17	1858	1860	East Genesee	1872	1858	1856	By change of boundaries.	{ Central N. Y., 1872.
Lattimore, S. A.	1828	Ind.	16	1860	1862	Indiana	1860 & '72	1862	1864	1860, by transfer; '72, by change of boundaries.	East Genesee, 1867, Black River, 1851.
Leggett, O. M.	1819	Mass	16	1842	1844	N. H. and Vt.	1870	1844	1846	By transfer	
Leisinger, Daniel	1821	N. Y.	20	1849	1851	East Genesee	1873	1851	1853	By change of boundaries.	
Libby, I. A.	1852	N. Y.	21	1879	1881	Genesee	1879	1881	1883	By probatn.	
Lloyd, S. W.	1837	Pa.	15	1858	1860	Kan. and Neb.	1859	1860	1860	By transfer	Eric, 1865; Kansas, 1868; Minn., 1877.
Loomis, G. W.	1852	Del.	..	1877	1879	Genesee	1877 & '83	....	1882	1877, by probatn; '83, by transfer.	Central N. Y., 1880.
Lowell, C. G.	1840	N. Y.	20	1865	1867	East Genesee	1872 & '76	1865	1869	By change of boundaries.	Central N. Y., 1873.
Lowell, J. V.	1837	N. Y.	14	1870	1872	East Genesee	1876	1872	1874	By change of boundaries.	Central N. Y., 1872.
Lynn, P. T.	1851	N. Y.	14	1881	1883	Genesee	1881	1883	1885	By probatn.	
McCartney, W. H.	1841	Pa.	12	1869	1871	Genesee	1869	1871	1873	By probatn.	
McEuen, John	1814	Canada	19	1845	1847	Genesee	1845	1845	1849	By probatn.	

CONFERENCE BIOGRAPHY—CONTINUED.

NAMES.	Year of Birth.	Place of Birth.	Age when Converted.	YEAR OF ENTER-INGITNERANCY.		First Conference Joined.	Year of Entering Genesee Conference.	WHEN ORDAINED.		Mode of Entering Genesee Conference.	Other Conferences Entered, With Year of Each.
				On Trial.	Full Connection.			Deacon.	Elder.		
M'Gerald, Samuel.....	1833	Ireland	16	1856	1858	East Genesee.....	1872	1858	1860	By change of boundaries.	
Magavern, William.....	1836	Ireland	23	1863	1868	Prim. Meth.....	1866	1868	1870	From Primitive Meth. Ch.	
Mandeville, W. W.....	1812	N. Y.....	17	1844	1846	Genesee.....	1844 & '72	1846	1848	1844, by probat. ; '72, by change of boundaries.	East Genesee, 1848. Central N. Y., 1872.
Manning, William.....	1827	Vt.....	13	1850	1852	East Genesee.....	1876	1852	1854	By change of boundaries.	
Maryott, A. H.....	1848	N. Y.....	15	1873	1875	Genesee.....	1873	1873	1877	By probat.	
Mason, H. B.....	1855	N. Y.....	13	1881	1883	Genesee.....	1881	1881	1887	By probat.	
Miller, R. D.....	1823	N. Y.....	14	1853	1855	Genesee.....	1853	1855	1857	By probat.	
Millman, H. C.....	1832	N. Y.....	21	1880	1882	Genesee.....	1880	1880	1883	By probat.	
Millspaugh, C. E.....	1836	N. Y.....	17	1870	1872	East Genesee.....	1872	1872	1874	By change of boundaries.	
Millward, Samuel.....	1848	England	15	1869	1871	Genesee.....	1869	1871	1873	By probat.	
Monroe, J. B.....	1850	England	20	1878	1880	Genesee.....	1878	1879	1882	By probat.	
Morse, A. F.....	1830	N. Y.....	16	1854	1856	East Genesee.....	1872	1856	1858	By change of boundaries.	
Moss, S. A.....	1850	Canada	12	1874	1876	Genesee.....	1874	1876	1879	By probat.	
Moss, James.....	1842	N. Y.....	..	1847	1849	Genesee.....	1847	1847	1849	By probat.	
Nettleton, K. D.....	1823	Mass.....	12	1847	1849	Genesee.....	1847	1847	1849	By probat.	
Newman, E. L.....	1825	N. Y.....	26	1852	1854	Oneida.....	1856	1854	1856	By probat.	
Newton, H. L.....	1830	Vt.....	13	1869	1871	Genesee.....	1869	1863	1871	By transfer	
Nichols, Samuel.....	..	..	..	1839	1842	Genesee.....	1839 & '76	1842	1844	By probat.	E. Genesee, 1848; Central N. Y., 1872.
Nutten, David.....	1840	N. Y.....	19	1837	1839	Genesee.....	1837 & '72	1839	1841	By probat.	East Genesee, 1848.
Osborne, Albert.....	1849	N. Y.....	12	1877	1879	Genesee.....	1879	1876	1881	By probat.	
Osborne, H. F.....	1842	Canada	15	1868	1870	Genesee.....	1868	1870	1872	By probat.	
Owen, H. J.....	1846	N. Y.....	10	1876	1878	Genesee.....	1876	1878	1880	By probat.	
Packard, Loren.....	..	Mass.....	..	1850	1852	Genesee.....	1850	1852	1854	By probat.	
Paddock, G. W.....	1833	N. Y.....	22	1852	1856	East Genesee.....	1872	1854	1856	By change of boundaries.	Kan. and Neb., 1857; Kansas, 1859.
Parcells, D. T.....	1855	N. Y.....	22	1879	1881	Genesee.....	1879	1881	1883	By probat.	
Parker, T. F.....	1840	N. Y.....	17	1864	1868	Genesee.....	1864	1868	1868	By probat.	
ParKurst, F. S.....	1855	England	22	1880	..	Genesee.....	1880	1882	..	By probat.	
Partridge, B. A.....	..	..	..	1874	1876	Genesee.....	1875	1876	1878	O. C. from "Meth." Ch.	
Parterson, C. N.....	..	..	..	1874	1876	Genesee.....	1874	1876	1876	By probat.	
Payne, J. J.....	1829	Canada.....	24	1860	1862	"Wesleyan".....	1876	..	1862	By change of boundaries.	East Genesee, 1857; Central N. Y., 1872; Central Illinois, 1878.
Peck, G. W.....	1849	Pa.....	12	1877	1879	Central N. Y.....	1882	1878	1882	By transfer	
Peck, Harris.....	1824	Conn.....	31	1869	1872	Genesee.....	1869	1867	1869	By probat.	

Peck, J. B.	1825	England	15	1858	1862	Meih, N. Com.	1873	1860	1862	By change of boundaries.	East Genesee.
Peck, W. O.	1850	N. Y.	18	1874	1876	Genesee	1874 & '80	1876	1878	1874, by probation; '80, by certificate of location.	Illinois, 1877.
Perkins, T. H.	1845	N. Y.	18	1873	1873	Genesee	1873	1873	1877	By probation.	
Peterson, F. A.	1851	N. Y.	17	1879	1881	Genesee	1879	1880	1883	By probation.	
Pickard, W. B.	1853	N. Y.	18	1876	1878	Genesee	1876	1878	1880	By probation.	
Pickett, S. D.	1846	N. Y.	11	1868	1870	East Genesee	1872	1870	1872	By change of boundaries.	
Piper, E. G.	1853	N. Y.	17	1879	1881	Genesee	1879	1881	1888	By probation.	
Platt, W. D.	1853	N. Y.	17	1875	1877	Genesee	1875	1877	1879	By probation.	
Plumley, Albert.	1818	N. Y.	12	1843	1845	Genesee	1843 & '45	1845	1847	1843, by probation; '55, by certificate of location.	East Genesee, 1848.
Post, Woodruff.	1820	Canada	19	1857	1861	East Genesee	1857	1859	1861	By change of boundaries.	
Purdy, Andrew	1842	N. Y.	15	1877	1881	Genesee	1877	1879	1881	By probation.	
Requa, J. D.	1829	N. Y.	13	1855	1857	Wisconsin	1852	1857	1859	By change of boundaries.	East Genesee, 1869.
Rhinevaunt, S. G.	1810	N. Y.	24	1835	1839	East Genesee	1870	1833	1839	By change of boundaries.	Central N. Y., 1872.
Rice, E. A.	1810	N. H.	17	1839	1841	New England	1861	1831	1833	By certificate of location.	Vermont, 1851.
Ripley, A. P.	1818	N. Y.	14	1839	1841	Genesee	1839	1841	1843	By probation.	
Ripley, H. M.	1812	N. Y.	17	1840	1842	Genesee	1840	1842	1843	By probation.	
Robinson, R. L.	1845	N. Y.	21	1876	1878	Genesee	1876	1878	1880	By probation.	
Rockwell, L. E.	1848	N. Y.	20	1875	1877	Vermont	1882	1874	1879	By transfer.	
Runner, W. A.	1821	Pa.	20	1850	1852	East Genesee	1873	1852	1854	By change of boundaries.	
Ranborn, J. W.	1848	N. H.	17	1873	1875	Genesee	1873	1875	1877	By probation.	
Scism, William	1820	N. Y.	17	1852	1854	Genesee	1852	1854	1856	By transfer.	South Kansas, 1881.
Scovill, James	1847	N. Y.	18	1879	1881	Auslin	1882	1881	1883	By probation.	
Searles, W. E.	1835	N. Y.	9	1853	1855	Genesee	1879	1855	1857	By probation.	
Smkfus, J. N.	1825	N. Y.	9	1853	1855	Genesee	1853	1855	1857	By probation.	
Smith, J. A.	1851	Switzerland	14	1877	1879	Genesee	1877	1877	1880	By probation.	
Spinks, John	1826	Vt.	23	1848	1850	East Genesee	1876	1850	1852	By change of boundaries.	Central N. Y., 1872.
Staples, Asahel	1833	Vt.	16	1860	1861	" Wesleyan "	1867	1861	1861	From the Wesleyan Ch.	
Staples, A. W.	1838	N. Y.	18	1868	1870	" Wesleyan "	1872	1870	1872	By change of boundaries.	East Genesee, 1866.
Stevens, C. G.	1836	N. Y.	14	1866	1868	Genesee	1868	1868	1870	By probation.	
Stevens, J. C.	1836	Pa.	18	1866	1868	East Genesee	1872	1862	1870	By change of boundaries.	
Stevens, L. A.	1837	N. Y.	14	1860	1862	Genesee	1860	1862	1864	By probation.	
Storer, P. R.	1812	N. Y.	17	1842	1844	Troy	1868	1844	1846	By certificate of location.	
Stratton, George	1837	N. Y.	18	1862	1864	East Genesee	1870	1864	1868	By certificate of location.	New York, 1869.
Stratton, R. M.	1840	N. J.	12	1862	1864	East Genesee	1875	1864	1866	By transfer.	
Stratton, T. R.	1840	N. J.	15	1860	1871	New Jersey	1876	1871	1873	By transfer.	
Studley, W. S.	1823	Mass.	18	1850	1852	Newark	1876	1871	1873	By transfer.	
						New England	1881	1852	1854	By transfer.	
Sutherland, Andrew	1818	N. Y.	19	1846	1848	Genesee	1846 & '72	1848	1850	1846, by probation; '72, by change of boundaries.	East Genesee, 1848.
Svartz, E. C.	1855	Pa.	18	1881	1883	Genesee	1881	1882	1882	By probation.	
Swift, C. W.	1831	N. Y.	12	1860	1862	" Wesleyan "	1870	1862	1862	From the Wesleyan Ch.	
Tanner, A. E.	1838	N. Y.	40	1829	1831	Genesee	1880	1862	1865	By probation.	
Taylor, W. D.	1823	N. Y.	19	1831	1833	East Genesee	1879	1863	1865	By certificate of location.	Central N. Y., 1872.
Terry, G. W.	1823	N. Y.	16	1845	1847	Genesee	1845	1847	1849	By probation.	
Terry, G. W.	1823	N. Y.	21	1881	1883	Genesee	1881	1883	1883	By probation.	
Thompson, F. C.	1858	N. Y.	18	1859	1861	East Genesee	1872	1861	1863	By change of boundaries.	
Thompson, Joshua	1825	N. Y.	18	1859	1861	East Genesee	1872	1871	1873	By change of boundaries.	
Tiffany, J. E.	1841	N. Y.	23	1869	1871	East Genesee	1872	1871	1873	1868, by probation; '72, by change of boundaries.	East Genesee, 1848.
Tinkham, J. K.	1811	N. Y.	18	1838	1840	Genesee	1838 & '72	1840	1842		

CONFERENCE BIOGRAPHY—CONCLUDED.

NAMES.	Year of Birth.	Place of Birth.	Age when Converted.	YEAR OF ENTERING MINISTRY.		First Conference Joined.	Year of Entering Genesee Conference.	WHEN ORDAINED.		Mode of Entering Genesee Conference.	Other Conferences Entered, With Year of Each.
				On Trial.	Full Connection.			Deacon.	Elder.		
Tuttle, W. S.	1822	N. Y.	9	1844	1846	Genesee.	1844	1846	By probation.		
Underhill, J. K.	1824	N. Y.	14	1872	1874	Central N. Y.	1880	1874	By certificate of location.		
Van Benschoten, Henry	1826	N. Y.	24	1858	1860	East Genesee.	1863	1860	By certificate of location.		
Van Vadenburgh, G. H.	1801	N. Y.	14	1870	1873	Genesee.	1870	1873	By probation.		
Vaughn, J. W.	1827	N. Y.	12	1852	1854	Genesee.	1852	1854	By probation.		
Vasburgh, Henry	1827	N. Y.	14	1867	1873	East Genesee.	1872	1870	By transfer.	Central N. Y., 1872.	
Wagoner, W. B.	1828	Pa.	14	1881	1883	Genesee.	1881	1883	By probation.		
Waite, R. L.	1810	N. Y.	12	1874	1876	Genesee.	1874	1874	By probation.		
Wallace, J. E.	1849	N. Y.	22	1860	1861	"Wesleyan."	1866	1861	From the Wesleyan Ch.		
Warner, W. L.	1827	N. Y.	22	1854	1856	Black River.	1876	1859	By change of boundaries	Central N. Y., 1868.	
Watson, G. S.	1827	N. Y.	22	1854	1856	Black River.	1876	1859	By change of boundaries	Central N. Y., 1867; Cen-	
Watson, L. D.	1838	Md.	17	1860	1862	E. Baltimore	1882	1867	By transfer	tral N. Y., 1872.	
Weaver, O. B.	1825	N. Y.	13	1856	1858	East Genesee.	1876	1856	By change of boundaries.		
Weber, William	1811	Pa.	23	1854	1857	Genesee.	1854	1856	By probation		
Weuster, W. C.	1823	N. Y.	20	1878	1883	Erie, United Breth.	1883	1881	From United Breth'n Ch.	Central N. Y., 1872.	
Wentworth, J. B.	1823	N. H.	17	1851	1853	Genesee.	1851 & '77	1853	1851, by probation; '77, by transfer.		
West A. T.	1817	N. Y.	16	1873	1875	Genesee.	1873	1855	By probation.	Rock River, 1875.	
Whitney, E. J.	1847	N. Y.	18	1874	1876	Genesee.	1874	1875	By probation		
Whiteside, J. C.	1828	Ireland	22	1874	1876	Genesee.	1874	1866	By probation.		
Wilbor, A. D.	1821	N. Y.	19	1843	1845	Genesee.	1843 & '56	1845	1844, by probation; '56, by transfer.		
Wilbor, W. C.	1822	N. Y.	10	1876	1878	Genesee.	1876	1860	By probation.	Michigan, 1854.	
Widman, Edward	1829	N. Y.	23	1863	1865	Genesee.	1863	1867	By probation.		
Williams, E. B.	1844	England	12	1869	1871	Genesee.	1869	1873	By probation.		
Williams, J. E.	1844	Canada	13	1872	1874	Central N. Y.	1876	1876	By change of boundaries.		
Wilson, J. O.	1815	N. Y.	14	1862	1864	Genesee.	1862	1866	By probation.		
Winchester, C. W.	1843	Vt.	14	1870	1872	East Genesee.	1872	1874	By change of boundaries.	Central N. Y., 1872.	
Woods, H. C.	1844	N. Y.	13	1868	1870	East Genesee.	1872	1870	By change of boundaries.		
Wootton, John	1850	England	19	1878	1880	Genesee.	1878	1879	By probation.		
Wright, J. B.	1828	England	10	1876	1878	"W. R. U."	1872	1872	From Wesleyan Ref. Union		
Wright, J. W.	1828	England	10	1876	1878	Erie.	1881	1878	By transfer		
Youngman, T. H.	1827	England	17	1855	1867	Oneida.	1876	1869	By change of boundaries.	Cent. N. Y., '68 and '73	

STATISTICS, 1884.

MISCELLANEA.

Number of Ministers in Genesee Conference.....	259
Average Age of Ministers.....	50 years
Average Age at time of Conversion.....	17 years
Number of Conference Members who are Pastors (including Presiding Elders).	184
Number who are in Educational and Literary Work, etc.....	9
Number who are Supernumerary.....	20
Number who are Superannuated.....	43
Number of Pastors in Conference Last Year (including Probationers and Supplies)	219
Number of Lay Members (including Probationers)	27,438
Average Number of Members to each Pastor.....	125
Net Gain of Full Members during the past year.....	483
Average Net Gain for each Pastor.....	2 $\frac{1}{5}$
Number of Adult Baptisms.....	1,163
Average to each Pastor	5 $\frac{1}{3}$
Number of Infant Baptisms.....	561
Average to each Pastor	2 $\frac{1}{2}$
Number of Sunday-school Scholars.....	33,082
Average to each Pastor	151
Average Salary Allowed each *Pastor, including use of Parsonage	\$834
Average Salary Paid each *Pastor, including Donations	\$842
Total Benevolent Collections for entire Conference.....	\$26,304
Average for each Pastor.....	\$120
Average for each Member and Probationer.....	96 cents
Total Value of Church Edifices in Genesee Conference.....	\$1,837,565
Average Value of Church Edifices.....	\$5,585
Total Value of Parsonages	\$309,850
Average Value of Parsonages.....	\$1,656
Total Current Expenses for all the Churches.....	\$43,289
Average for each Church.....	\$131

* The word Pastor here includes Presiding Elder.

all-forest calls

58. Gas Cal. mounted. call. 10/1/00 by
Basturbann page - 10/1/00
P. 2. 11 + base

10. 100 Smith & his 10/1/00

2. Long runs date + 10/1/00

6-68 P. 2. + 10/1/00 - 10/1/00

14. Genl Rules &

10. Following Impression

154. Better than 10/1/00

4th summer of straddles p 116

Excuses for not paying quarterly p 272

Green pasture (pastor) p 715

Deed of enlargement of heart p 716. Rare!

Indefinite became definite p 717

To 460076. The '2d' word is not used

Copies p 118.

250

